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EPIGRAPHIA INDICA

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VOL. XIII. 1915-16.

EDITED BY

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AND

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ADDITIONS AND CORRECTIONS

Page 152, text l. 6,—*for* puñchēshu *read* pañch-ēshu.—H. K. S.
„ 152, „ l. 7,—*for* mmishān=nidhāya vikaṭē *read* mmishān=nidhāya nikaṭē.—H. K. S.
„ 152, „ l. 8,—*for* Sāmbhavā(vī)m *read* Śāmbhavā(va)ṁ ?
„ 152, „ l. 8,—*for* Pasy(śy)=ā *read* Yasy=ā.
„ 152, „ l. 9,—*for* -vā[◡ ◡] kāminī° *read* -vā[nara*]-kāminī°.
„ 153, verse 18,—*for* Mugdhāṁ chandram=iv=aitasyā * * * *read* Mukhaṁ chandram=iv=aitasyā [vilōkya*].
„ 153, n. 5,—*for* saṁyayau *read* svar yayau.
„ 154, verse 12,—*for* damsels *read* monkey-wives.
„ 155, verse 18,—*read* Seeing the face of his daughter to be modest like a moon, King **Bhīma** called her by name Chandrā-dēvī.
„ 162, l. 24,—for *Ślakshṇāyāḥ* read *Ślakshṇāyāḥ*.
„ 174, trans. ll. 31-2,—*for* Sunday *read* Monday.
„ 190, n. 1,—for *guṇaclim* read *guṇadim*.
„ 218, n. 11,—Omit [For *kakubha abhramur* (aor) ?—F. W. T.].
„ 223, n. 7,—*for* ती रि *read* तीఱ ఱ रि.
„ 234, text l. 148,—*for* Maudgalyō=yō=tr=r=aika *read* Maudgalyēyō=tr=aika
„ 246, „ l. 133,—*for* Sālaṁkāyana *read* Śālaṁkāyana.
„ 248, „ l. 169,—*for* Pūrva-maṁddula *read* pūrvam=aṁddula.—H. K. S.
„ 249, „ l. 190,—*for* Pūrva-maṁdula *read* pūrvam=aṁdula.—H. K. S.
„ 249, „ l. 203,
„ 250, „ ll. 206, 207, 209, 212, } —*for* gala śēnu *read* galasenu.—H. K. S.
„ 251, „ l. 227,
„ 250, „ l. 209,—*for* prāṁtaṁ gala° *read* prāṁta [puṁtaṁ*] gala°.—H. K. S.
„ 253, n. 1,—Add [Read *śrita-bil-ābhōgāś=cha nāgā* in place of *°bilā bhōgāś=cha nāgā* and translate 'the Snakes—i.e. the Nāgavaṁśi kings of Bastar—retreat to their winding caves.' *Guhā* will then go with *gāvō*, etc. It may be noted that a family of kings in the Telugu country, known as Surabhi-vaṁśa, has a cow for crest.—H. K. S.].
„ 254, text ll. 69, 101, } —*for* Anna-dāta *read* Anna-dātā. [The word is perhaps not a
„ 255, „ l. 122, } proper name, but means a 'donor of food'; cf. l. 94.—H. K. S.]
„ 254, „ l. 73, col. 2,—*for* Sōmayāji *read* Sōmayājin.
„ 255, „ l. 105, col. 3,—*for* Srīgiri *read* Śrīgiri.
„ 255, „ l. 122, „ 4,—*for* -yajva *read* -yajvan.
„ 255, „ l. 123, „ 4,—*for* Siṅgārya *read* Śiṅgārya.
„ 256, „ l. 143, „ 4,—*for* Singayārya *read* Śiṅgayārya.
„ 256, „ l. 163, „ 2,—*for* Sivamallana *read* Śivamallana.
„ 257, „ ll. 168-179, 179-201, } —*for* path of the field, path of the fields, field path
„ 258, „ ll. 201-207, 207-213, } *read* old path.—H. K. S.
„ 257, „ ll. 168-179, 179-201,—*for* of the Pūrva-maṁdulu *read* formerly used.—H. K. S.
„ 257, text ll. 168-179,—*for* This is the path of the field of Tolliṁṭi *read* This path is the old path.—H. K. S.
„ 259, n. 1,—*for* was in the case *read* were in the case.
„ 274, n. 2,—*for* स्म त: *read* स्मृत:.
„ 302, text l. 10,—*for* māṇḍaḷav *read* māṇḍ=aḷav.—H. K. S.

Page 303, verse 15,—The missing letters at the end of l. 21 and the [illegible] may be *mella* (i.e. *chakram=ellam=aleyal*). [illegible] a reference to *Ēḷ(v)-aṟa(aṟe)-lakke*, 'the seven and a half [illegible] Chalukyas, of whom Jayakēśin was a feudatory. [illegible] *jēṁkarise*, which means 'buzzed.' [illegible] *virōdhi-bem-koḷvan* must be written as one word. [illegible] may refer to the reverse sustained by the Śilāras, [illegible] Chāḷukyan emperor, at the hands of Jayakēśin I [illegible] Or *Āḷvara* may stand for *Āḷpara*, in which case the [illegible] *ripurāja*, 'enemy king,' mentioned in l. 22.—H. K. S.

" 303, verse 16,—*for* palava*[⏑]yaṁ kunnareyaṁ *read* [illegible] —H. K. S.

" 303, text l. 25,—*for* kalyāṇadoḷ *read* Kalyāṇadoḷ.—H. K. S.

" 304, " l. 34,—*for* mudreyaṁ *read* mudreyiṁ.—H. K. S.

" 310, verse 10,—*for* exceedingly exalted . . . . . Rama [illegible] was a Brahman settlement established by Rāma [illegible] tribute). This prowess (*alave*) of Chaṭṭa is [illegible] —H. K. S.

" 310, verse 11,—*for* Thāṇeya *read* Ṭhāṇeya.

" 310, " 15 and n. 5,—*see* Additions and Corrections to p. 303, [illegible]

" 310, " 17,—*see* above on p. 303, l. 25.

" 323, ll. 5-9,—*for* she who rides on fiery elephants *read* she who [illegible] scent elephant.—H. K. S.

" 334, verse 5,—Perhaps the sense is that the kings of mountain [illegible] their unique degree of firmness etc. by gift from [illegible] sing.—H. K. S.

" 355, l. 21,—It is difficult to accept the interpretation of Dr. Barnett [illegible] in this verse of common occurrence has been generally interpreted to mean 'chief of serpents.' Consequently *kuṇḍalīśvara* [illegible] whose arms are as long and powerful as the chief of serpents [illegible] —H. K. S.

JOHN FAITHFULL FLEET, C.I.E., PH.D.

The passing of so prominent an Oriental epigraphist as Dr. Fleet has raised a desire that some notice of him should find a place in a publication to which he was a constant and valued contributor. Born in 1847, he died in 1917, and thus fulfilled the term assigned by the Psalmist to the span of human life. But after his retirement from public service in 1897, when he settled in Ealing, he was subject in his latter years to continual ill-health. On the last occasion on which I met him he said on this account he had not been into London for eight months. His devotion to Oriental studies, however, was not relaxed to the last.

He was the son of John George Fleet, of the Roystons, Chiswick, his mother being Esther Faithfull, the daughter of a clergyman; and he was educated at Merchant Taylors School which bears on its rolls, among others, the distinguished name of Robert Clive. In 1865 he passed for the Indian Civil Service, and in the probationary period which followed studied Sanskrit under Professor Goldstücker of the University College, London. Eventually he was posted in 1867 to the Bombay Presidency. Here his official career was chiefly spent in the Southern Mahratta country, so called for administrative purposes, but on the basis of language more correctly termed the Karṇāṭaka Prānt. He was thus brought into contact with Kannaḍa (or Kanarese), the prevailing vernacular; and as Educational Inspector in the Southern Division in 1872, and Assistant Political Agent at Kolhapur in 1875, he was led to take up the study of it. He was decorated with the Order of C.I.E. in 1884; became Collector and Magistrate of Sholapur in 1886, and Senior Collector in 1889. His further appointments were—Commissioner of the Southern Division in 1891, next year of the Central Division, and in 1893 Commissioner of Customs.

Meanwhile his attention had early been drawn to the numerous inscriptions thickly scattered in the districts where his duties lay, and he applied himself to a systematic research of these invaluable memorials of the past, many of which are densely inscribed on stone slabs of large dimensions, on which the busy and incurious Saxon often gazes with blank amazement at so much apparently misplaced expenditure of energy, and in which the people of the country as a rule exhibit not the slightest interest. Of these, and others on metal plates, he began to collect facsimiles, which he deciphered, and he published the results in the *Bombay Asiatic Journal* and other works; especially in the *Indian Antiquary*, started by Dr. Burgess in 1872 and still going, of which he became the joint Editor with Captain (now Sir) R. C. Temple from 1885 to 1891.

Before this he had published in 1878, under the title of *Pāli, Sanskrit and Old Canarese Inscriptions*, copies of photographs taken by Colonel Dixon in 1865 for the Mysore Government, with some others, giving merely the dates and names of the kings under whom the records were issued. The translation of those belonging to Mysore, which formed the bulk, was placed in my hands and appeared in 1879 in a volume named *Mysore Inscriptions*.

The bent of his talents being recognized, a special appointment was created for him as Epigraphist to the Government of India, which he held from January 1883 to June 1886, when it was abolished. The object was to entrust to him the task of bringing out Vol. III of the *Corpus Inscriptionum Indicarum*, relating to the Early Gupta Kings; Vol. I, containing the Edicts of Aśoka, had been published by General Sir A. Cunningham, and Vol. II, intended for the inscriptions of the Indo-Scythians and the Satraps of Saurāshṭra, had for the time been held back. On taking up the project, he found the usual state of things so well known to those who have done similar work. The Government was under the impression that the copies in their records were all-sufficient, and only required a skilled expert to interpret and publish them. But, as a matter of fact, the copies were, as is mostly the case, untrustworthy and worthless for scientific purposes. Nor was better material to be obtained except by personal investigation of the inscriptions themselves *in situ*. The scrupulous care needed to secure

veracious counterparts was little appreciated by the authorities, who were disappointed to find that a task which they had expected to be disposed of in a comparatively short period was, as it appeared to them, spun out interminably. Besides the journeys in India a voyage to England was necessary to supsrintend the photo-lithographic reproduction of the many plates, the minute accuracy of which was an essential feature of the work. For these various reasons the printing was not completed till July 1887, and the volume was published in 1888.

It is as exhaustive a production as the importance of the subject demands, and was intended by the author to be a model for all similar work. But a century would not suffice to carry out with corresponding particularity a *Corpus Inscriptionum* of all that India can supply. Moreover, bulky as the volume is—hardly 'handy and accessible,' as originally contemplated by General Cunningham,—it is only a part of what was in the mind of the editor to produce. 'It will not,' he says, 'be thoroughly complete without the Historical Chapters that should form the second part of it. And the writing of these will entail so enormous an amount of miscellaneous reading and annotation . . that I doubt much whether these chapters will ever be written by me'—(and they never were).

The hopelessness of the prospect being manifest, it was arranged by Dr. Burgess to issue a quarterly supplement to the *Indian Antiquary*, under the name of *Epigraphia Indica*, in which inscriptions should be published as they were found, trusting to the Index to facilitate references. Its Vol. I, issued in 1892, was thus to be regarded as Vol. IV of the *Corpus*. This scheme is still in operation and has proved of the greatest value, though much delayed by changes of Editors and other causes due to the war. In this publication Dr. Fleet bore a full share.

Other works by him, of more than local importance, are his articles in Vol I of the Gazetteer of Bombay of 1895, in which he has given an account of the *Dynasties of the Kanarese Districts* from the earliest historical times to the Musalmān conquest of 1318 A.D., as derived from inscriptions. It teems with information of the first importance, nowhere else then available, though the narrative is perhaps too much interrupted by minute specifications of dates, often given in double years.

Then we have his comprehensive chapter on Epigraphy in Vol. II, Historical, of the new Imperial Gazetteer of India of 1908. In this he not only summarizes what has been done, but points out the ends to be still kept in view and appeals for help from all hands

Lastly comes his article on Indian Inscriptions in the *Encyclopædia Britannica*, 11th edition, 1911, which is a masterly review of the whole subject and bears witness to his intimate knowledge of this great field of research.

One point further must be noticed in connexion with his attainments. The examination of the complicated system of Indian Chronology was taken up by him with characteristic eagerness, as being much to his taste. In his *Gupta Inscriptions* he has stated his obligations to Mr. S. B. Dikshit for the help derived from him in this matter. His publications since then bear sufficient evidence of his deep penetration into this intricate branch of inquiry, so that he was constantly appealed to as an authority for the verification of dates, which he was always ready to investigate. It is not to be wondered at that some such puzzles were not found to be soluble; but inscriptions, it is feared, have been condemned as false or doubtful owing to a too rigid application of rules, which resulted in their dates being pronounced 'irregular,' often for the reason that the week-day did not work out correctly. A solution of many of these discrepancies has now been presented by Dr. Venkata Subbiah, of the Mysore Archæological Department, in his important *brochure*, just published, called *Some Śaka Dates in Inscriptions*, which is calculated to clear the air in regard to these points.

It remains to state that Dr. Fleet was Honorary Secretary of the Royal Asiatic Society from 1906 till his death; and in 1912 received the Gold Medal of the Society for his eminent

services to Oriental learning. If only for inducing Professor Kielhorn to turn his attention to Indian epigraphy and chronology, he would be entitled to this. But he also, no doubt, exerted an influence in stimulating Indian scholars in the country itself to take an interest in these studies, for the prosecution of which they possess certain manifest advantages to which Europeans can in no wise lay claim. The number of such is increasing, and their efficiency is reaching a high standard. One is actually holding the position of Epigraphist to the Government of India.

In conclusion it may be said that—whether we regard his pioneer work at the beginning, his sustained interest in a pursuit which has a growing fascination of its own, or the results obtained by his efforts in bringing to light so many valuable materials to elucidate the early history of India, especially in the western parts,—Dr. Fleet has a claim to be held in honourable remembrance as in the front rank of the devoted band of eminent Bombay scholars who have distinguished themselves in antiquarian researches.

The subjoined is a list of Dr. Fleet's contributions to the *Epigraphia Indica.*

LEWIS RICE.

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EPIGRAPHIA INDICA.

VOLUME XIII.

No. 1.—TRIPLICANE PLATES OF PANTA-MAILARA, DATED SAKA-SAMVAT 1350, IN THE REIGN OF DEVARAYA II.

BY T. A. GOPINATHA RAO, M.A., TRIVANDRUM.

The subjoined inscription is engraved on five copper-plates, strung together by a ring which bears no seal. The set belongs to the house of Kavibhūshaṇam Tātāchārya of Triplicane and was kindly secured for me by my friend, Mr. M. K. Nārāyaṇasāmi Ayyar, B.A., B.L., High Court Vakil, Madras. I edit the inscription from the original as also from impressions prepared under my supervision.

The writing begins on the second side of the first plate and ends on the first side of the last plate. The shape of the plates is the same as in the Vijayanagara ones of a similar period; they have a curved top, with a hole in the centre for the ring. The plates are numbered consecutively on the back of each plate with Telugu-Kannaḍa numerals, which are engraved to the left of the ring-hole: but in the case of the fifth, or the last plate, the numeral five is engraved on the first side. The alphabet of the record is Telugu and the language partly Sanskrit and partly Telugu. The latter is employed in describing the boundaries, etc. of the village granted. At the end is engraved the word *Śrī Virūpāksha*, the *sign-manual* of the kings of the first Vijayanagara dynasty. The engraving has been done satisfactorily and the record is in an excellent state of preservation.

The inscription belongs to the reign of Dēvarāya II of the first Vijayanagara dynasty. His genealogy is traced as follows :—

Harihara II
|
Dēvarāya I
|
Vijaya-Bukka
|
Pratāpa-Dēvarāya II.

While the king was seated on the throne of his ancestors at Vijayanagara, his feudatory, Paṇṭa-Mailāra, requested his sovereign to be pleased to grant the village of Takkeḷḷapāḍu

to the Brāhmaṇa Siṅgarārya, who was his *guru*. The record gives the following ped[igree of Panta-]
Mailāra :—

Sūra.
|
Pota.
|
Mummaḍi md.
Mummāmbā.
|
Panṭa-Mailāra.

Panṭa-Mailāra bore the birudas *Dharaṇivarāha*, *Chauhattamalla* and *Ghaṇṭāna*[...]
date of the inscription is Śaka 1350 (expressed by *vyōma*, *bāṇa*, *anala* and *śaśi*) wh[ich cor-]
responded to the cyclic year Kīlaka, Monday, the first (*Pratipad*) *tithi* of th[e]
fortnight in the month of Āshāḍha. It is mentioned that the father and grandfath[er of the]
donee were respectively named Tātāchārya and Veṅkaṭāchārya; that the memb[er of the]
family, Śiṅgarārya, belonged to the Śaṭhamarshaṇa *gōtra*[1] and that his *śākhā* wa[s ...]
The village of Takkeḷḷapāḍu was situated in the Addaṅki-*sīma* in Kamma-vishaya. [Regard-]
ing the date of the document Mr. L. D. Swamikkannu Pillai writes: "S. 1350 [...]
Monday, Śukla 1 in Āshāḍha=Monday, 14th June, A.D. 1428. The *tithi* ended at 12⅓ [...]
after mean sunrise."

The present record is the second copper-plate grant of the chief Panṭa-Mailāra [...]
discovered. The first was published by Messrs. Butterworth and Vēṇugōpāla Chetty [in their]
collection of the inscriptions in the Nellore district.[2] This document is exactly simila[r to the]
other as far as verse 18; the rest is necessarily different. The Panṭa-kula to which

[1] The following is an extract from a work on the Śrīvaishṇava hierarchy, called the *Periya Tirumu*[...]
regarding an Addaṅki Śiṅgarāchārya :—

"Sect, Vaḍama; family, Śoṭṭai; Śaṭhamarshaṇa-*gōtra*; Yajuś-*śākhā*;

Śrīnivāsāchārya
|
Eṭṭūr Śiṅgarāchārya (contemporary and disciple of Maṇavāḷa-māmunigal).
|
Eṭṭūr Veṅkaṭāchārya.
|
Addaṅki Śiṅgarāchārya."

The genealogy of the Tātāchārya family, as gathered from the *Prapannāmṛitam*, is given belo[w for the]
benefit of the students of the history of Śrīvaishṇavas :—

Eṭṭūr Narasiṁhāchārya, (Śiṅgarāchārya).
|
Tātāchārya.
|
Śrīśailapūrṇa.
|
Śrīnivāsa.
|
Tātādēśika.
|
Veṅkaṭārya.
|
Sundaradēśika.
|
Śrīnivāsa.
|
Pañcha-mata-bhañjanam Tātāchārya.
|
Lakshmīkumāra Tātāchārya *alias* Kōṭi-kanyakā-dānam Tātāchārya (contemporary of Veṅkaṭapatidēvarā[ya ...])

[2] Copper-plate No. 18, Chejerla grant of Dēvarāya II., S. 1351, Vol. I, pp. 149-164; written in [...]
nāgarī characters.

belonged, is described in the Tottaramūḍi plates[1] and the Koṅkuduru grant[2] as belonging to the fourth caste (*i.e.* the Śūdra caste). The name Panṭa-kula is mentioned therein as composed of several branches, of which the most important were the one of the Reḍḍis ruling independently over the south Telugu country with Koṇḍavīḍu as its capital, and another of the same kings ruling over the north Telugu country with Rājamahēndrapura (Rajahmundry) as the capital. In the genealogical portion of neither of these families do we come across the names Sūra, Pōta or Mummaḍi, the ancestors of Panṭa-Mailāra. Perhaps this chief belonged to a minor branch of the Panṭa-kula. The Telugu poet Śrīnātha, who was the *Vidyādhikārin* of the Koṇḍavīḍu chiefs, laments the death of a Mailāru in a verse[3] which is quoted by Rāo Bahadūr Vīrēśaliṅgam Pantulu in his 'Lives of Telugu Poets.'[4] This Mailāru was, perhaps, the same as the Panṭa-Mailāra of the document under consideration who is said to have served Dēvarāya II. in his campaigns against his enemies, and pleased his lord by paying him rich tributes of invaluable gems and other costly articles. On the whole, he seems to have been in the good graces of Dēvarāya II. Nothing further is known of Panṭa-Mailāra.

The donee, Śiṅgarārya,[5] belonged to the Śrīśaila-vaṁśa. The family derives its name from Periya Tirumalai-nambi, the maternal uncle of the great Viśishṭādvaita teacher, Śrī-Rāmānuja. He was one of the five important disciples of Yāmunārya (*alias* Āḷavandār), and was an authority in the exposition of the Rāmāyaṇa, in which his descendants also became famous. The members of this family are better known by the title Tātāchārya. It is said that the god Veṅkaṭēśa of Tirupati was very pleased with Periya Tirumalai-nambi for the parental care he was taking of his image at Tirumala, and on one occasion the god is said to have addressed him as '*mama tāta*' (my father); and ever since Periya Tirumalai-nambi came to be recognised by the name Tātāchārya, a title which his descendants also began to assume. The Tātāchāryas became the *gurus* of the kings of Vijayanagara; the way they succeeded in bringing the emperors of Vijayanagara to their faith is narrated in the *Prapannāmṛitam*, a summary of which has been given in my paper on the Daḷavāy Agrahāram plates of Veṅkaṭapatidēvarāya I.[6] The Tātāchāryas are found among the Vaḍagalais and the Teṉgalais alike, but the majority are only Vaḍagalais; the name Tātāchārya has therefore almost exclusively become a Vaḍagalai one at the present time, and I am told the Teṉgalai Tātāchāryas despise this Vaḍagalai appellation, Tātāchārya, and hence the paucity of the suffix among the Teṉgalai members of the Śrīśaila-vaṁśa. The owner of the copper-plate grant under consideration is a Teṉgalai Tātāchārya belonging to the Addaṅki branch of the family and is in all probability the lineal descendant of the donee of the document. There are Teṉgalai Tātāchāryas residing in Śrīmushṇam, Śrīvilliputtūr, etc.

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[1] Above, Vol. IV, p. 322, v. 6.

[2] Above, Vol. V, p. 57, v. 4. Compare the genealogy given in the *Kāśikhaṇḍam* of Śrīnātha, an abstract of which has been given by Mr. G. V. Rāmamūrti Pantulu, at *ibidem*, p. 55.

[3] '*Kailāsagiri baṁḍe Mailāru-vibhuḍ=ēgi dinavechcham=ērāju* . . . . Śrīnātha is said to have been a contemporary of Sarvajña Śiṅgama-Nāyaka, for whose paternal uncle Mādhava-Nāyaka, we get the date Ś. 1343, from the Śrīraṅgam plates (see *Ep. An. Rep.* for 1906, p. 9). He survived Rāchavēma and was afterwards patronized by the Reḍḍis of Rājamahēndrapura (see *Ep. Ind.*, Vol. XI, p. 315), and it is possible that he lived long enough to survive Panṭa-Mailāra as well. The time of his death has not as yet been settled.

[4] In the 1911 edition, p. 132.

[5] There is every probability that the donee of the inscription under discussion is the Addaṅki Śiṅgarāchārya given in the list of the *Periya Tirumuḍiyaḍaivu*; but there is this difference between the plates and the book, that while the former give the names Veṅkaṭāchārya and Tātāchārya as those of the grandfather and the father respectively, of Śiṅgarārya, the latter mentions Veṅkaṭāchārya as the father of Śiṅgarāchārya. It is very probable that the printed copy of the book which contains this pedigree is wrong, as none of the manuscripts of the work in my possession makes any mention of this line at all.

[6] See above, Vol. XII, p. 162.

The biruda *Ghanṭānāda* held by Panta-Mailāra, is explained in v. 16. It is stated there that when Panta-Mailāra rang his bell in the battle-field, the hostile forces would be overtaken with fear.[1]

The names of places that occur in the document are **Addanki, Aluvalapāḍu, Takkepāḍu, Kupperāvipāḍu, Janakavaram, Pangulūru,** and **Ravinūtula**. All these places are in the Ongole tāluka of the Guntur district. Kupperāvipāḍu might be identified with modern Kopperapāḍu. The other names still retain their old forms.

TEXT.[2]

First Plate.

1 [3]श्रीमानादिमभूदार[:*] श्रे-

2 यसे भूयसेस्तु वः । येनोद्धारमवा-

3 न्यासीदकार्णी वसुंधरा ।[।*१] [5]हेरंबो नि-

4 त्यदानार्द्रकरश्शर्म तनोतु वः । यमारा-

5 ध्य महेशाद्या लभंते वांछितं[4] फलं ।[। २*] [5]सु-

6 धागारं सुमनसां चंद्रः प्रह्लादनोस्तु

7 वः । आसीद्यस्य कलां बिभ्रद्धूतंशो राजशे-

8 खरः [॥ ३*] [5]पुंसः पुराणस्य मनःप्रसूतेरिं-

9 दोर्य्यदूनां प्रबभूव वंशः । यत्रा-

10 विरासीद्वसुदेवभाग्यं हरि[:*] स्वयं देव-

11 मयीरूपेतः ।[। ४*] [5]तस्मिन् विशुध्यजननि[6] जातो ह-

12 रिहराह्वयः । [6]विशुध्यचरितो राजा दु-

13 [7]न्दाब्धाविव चंद्रमाः ।[। ५*] [5]शिष्टावनं दुष्टनिवा-

14 रणं च द्वयं विभक्तं हि हरौ हरे च । च-

15 कार तत्कार्य्यमभिंनरूपो बिभ्रत्तदीयं[8]

16 महिमानमाख्यां ।[। ६*] [5]तदात्मजो भूतलदे-

17 वराय[:*] श्रीदेवरायोभवदूर्जितश्री[:*] ।(।) दानेन

18 देहीति पदं ममार्ज प्रत्यर्थिनां यो यु-

19 रथिनां च ।[। ७*] [9]अथ जयंत इवामरनायका[10]-

20 धनिघेरुपलब्धजनिस्ततः ।(।) विजयबुक्कमहीप-

21 [ति]र[च]ना[11] विजितशात्रुरभूद्विजयोपमः ।[। ८*] [9]गु-

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1 [Compare the title Pañchaghanṭānināda of the Sāḷuva king Immaḍi-Narasiṁha on p. 84, Vol. VII, above.—H. K. S.]

2 From inked impressions.

3 Metre: Anushṭubh.

4 Read वाञ्छितं.

5 Metre: Upajāti.

6 Read विशुद्ध°.

7 Read दुग्धा°.

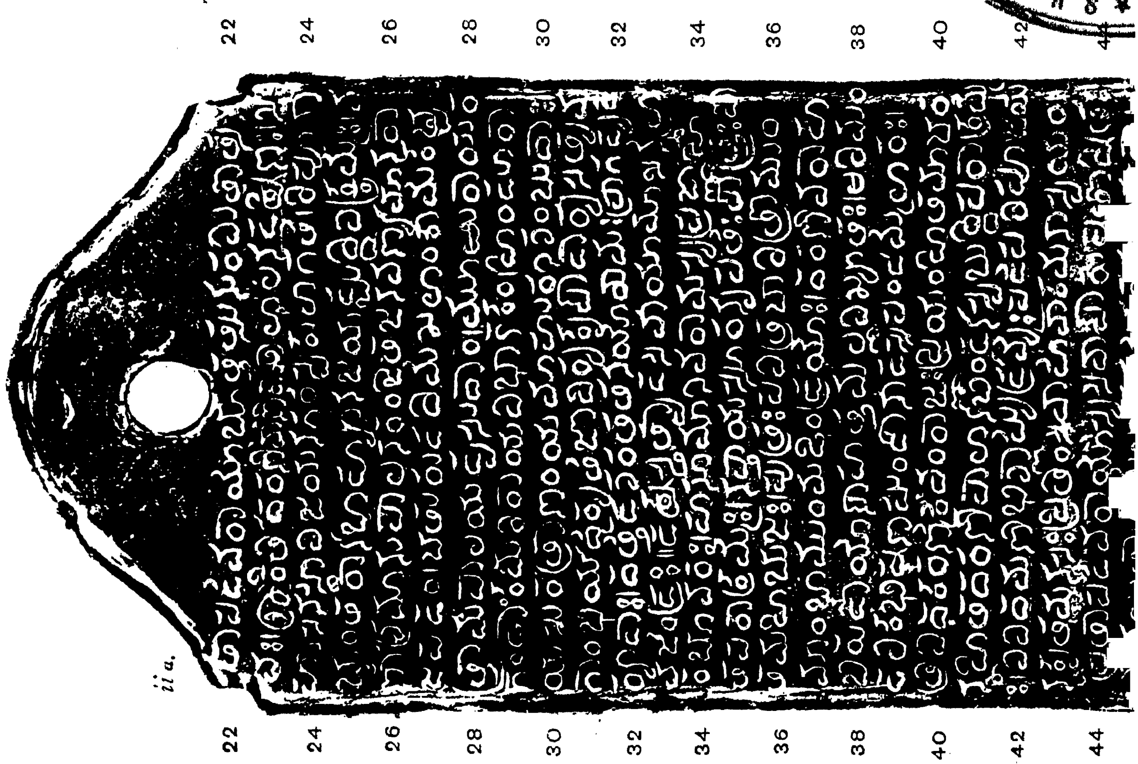
8 The *anusvāra* of यं stands in the beginning of the next line.

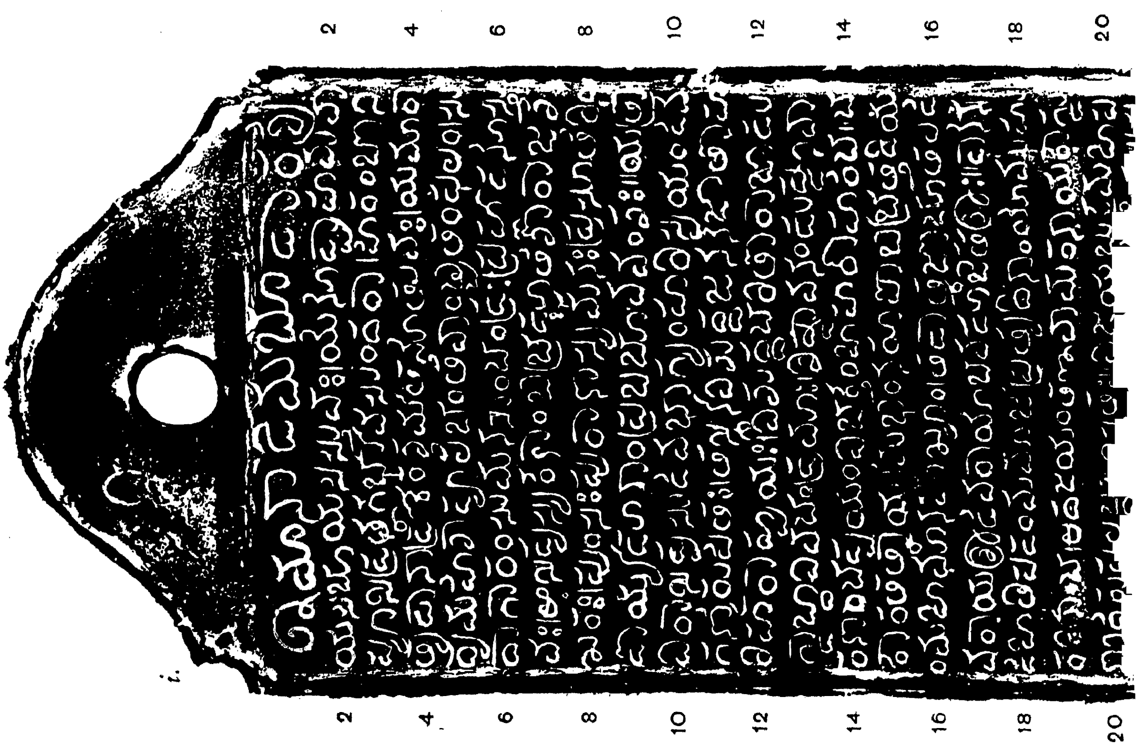
9 Metre: Drutavilambita.

10 Read °हृध°.

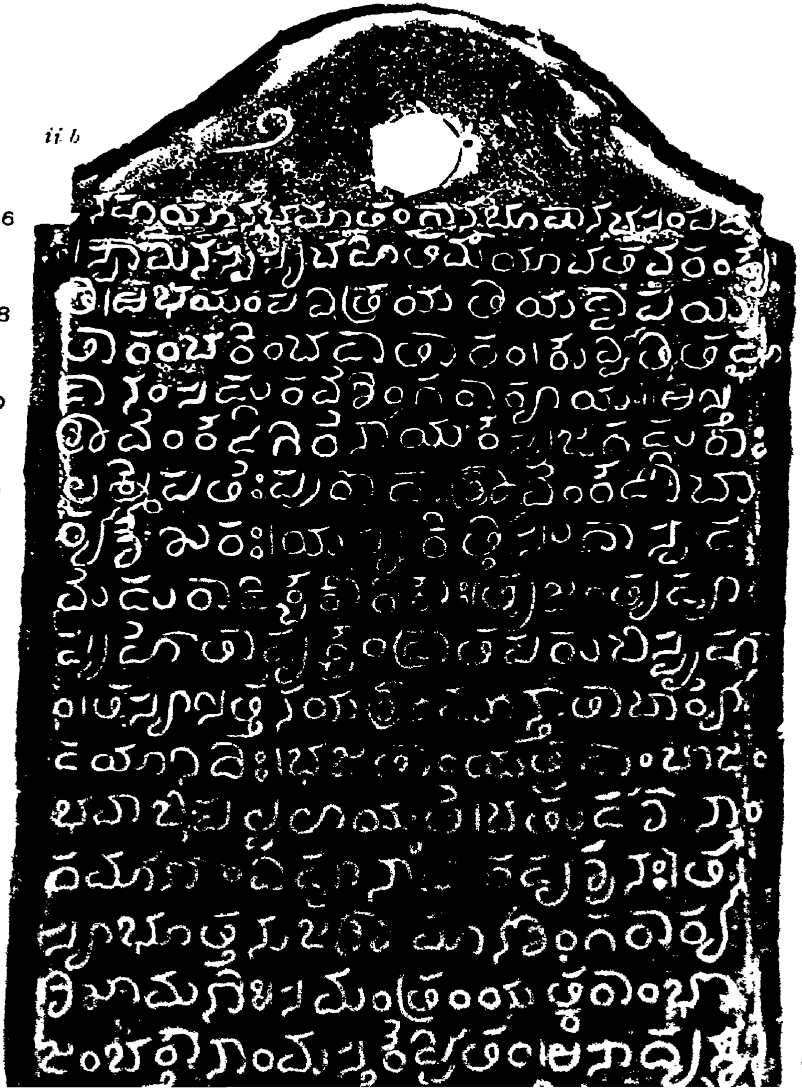
11 Read °पती.

Triplicane plates of Panta Mailara.—Saka 1350.

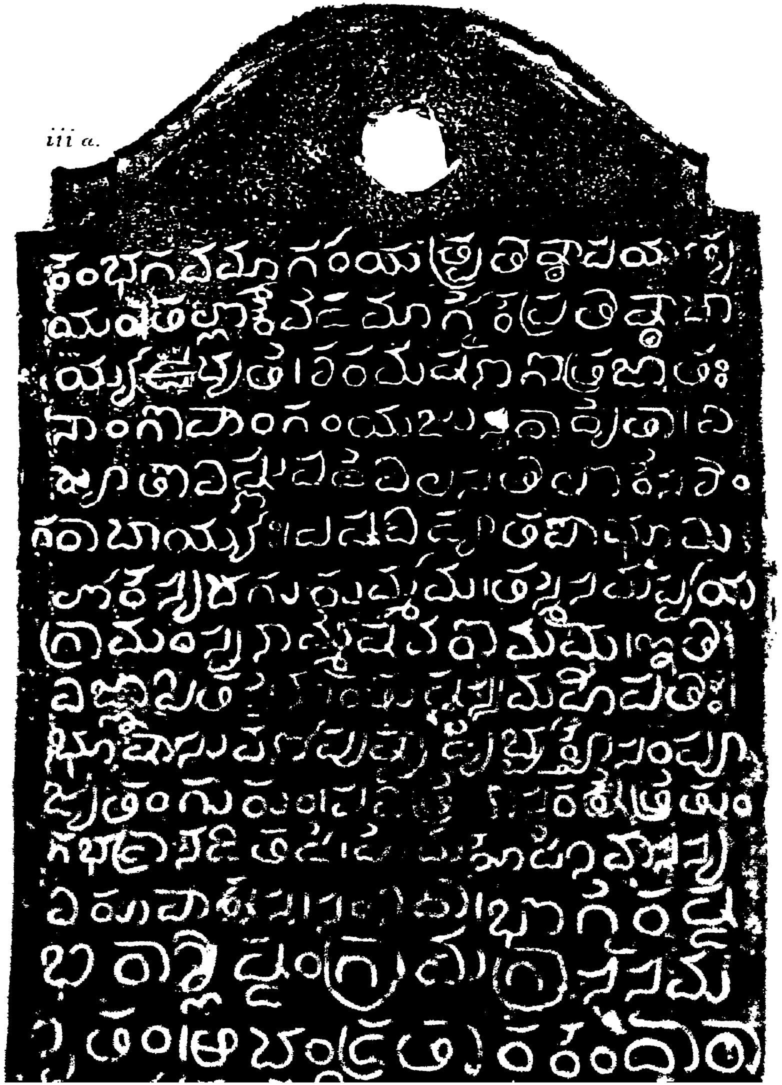




ii b



iii a.



Second Plate; First Side.

22 तापदेवरायोभूत्तस्तु(स्तू)नुरमितोत्स-

23 [व]: । श्रीकीर्तिधरणीवाणीका[न्त]ालालनदक्षिण: ।[। ९*] [1][सिं]-

24 हासनस्थो विजयनगर[2] स्वकुलागते । रिपूना-

25 म्यंतरान् बाह्यानजयद्बुध्धिविक्रमै:[3] ।[। १०*] व[4]-

26 र्णाश्रमानुपालनरंजितजनवर्ण्यमानरा-

27 जपदं । चतुरुदधिमेखलांकामिकक्ष्-[5]

28 त्रामपालयद्वसुधां ।[। ११*] [1]मूरुरायर-

29 [6]गंडांकमरिरायविभाळकं । हिंदूरा-

30 यसुरत्राणं यमाहुरनिशं बुधा: ।[। १२*]

31 [4]गांभीर्यधैर्यतेजोवीर्यक्षपौदार्यसत्यम-

32 र्यादा: । धत्ते दशरततनयो[7] [रा]म: प्रागय [दे]-

33 व[रा*]जेंद्र: ॥[१३*] [1]दक्षस्तत्पादसेवायामासीन्मैला-

34 रभूवर: । हनूमानिव रामस्य प्रज्ञाहि-

35 तपराक्रमै: ।[। १४*] [1]नप्ता यस्सूरनृपते: पौत्र: पो-

36 तमहीभुज: । पुत्र: पवित्रचारित्रो मं-

37 मांबामुंमर्डीद्रयो: ।[। १५*] [4]धरणीवराह-

38 बिरुदो योसौ [चौ*]हत्तमल्लविख्यात: । अरिमं-

39 डलीकभीषणघंटानादस्स पंटमैलार: ।[। १६*]

40 [8]त्रिविधकरणैरेवं राज्ञ: प्रियं हितमाचर-

41 न्नहितधरणीपालान् विंदन्[9] स्वबुध्धिपराक्रमै:[10]

42 । विविधमणिभि[:*] श्लाघ्येद्रंव्यै:[11] पदे परिपूज[य]-

43 न्नकृत मनस: प्रीतिं [से]वाद्देवाकमना[:*] स्वयं

44 ।[। १७*] [1]प्रतापदेवरायोस्य सेवापौरुषतोषित[: ।*]

45 मानयित्वाथ मैलारमस्मै वरमदान्मुदा ।[। १८*]

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[1] Metre: Anushṭubh.

[2] Read °नगरे.

[3] Read °द्धिवि°.

[4] Metre: Ârya.

[5] Read °क्ष्या°.

[6] The anusvāra of °ण्डां° has been engraved above the line.

[7] Read दशरथत°.

[8] Metre: Hariṇî.

[9] Read भिन्दन् स्वबुद्धि°.

[10] The visarga of °क्रमै: has been written at the beginning of line 42.

[11] Read श्लाघ्ये°.

Second Plate; Second Side.

46 [1]न हयाश्च च मातंगाश्च भूषा न च संपद:[2]
47 । स्वामिन[:*] स्वस्य च क्षितमयाचत वरं कृ-
48 ती ।[। १७*] [3][उ]भयं पवित्रयति यद्दापयि-
49 तारं च किं च दातारं । कुर्व्वित मन्न-
50 दानं सद्गुरवे शिंगराख्याय ॥[२०*] [1]भस्ति
51 श्रीवेंकटगिरेर्नायकस्य जगद्गुरो: ।
52 लक्ष्मीपते: पुरोधा[:*] श्रीवेंकटाचा-
53 र्य्यशेखर: ।[। २१*] [1]यस्य कीर्त्तिसुधार[वा]द-
54 मेदुरा दिक्चकोरि[का]: । त्वन्तंत्वधा-
55 प्यद्दो तादृक्चंद्रातपकचिस्पृहां[4]
56 ।[। २२*] [1]तस्यासीत्तनय[:*] श्रीमान्तातार्य्याचार्य्या[5]
57 दयानिधि: । भजतां यत्पदांभोजं
58 भवाब्धि: पल्वलायते ।[। २३*] [1]चतुर्द्दशानां
59 धर्म्माणां विद्यानां पारदृश्वन: । त-
60 स्याभूत्तनुज[:*] श्रीमान् शिंगराख्य-
61 शिखामणि: ।[। २४*] [1]समंचं यत्करांभो-
62 जं भक्तानां मस्तकेर्प्पितं । असाध्यस्या-
63 पि संसारसंन्निपातस्य[6] भेषजं ।[। २५*] [1]वैदि-

Third Plate; First Side.

64 कं भगवन्मार्गं[7] यत्प्रतिष्ठापयत्स्व-
65 यं । तल्लोके वेदमार्गैकप्रतिष्ठाचा-
66 र्य्य उच्यते ।[। २६*] [3]शठमषर्णगोत्रजात:[8]
67 सांगोपांगं यजुस्तथाध्येता । वि-
68 ख्यातो विष्णुपथे विलसति लोके स शिं-

[1] Metre: Anushṭubh.
[2] The *visarga* of संपद: has been written at the beginning of line 47.
[3] Metre: Āryā.
[4] The *anusvāra* of °स्पृहां has been written at the beginning of line 56.
[5] Read °चार्य्यो.
[6] Read °संनिपातस्य.
[7] Read भगवन्मार्ग°.
[8] The usual form of the name is शठमर्षण°.

69 गराचार्य्यः ।[। २७*] [1]एष विद्यातपोभूमि-
70 र्लोकस्य च गुरुर्म्मम । तस्मै समर्प्पय
71 ग्रामं स्वनाम्नैष[2] वरो मम ।[। २८*] [1]इति
72 विज्ञापितस्तेन संतु[ष्ट]स्स महीपतिः ।
73 भूषासुवर्णपुष्पाद्यर्भक्त्या[3] संपू-
74 ज्य तं गुरुं ।[। २९*] [1]पवित्रे [भ]ास्करक्षेत्रे तुं-
75 गभद्रानदीतटे । हेमकूटनिवासस्य
76 विरूपाक्षस्य संनिधौ ।[। ३०*] [1]भोगैरष्ट-
77 भिराश्लिष्टं ग्रामग्रासमम-
78 न्वितं । आचंद्रतारकं धारा-
79 पूर्व्वकं दक्षिणान्वितं ।[। ३१*] [4]शाका-
80 ब्[दे] व्योमबाणानलशशिसहि-

Third Plate; Second Side.

81 ते वत्सरे कीलकाख्ये त्वाषा-
82 ढे मासि शुक्लप्रतिपदि च वि-
83 धोर्व्वासरे पुण्यकाले । अहं-[5]
84 कोसीम्नि कंमप्रकटितविष-
85 ये देवराजक्षितींद्रः प्रादा-
86 द्ग्रामं नृसिंहाभिधवरगु-
87 रवे साधु तक्केक्कुपाडुं [॥ ३२*] [1]ग्रा-
88 मो यस्सर्व्वभोगाढ्य[ः*] [6]श्रीनिवासनिवा-
89 सभूः पुरुषार्थ्याः [7]प्रसिध्र्यंति त-
90 स्मिन्निवसतां नृणां ।[। ३३*] [1]भवद्भिः[8] पा-
91 लनीयो मे धर्मोयमिति भावि-
92 नः । उदर्क्कबुध्या[9] प्रार्थ्यते देवरा-
93 ये(यो) महीपतीन् ।[। ३४*] श्रीरामेण[ा]प्येवमे-
94 वोक्तं ।[।*] [10]सामान्योयं धर्म्मसेतुर्न्नृ-
95 पाणं[ा] काले काले पालनीयो भ-

[1] Metre: Anushṭubh.

[2] Read °नाम्नैव.

[3] Read °द्यैर्भक्त्या.

[4] Metre: Sragdharā.

[5] The *anusvāra* of अहं° begins the next line.

[6] The letter नि of श्रीनि° is engraved above the line.

[7] Read °षार्थाः प्रसिध्यन्ति.

[8] Read भवद्भिः.

[9] Read °बुद्ध्या.

[10] Metre: Śālinī.

Fourth Plate; First Side.

96 वङ्गि: । सर्वानेतान् भाविन: पार्थिवें-[1]
97 द्रान् भूयो भूयो याचते रा-
98 मचंद्र: ।[। ३५*] पालनसुक्रतप्रकाशनार्थ-
99 मपहरणदोषप्रख्यापनार्थं
100 च केचन पुराणश्लोका लिख्यंते ॥
101 [2]दानपालनयोर्मध्ये दानाच्छ्रे-[3]
102 योनुपालनं । दानात्स्वर्गमवा-
103 प्नोति पालनादच्युतं पदं ।[। ३६*] [2]ब-
104 हुभिर्वसुधा दत्ता बहुभि: परिपा-
105 लिता । यस्य यस्य यथा[4] भूमि-
106 स्तस्य तस्य तथा[4] फलं ।[। ३७*] अस्य ग्रामस्य
107 सीमाचिह्नानि लिख्यंते देशभाष-
108 या ।[।*] तङ्कुपाटि अष्टदिक्कुल सीमानि-
109 र्णयमु । तूर्पुनकु । कुप्पेराविपा-
110 टि संधुकु[5] नक्कलवागु । आग्नेयभ[ा]-

Fourth Plate; Second Side.

111 गं सीम राविनूतुल कुप्पेरावि-
112 पाटि संधुकु विन्नमनेनि मिఁ౦ ।
113 दच्चिं[6] राविनूतुल संधुकु पचु-
114 व[7] नरारिश्रेष्टिकुंटकट्ट । नैर्ऋतिभा-
115 गं रावितु(नू)तुल असुवलपाटि सं-[8]
116 धुकु नक्कलवांगु तलांपि[9] न-
117 ल्लगुंडु । पडुमटि सीम[10] असुवल-

[1] The *anusvāra* of °वें° is at the beginning of the next line.

[2] Metre: Anushṭubh.

[3] Read °याच्छ्रे°.

[4] Read यदा and तदा.

[5] This word has been altered into संधि by Mr. Ramamurti Pantulu in his paper on the Kochkaduru p[late of] Allaya-Doḍḍa, *Ep. Ind.*, Vol. V, p. 66.

[6] Read दक्षिणं.

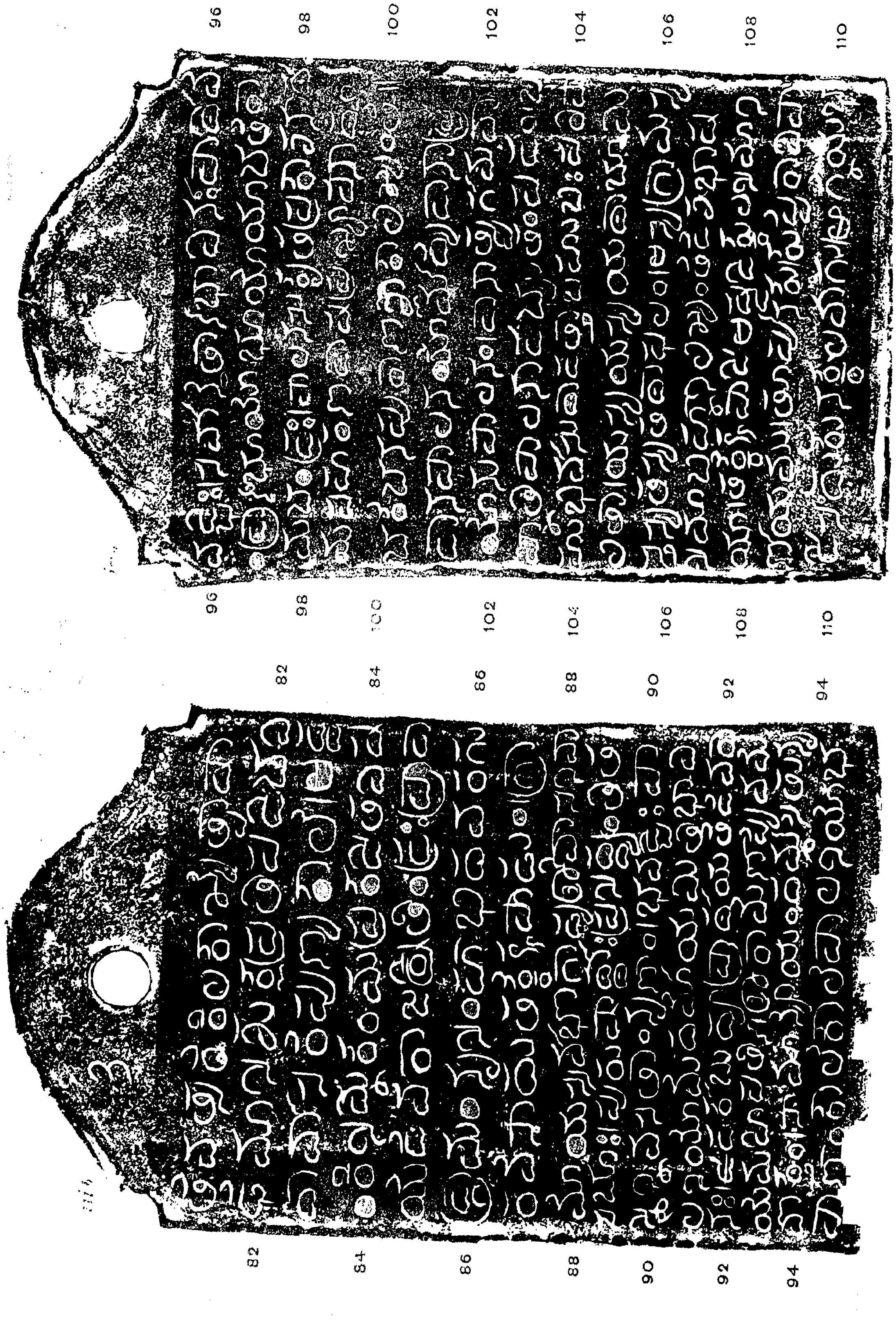
[7] Corruption of पश्चिम. [It is more likely that Pachchuva is here meant to be the family name of [the] Seṭṭi after whom the pond is named.—H. K. S.]

[8] The *anusvāra* of सं stands at the beginning of the next line.

[9] Lit., 'forming a pillow for the head.'

[10] The म of सीम has been added above the lin[e].

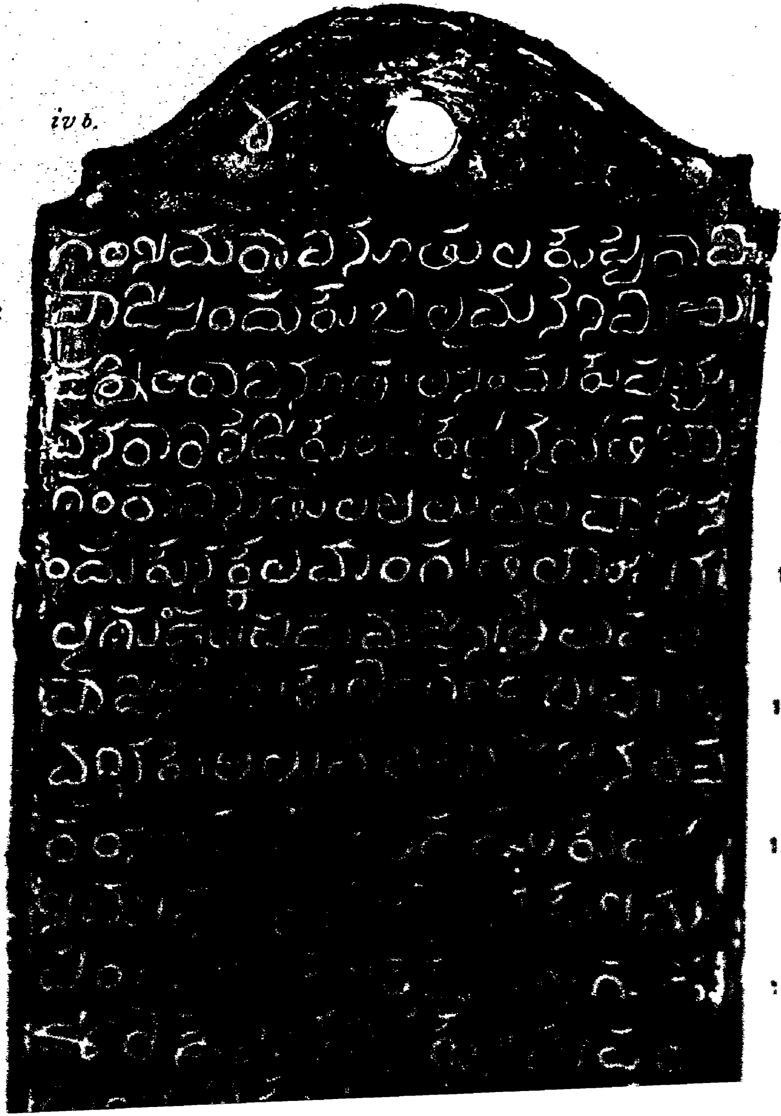
Triplicane plates of Panta Mailara.—Saka Samvat 1350.



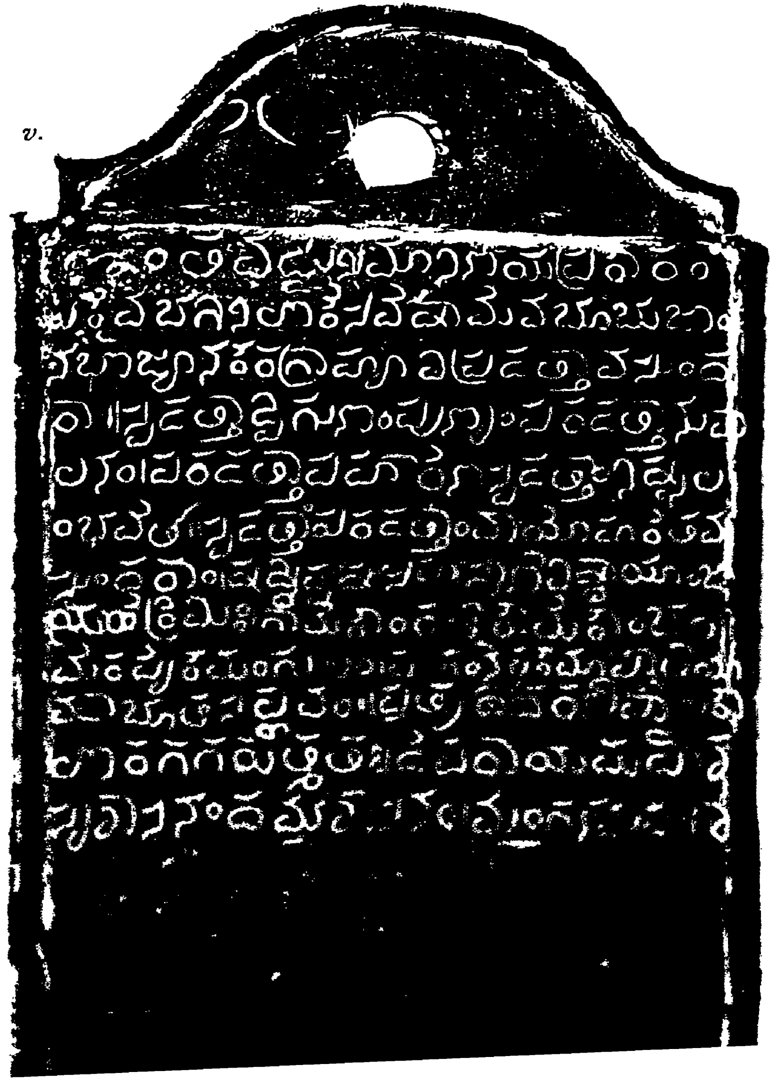
SCALE ·65

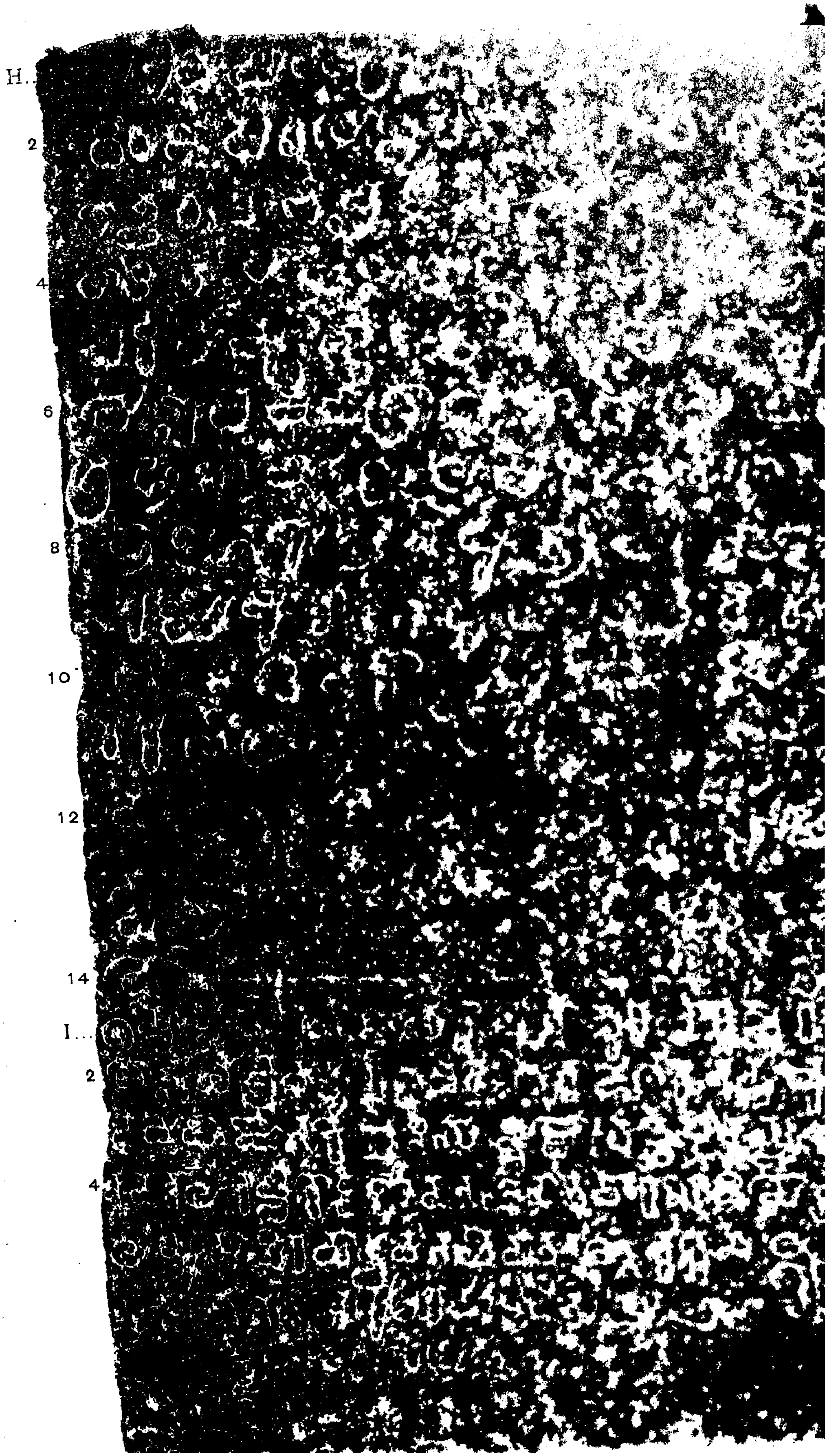
W. GRIGGS & SONS, PHOTO-LITH.

iv b.



v.





and there is a separate and somewhat later record of two lines below it. The writing in lines 1 to 5 occupies an area about 2′ 3½″ broad by 11½″ high. It is well preserved and quite legible all through.

The characters are Kanarese, boldly formed and well executed : and, though the record is a little later (at any rate certainly not earlier) than the inscription H above it, they are markedly more archaic than the characters of that record ; in this respect we may compare the case of the Nīlgund inscription of A.D. 866,[1] the characters of which are decidedly more archaic than those of the Sirūr inscription of exactly the same date.[2] The size of the letters ranges from about ⅞″ in the *n* of *idan*, l. 4, to 1⅛″ in the *b* of *baniyam*, l. 3 : the *rvvu* of *pārvvuman*, l. 5, is about 3½″ high. Of the test-letters kh, ṅ, j, b, and l, the *ṅ* does not occur : the others show here, again, a mixture of the earlier and later types. The *kh* occurs once, in l. 1, and is of the later, cursive type. The *j* occurs twice, in l. 3, and is of the earlier, square type. The *b* is found three times, in one case subscript, in ll. 1, 3 : in all three instances it is of the earlier, square type. The *l* occurs four times, in ll. 4, 5, and is in each case of the later, cursive type : its subscript form does not occur. We have an initial short *i* of the earlier type, in *idan*, l. 4 ; and a final *n* in *biṭṭon*, l. 3. The cerebral *ḍ* occurs twice, in *veḍeṅga* and *naḍavuttu*, l. 2, and is distinguished clearly from the dental *d* : it has the form which is used to denote the aspirated *ḍh* in the Soraṭūr inscription G above.

The language is Kanarese prose, of the archaic dialect. Here, again, in l. 3, we have the collective neuter *mahājanaṁ* ; and we have twice the dative in *ke*, instead of *kke* in *kāḷegake*, l. 2, and *mahājanake*, l. 3 (compare p. 184 above). In l. 3 we have a word *bani*, the sense of which is not clear : it is given in Kittel's Dictionary as a Mysore word meaning 'substance, essence, as of grains, milk, butter, or vegetables'. The short later record below this one gives the word *paṭṭagāra*, apparently as a Kanarese adaptation of *paṭakāra*, 'a weaver'. In the title *Kishkindhā-puravar-ēśvara*, " lord of Kishkindhā a best of towns " (l. 1), we have a term *pura-vara*, 'a best of towns' (found also in various other titles of the same class, and often followed by *adhīśvara* instead of *īśvara*), which calls for notice only because of the way in which it is always treated wrongly in another series of epigraphic publications :[3] that the word *vara* belongs to *pura*, not to *īśvara*, and is used in the sense of 'best, most excellent, or eminent among', is made quite clear (even if a knowledge of Sanskrit usage is lacking)[4] by the fact that the Śravaṇa-Belgoḷa epitaph of Mārasiṁha II mentions, in its list of the places at which he fought and conquered, *Mānyakhēṭa-puravaravuṁ*, " and Mānyakhēṭa a best of towns ".[5]

The inscription does not mention any king, and is not dated, but is plainly to be placed a short time later than the inscription H which stands above it. Its object was to record that some local personage styled Turagaveḍeṅga,—" he who is a Marvel with Horses ", *i.e.* in the training and riding of them,—who was of the Bāli-vaṁśa race and had the title of " lord of Kishkindhā a best of towns ", when going out to battle laved the feet of a *Mahājana* named Sāntayya, and gave the *bani* to the body of the *Mahājanas* of Rōṇa.

The record does not disclose the proper name of the person whom it mentions by the *biruda* of Turagaveḍeṅga. It represents him as belonging to the Bāli-vaṁśa or race of Bālin, and as having the hereditary title " lord of Kishkindhā a best of towns ". Bālin was the elder brother of the monkey-king Sugrīva, the friend of Rāma, and seized and held for a time Sugrīva's capital Kishkindhā, on the Kishkindha mountain, while Sugrīva was

[1] Vol. 6 above, p. 102, and Plate. [2] Vol. 7 above, p. 205, and Plate.

[3] Even in the latest volume of that series, *Coorg Inscriptions*, revised edition (1914), we find *Kovaḷāla-puravar-ēśvara* (p. 31) mistranslated by " boon lord of Kovaḷāla-pura " (p. 52).

[4] The combinations *dvija-vara* and *muni-vara* occur freely : for other instances, including *pura-vara* itself from the Rāmāyaṇa, see the St. Petersburg Dictionary under *vara* 4.

[5] Vol. 5 above, p. 178, l. 100.

away with Rāma on the campaign against Rāvaṇa. The **Bāli-vaṁśa** is mentioned again in an inscription of A.D. 1113 or 1114 at Sūḍi, in the Rōṇ *tāluka*, which records a grant made at Sūḍi by a certain *Mahāsāmanta* Daḍigarasa, son of Guṇḍarasa, and a descendant of Lōkarasa, of the Bāli-vaṁśa, lord of the Daḍiga-maṇḍala country, *i.e.* the Daḍigavāḍi country in Mysore.[1] And there is very likely another mention of it, specifying a member of it named Ārakuṭṭi, in an inscription of the tenth century at Gaṇiganūr in Mysore.[2]

TEXT.[3]

1 Ōm[4] Svasti Śrī [Jagad-vi]khyāta-**Kishkindā(ndhā)**-puravar-ēsva(śva)ra **Bālivaṁ-**
2 **ś-ōdbhavaṁ** śrīmat-**Turagav[e]ḍeṁgaṁ** kāḷegake naḍavuttu **Rōṇa-**
3 **da** mahājanake baniyam=biṭṭon matte **Sāntayya** mahāja-
4 nada kālaṁ kaḻchi koṭṭaṁ [||*] Idan=aḻidātaṁ Vāraṇāśiyoḷ=sāyira kavi-
5 l[e]yu[ṁ] sāyira pārvvuman[5]=aḻidātana lōkakke salguṁ [||*]

Later record below the inscription I.

1 Svasti śrī nūṟa-nālvara ha . . . da samaya-paṭṭagāṟa[rgge]
2 nelaṁ-goṭṭu sa . . . . tapa . . . brahma

TRANSLATION.

Ōm! Hail! Fortune! When the illustrious **Turagaveḍeṅga, lord of** the world-renowned **Kishkindhā a best of towns,** born in the **Bāli-vaṁśa** race, was going out to battle, he assigned the *bani* to the *Mahājanas* of **Rōṇa**; and **Sāntayya** gave (*it*) after laving the feet of the *Mahājanas*.

(Line 4) He who destroys this shall pass to the world of him who destroys a thousand cows or a thousand Brāhmaṇs at Vāraṇāśi!

Later record below the inscription I.

[This inscription seems to have been left unfinished. It appears to have been meant to register some donation which was made, after giving a site of ground, to the community of the weavers attached to the four-hundred *Mahājanas*.]

J.—Baṭgere inscription of the time of Kṛishṇa II.—A.D. 888.

Baṭgere is a town about one mile on the north-east of Gadag, the head-quarters of the Gadag *tāluka* of the Dhārwār District: in the Indian Atlas quarter-sheet 41, S. E. (1904), it is shown in lat. 15° 26′, long. 75° 42′. Its name is given there as "Betgeri": but in the old full-sheet of 1852 it is shown as "Butgeeree", which is at any rate more correct in indicating the *a* of the first syllable. Its ancient name, which occurs twice in the inscription now published, was **Baṭṭakeṟe**, meaning apparently "the Round Tank"; and the record tells us that it was founded by the Superintendent Gaṇaramma, whose valour in defending it is its topic. The name of the place is still current as **Baṭgere** among the rustic population. But liberties have been taken with it, as with so many other place-names, by the official classes; a confusion being made in this case between the original *baṭṭa* of the first syllable and *beṭṭa*, 'a hill', as well as, in the second syllable, between the original *keṟe*, *geṟe*, 'a tank', and *kēri*, *gēri*, 'a street':[6] as the result of this, the name is actually certified in the publication

[1] See *Ind. Ant.*, 1901, pp. 110, 266.

[2] *Epi. Carn.*, vol. 4 (Mysore), Yl. 25. The published text there gives Bali-vaṁśa, with the short *a* in the first syllable.

[3] From the ink-impression. [4] Represented by a plain spiral symbol. [5] Read *pārvvaruman*.

[6] Compare the case of Aṇṇigeṟe, now known officially as Aṇṇīgēri: see my remarks in vol. 6 above, p. 100, note 3.

Bombay Places and Common Official Words (1878) as "Betgēri", and it appears in gazetteers, etc., as "Betigeri, Bettigeri, Betgeree, and Batgeri". The official corruption of the name dates partly, in fact, from at least the fourteenth century, as the place is mentioned as Baṭṭagērī in the record of A.D. 1379 on the Ḍambaḷ plates, *Journ. Bomb. Br. R. As. Soc.*, vol. 12, p. 357, l. 126.

The present **inscription**, which I edit and illustrate from an ink-impression supplied by Mr. Cousens, is one of several at Baṭgere: for the illustration of it see the plate facing p. 182 above, below the inscription G. It is on a **vīrgal or monumental hero-stone** in a walled enclosure on the premises of Haṭagāra-Mallarāya, inside the town. There are two compartments of sculptures, one above and one below the record: but I have no information as to the details of them. The **writing** on lines 1 to 7 occupies an area about 2′ 9″ broad by 11″ high. The compartment of sculptures below it is about 1′ 7″ high. Below this, the stone is wider, measuring about 4′ 2″; and we have here the beginning of some well-known Sanskrit verses, which are an accompaniment to the principal record. First, after *Ōm Svasti Śrī*, we have the half verse, *yasya yasya yadā*, etc., of which the preceding line—usually *Bahubhir=vasudhā dattā* (or *bhuktā*) *rājabhiḥ Sagar-ādibhiḥ* (or *bahubhiś=ch=ānupālitā*)—was not given. This is followed, partly in the same line and partly in a short line below it, by the verse, given in not at all a correct form:—*Svaṁ dātuṁ su-mahach-chhakyaṁ duḥkham=anyasya pālanaṁ | dānaṁ vā pālanām v=ēti dānāch=chhrēyō=nupālanaṁ* ||. Then, in short lines of from two to four syllables down the left side of the lower compartment of sculptures, there is the verse:—*Sva-dattāṁ para-dattāṁ vā yō harēta vasuṁdharāṁ | shashṭiṁ varsha-sahasrāṇi vishṭhāyāṁ jāyatē kṛmiḥ* ||: this, again, is given very inaccurately. And finally, down the right side of the compartment of sculptures there was another verse of the same class: but here only a few of the final syllables are extant, and the verse cannot be identified. It has not been convenient to illustrate these supplements to the principal record beyond the beginning of them: but they are all in characters of just the same stage with those of the principal record, and were plainly put on the stone at the same time with it. They indicate that a grant of some kind was made to the hero whose prowess is commemorated by the inscription.

The **characters** are Kanarese, well formed and executed. The size of the letters ranges from about ½″ in the *ṟ* of *keṟeyaṁ* near the beginning of l. 4, to about 1⅛″ in the *l* of *akāla*, l. 1: the *stya* near the beginning of l. 1 is nearly 2″ high. Of the **test-letters kh, ṅ, j, b, and l,** the *ṅ* does not occur: the others show here, again, a **mixture of the earlier and later types.** The *kh* occurs once, in l. 3, and is of the later, cursive type. The *j* occurs five times, in ll. 1, 2, 3, 6, and is in each case of the earlier, square type. The *b* is found three times, in ll. 3, 4, 5, and is of the earlier, square type, made rather loosely on the left side, and with a continuation of the right-hand part of the letter above the top line of the writing: its form may be seen very clearly in *balaṁgal*, l. 5. The *l* occurs eight times, and once subscript, in ll. 1, 2, 4, 5, 6: it is of the later, cursive type all through. In the Sanskrit verses at the bottom and sides of the stone the *ṅ* does not occur; nor does the *kh*, because where it ought to be we have *duḥkam* by mistake for *duḥkham*. The *j* is found in *jāyatē* on the left side, and is of the earlier, square type. The *b* does not occur. In the half-verse shown in the Plate, *ḷ* is used for *l*: but the verse which follows it preserves the *l*, three times, and presents in each case the later, cursive type. In *aḻidaṁ*, l. 4, we have an initial short *a*, of a transitional type far advanced towards the later type. The only final form is that of *m*, in *kādidam*, l. 7.

The **language** is Kanarese, of the archaic dialect, with one verse beginning in l. 4. Some noticeable words are as follows. In l. 3 *jonna*, a *tadbhava*-corruption of *jyōtsnā*, 'moonlight', is used to denote "the bright fortnight". As in so many other records, here, again, in l. 4, we have *aḻi*, 'to be ruined, to be destroyed', etc., used in the active sense: compare p. 184 above. In

118 पाटि संधुकु लिंगंदिब(ब्ब) । वाय-
119 व्यानकु अलुवलपाटि जनकव-
120 रं संधुकु जंगमुकुंट
121 सीम । वूरि वुत्तरानकु सीम
122 पंगुलूरि संधुकु तेल्लगुंड्डु ।
123 ऊरि ईशान्यानकु सीम पं-
124 गुलूरि कुप्पेराविपाटि सं[1]-
125 धुकुनु निलुवुఠायि ।

Fifth Plate.

126 [इं]तव[ट्टु] सीमानि[र्णय]प्रकारं [॥*]
127 [2][ए]कैव भगिनी लोके सर्वेषामेव भूभुजां [।*]
128 न भोज्या न करग्राह्या विप्रदत्ता वसुंध-
129 रा ॥[३८*] [2]स्वदत्ताद्दिगुणं[3] पुण्यं परदत्तानुपा-
130 लनं । परदत्तापहारेण स्वदत्तं निष्फलं[4]
131 भवेत् ॥[३९*] [2]स्वदत्तां परदत्तां वा यो हरेत व-
132 सुंधरां । [5]षष्ठिर्व्वर्षसहस्राणि विष्ठायां ज[ा]-
133 यते क्रिमिः[6] ।[। ४०*] [2]गामेकां रत्निकामेकां [भू]-
134 मेरप्येकमंगुलं । हरं[7] नरकमाप्नोति या-
135 वदाभूतसम्लवं[8] ॥[४१*] [2]प्रत्यर्थिधरणीपालका-
136 लोरगगरुत्मतः । देवरायमहीश-
137 स्य शासनं धर्म्मशासनं ।[। ४२*] संगळमहाश्री [॥*]
138 श्रीविरूपाक्ष.

FREE TRANSLATION.

(Verse 1.) May the illustrious primeval Boar, being carried upwards by whom (being married by whom) the earth became pregnant with gems, be auspicious to you.

(V. 2.) May the elephant (Gaṇēśa), whose trunk is always moist with the flowings from his temples,[9] having worshipped whom Śiva and others obtain the fruition desired (by them), bring you happiness.

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[1] The *anusvāra* of सुं° is written at the beginning of l. 125.

[2] Metre: Anushṭubh.

[3] Read °द्विगुणं.

[4] The *anusvāra* of °लं stands at the beginning of line 131.

[5] Read षष्टिं व°

[6] Read क्रिमिः.

[7] Read हरन्.

[8] Read °संप्लवं.

[9] 'These are puns on the words *dāna* and *karaḥ*. *Nityadānārdrakaraḥ* means also one whose hand is wet with constantly making gifts.'—B. and V.

(V. 3.) May the moon, the store-house of ambrosia of the gods, wearing whose digit the lord of demons (*Bhūtēśa*, that is, Śiva) became the lord of kings, (or, moon-crowned, *Rājaśēkhara*), be a source of delight to you.

(V. 4.) From the moon who was born from the mind of the primeval man (Vishṇu) arose the race of the **Yadus** in which, as the fruit of Vasudēva's merit, appeared Hari himself (in the form of Kṛishṇa) associated with the hosts of gods.

(V. 5.) In that pure race was born a king named **Harihara** of pure character, just as the moon (was born) from the milk-ocean.

(V. 6.) The two (functions), the protection of the good and the punishment of the wicked, are indeed divided in (between) Hari (Vishṇu) and Hara (Śiva); but he (Harihara) combined their functions in his own person, by bearing their name (Harihara) and majesty.

(V. 7.) His son was the glorious **Dēvarāya**, who attained great fortune, who was a very king of the gods (Indra) on earth and who by his constant *dāna* (cutting, smiting) expunged the word *dēhi* (the possessor of a body) in the case of enemies, and by his *dāna* (gift) the word *give* in the case of suppliants.

(V. 8.) From him, who was the store-house of virtue, was born, as Jayanta from Indra, king **Vijaya-Bukka**, who was eminent, by whom enemies were vanquished, and who resembled Vijaya (Arjuna).

(V. 9.) His son was **Pratāpa-Dēvarāya**, of unlimited glory, (and) accomplished in courting the beauties, Fortune, Fame, Earth and Sarasvatī.

(Vv. 10-13.) Being enthroned at **Vijayanagara** which had come to him by (regular) succession in his family, he conquered (both) internal and external enemies by his intellect and valour (respectively). While his royal title was extolled by his subjects who were pleased, because he protected the system of castes, he protected the earth which has the four oceans for its girdle under one umbrella (*i.e.* as universal sovereign). Him the learned constantly called *Mūrurāyaragaṇḍa* (the champion or vanquisher of the three kings), *Arirāyavibhāḷaka* (the destroyer of hostile kings), and *Hindurāya-suratrāṇa* (a Sultan among Hindu kings). Formerly Rāma, son of Daśaratha, had (the attributes) magnanimity, fortitude, valour, courage, mercy, liberality, truthfulness and reverence; (but) now it is king Dēvarāya (who possesses these virtues).

(Vv. 14-18.) King **Mailāra** was assiduous in serving his (Dēvarāya's) feet, with (his) wisdom, devotion, and valour, just as Hanumān was in respect of those of Rāma; he who was the great-grandson of king **Sūra**, the grandson of king **Pōta**, the son of **Mummāmbā** and **Mummaḍīndra**, and was of pure conduct; who had the biruda *Dharaṇivarāha*, and who was famed as *Chauhattamalla*; Paṇṭa-Mailāra, who caused fear to hostile provincial chiefs by the ringing of his bell (*Ghaṇṭānāda*). In this manner, doing by threefold means what was pleasing and good to the king, destroying hostile kings by his wisdom and valour, always paying homage (to the king) with different kinds of gems and excellent articles, with his mind intent on (the king's) service, he caused delight to the mind (of the king). Then Pratāpa-Dēvarāya, being pleased with his service and valour, and having honoured Mailāra, joyfully granted him a boon.[1]

(Vv. 19-20.) He, the victorious, asked for a boon, which brought good to his lord and himself, not horses, nor elephants, nor ornaments, nor wealth—, but to make a land-grant, which purifies both the giver and him who induced to give, to his good *guru*, Śiṅgarārya.

[1] The translation of verses 1, 2, 4, 5, and 8 to 18 is by Messrs. Butterworth and Venugopala Chetti.

(Vv. 21-22.) The illustrious Veṅkaṭāchārya was the *purōdhas* (*purōhita*) of the lord of **Veṅkaṭagiri** (*i.e.* the god Veṅkaṭēśa of Tirumala), the *guru* of the (whole) world, the consort of Śrī (Lakshmī); filled with the relish of the nectar of whose fame the *chakōras*, *viz.* the quarters (of the earth), even now abandon the taste for moon-light[1] like those (birds).

(Vv. 23-28.) He had a son the illustrious Tātāchārya, who was a store-house of grace; to the worshippers of whose lotus foot, even the ocean of *saṁsāra* (round of births) becomes shallow like a pond. To him who had seen the end of the fourteen *dharmas* and (?) *vidyās*, was born a son named Śiṅgarārya, the placing of whose hand, accompanied with *mantras*, on the heads of his disciples, was a remedy to the incurable typhoid, *saṁsāra*. For having established the religion of Bhagavat (Vishṇu) according to the Vēdas he is known in the world as the teacher who is the sole support of the doctrine of the Vēdas (*Vēdamārgaikapratishṭhāchārya*). This Śiṅgarāchārya, who was born in the Śaṭhamarshaṇa *gōtra*, had studied with the *aṅgas* and *upāṅgas* the Yajur-vēda and who was famous in the religion of Vishṇu, is shining in the world. To him, who is the abode of learning and austerities, who is the *guru* to me, as well as to the world, grant a village in your name. This is the boon I ask for.

(Vv. 29-32.) Thus requested, the king Dēvarāja, being pleased and filled with devotion, honoured this *guru* with ornaments, gold, flowers, etc., and granted to the excellent *guru* named Nṛisiṁha, by the pouring of water and with *dakshiṇā*, (to last) as long as moon and stars (endure), the village of **Takkeḷḷapāḍu**, together with the lands for its subsistence, situated in the **Addaṅkī**-*sīma* of the **Kamma**-*vishaya*, together with the eight kinds of enjoyment, in the presence of (the god) Virūpāksha of the **Hēmakūṭa** hill, situated on the bank of the **Tuṅgabhadrā**, in the **Bhāskara**-*kshētra*, **on a Monday,** the **first** *tithi* **of the bright fortnight of the month Āshāḍha, in the year Kīlaka, which was corresponding to the Śaka year represented by** *śaśi*, *anala*, *bāṇa* and *vyōma*, **(1350).**

(V. 33.) All prosperity to the inhabitants of this village which is the place of Śrīnivāsa and which has all items of enjoyment.

(Vv. 34-37.) Dēvarāya's exhortation to his successors (and other kings) to protect this charity of his, and in support of the need for such protection the usual imprecatory and benedictory verses are quoted.

(Ll. 106-126.) The details of boundaries of the village granted are (thus) noted in the language of the country (*i.e.* in Telugu): on the east the hill-stream (*nakkalavāṅgu*) in the juncture (*sandhi*) of **Kupperāvipāḍu**; the boundary on the south-east the mound of Billamanēni in the *sandhi* of **Rāvinūtula** and **Kupperāvipāḍu**; on the south, the western bank of the tank of Narāriśeṭṭikuṇṭa in the *sandhi* of **Rāvinūtula**; on the south-west side, the hill-stream and the pillow-like black boulder (*Nallaguṇḍa*)[2] in the *sandhi* of **Rāvinūtula** and **Aluvalapāḍu**; the boundary on the west (is) the mound (marked by) the *liṅga*-stone (*Liṅgamdibba*) in the *sandhi* of **Aluvalapāḍu**; on the north-west the boundary (is) the pond (called) Jaṅgamukuṇṭa, in the *sandhi* of **Aluvalapāḍu** and **Janakavaram**; the boundary on the north of the village (is) the white boulder (*Tellaguṇḍu*) in the *sandhi* of **Paṅgulūru**; the boundary on the north-east of the village is the standing stone in the *sandhi* of **Paṅgulūru** and **Kupperāvipāḍu.** So much about the settlement of the boundaries.

(Vv. 38-41.) Imprecatory verses.

(V. 42.) Praise of Dēvarāya, and blessing.

(L. 138.) *Śrī*-**Virūpāksha,** (in Telugu characters).

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[1] [A *dhvani* is here intended by the word *ātapa* which has the general sense of (scorching) sunlight.—H. K. S.]

[2] Or perhaps "the *nallaguṇḍu* at the source of *nakkalavāṅgu*."

No. 2.—NIDAGUNDI INSCRIPTION OF THE TIME OF VIKRAMADITYA VI AND THE KADAMBA TAILAPA II: A.D. 1107.

BY LIONEL D. BARNETT.

Nidagundi is a village about four miles towards the south-south-west from Shiggaon, the head-quarters of the Bankāpūr tāluka of the Dhārwār District, Bombay. It is shown in the Map of the Dhārwār Collectorate (1874) as '**Needgoondee**', and in the Indian Atlas sheet 42 (1827, with additions to 1891) as '**Neergoondee**', in lat. 14° 56′, long. 75° 15′. A record from this village, of the time of the Rāshṭrakūṭa king Amōghavarsha I and dating from about A.D. 874, which has been edited by Dr. Fleet in vol. 7 above, p. 212, shows that the ancient form of its name was **Niḍugundage**, which is also found in line 9-10 of the record now edited, and that it was the chief town of a group of villages known as the **Niḍugundage twelve**. The inscription which I now edit, from an ink-impression placed at my disposal by Dr. Fleet, is on a stone tablet which was found somewhere at this same village, and was removed, for safe storage, along with the stone bearing the other record mentioned just above, to the Kachērī at Shiggaon.

Part of the top of the stone bearing this record is broken away and lost; and of the sculptures which were there there remain now only the following: in the centre, a *liṅga* on an *abhishēka*-stand; on the right, the bull Nandi, kneeling towards the *liṅga*, with the moon above him; and on the left, the lower part of a figure seated with its legs crossed on a small pedestal.—The area covered by the inscription is rather irregular in shape: its extreme measures are about 1′ 8″ in width by 2′ 3″ in height. The record is mostly in a state of excellent preservation: the few letters which are damaged or missing can be supplied without any uncertainty, except in the last line.

The characters are Kanarese, of a nearly upright rounded type characteristic of the period. They are not very elegantly formed, and they are of unequal size: in the first five lines, they vary in height between ¾″ and 1″, and in the rest of the inscription their height is approximately between ⅝″ and ⅞″. They present the abbreviated forms of *m* and *y* noticed under Yēwūr inscription F (above, Vol. XII, p. 335): the *m* appears as the sixth *akshara* in l. 16, the *y* at the end of l. 18.—The language is Kanarese prose throughout, except for the minatory Sanskrit verse in ll. 21-23. The Kanarese is almost of the medieval type: the liquid *ḻ* only occurs once (in *iḻdu*, l. 16, beside *irddu*, l. 14), elsewhere appearing as *ḷ*; and initial *p* is changed to *h* in *hērimge* (l. 14), *hanna* (l. 15), *hēr-* (l. 17), while remaining in *Pānumgall-* (l. 9), *paṇav-* (l. 15), *pērin-* (l. 17).

The purport of the inscription is to record donations by various traders to the Mūlasthāna god, or chief god of the locality—the Metropolitan deity, as he may be called. This title is fairly common; for examples see above, vol. 5, pp. 22, 143, 149; *Epi. Carn.*, vol. 3, Mysore, pp. 181, 189, 201. The record is dated in the reign of the **Western Chālukya** king **Tribhuvanamalla (Vikramāditya VI)**, under whom, it tells us, the **Kadamba prince Tailapa**, who among other titles bears that of **Banavāsi-puravar-ādhīśvara**, "lord of Banavāsi a best of cities", was ruling over the **Pānumgal five-hundred**, *i.e.* the province, comprising five hundred cities, towns, and villages, of which the capital was Pānumgal. This latter person is the **Kādamba prince Tailapa II**, son of Śāntivarman II: he is known to have ruled until A.D. 1129, in succession to Kīrtivarman II, as a feudatory of Vikramāditya VI and Sōmēśvara III. The name of his family is presented here (line 7) as **Kadamba**, with the short *a* in the first syllable: and

apparently the cerebral *ḍ* in the second. This form is found in a few other records, but is on the whole unusual. In the case both of this family and of that of the Kādambas of Goa, the customary form was **Kādamba,** at any rate in prose passages.

The other **persons** mentioned are of no importance in themselves; but the names of most of the traders concerned in the transaction are of interest as illustrating the use of **hypocoristic or affectionate diminutive forms,** which is peculiarly common among men of their class. *Malli* (l. 12), which is often found elsewhere, is probably a diminutive of *Mallikārjuna*; it is also common in the fuller forms *Mallaṇa* and *Mallaya*, which show the affixes of courtesy -*aṇa* (i.e. *aṇṇa*, "elder brother") and -*aya* (i.e. *ayya*, "Sir"). *Dhōṇi* (ibid.) is probably an error for *Dōṇi*, which has its fuller counterpart in *Dōṇaya* (above, vol. 5, pp. 73, 97) and *Dōṇa-śarman* (ib., p. 121), derived from *Drōṇa*. *Kēti* (l. 13) is often found in the forms *Kētaṇa* and *Kētaya*. *Chāmi* (ib.) is obviously a diminutive of some name such as *Chāmuṇḍarāya*, and *Siṁdaṇa* (l. 15) of something like *Siṁdarasa* (*Epi. Carn.*, vol. 3, Mysore, p. 140). *Siṁgaṇa* (l. 16) is well known. The subject of the formation of Dravidian names is one that would well repay further study.[1]

The details of the **date** of this inscription (l. 10 f.) are: the cyclic year Sarvajit, being the thirty-second of the Chālukya-Vikrama reckoning, *i.e.* of the reign of the Western Chālukya king Vikramāditya VI: the first *tithi* of the bright fortnight of Chaitra; Ādivāra (Sunday). **Dr. Fleet** gives me the following remarks:—"This date is an interesting one, partly as being of the first day of the lunar year, and partly for another reason which will be seen below. The Sarvajit *saṁvatsara* in question began, as a Chaitrādi lunar year according to the southern lunisolar system of the cycle, on 25 February, **A.D. 1107.** This day itself was Chaitra śukla 1; the *tithi*, as a **true tithi,** ending on it at about 18 hours 8 minutes after mean sunrise (for Ujjain). But the day was a Monday; whereas the record gives Sunday. The *tithi*, indeed, began on the Sunday, at exactly 18 hours 13 minutes; and being the opening *tithi* of the new year, it might quite well, as an occasion of celebration, have been used and cited with the day on which it began, if conditions had permitted: but the time at which it began, 13 minutes after midnight, makes it very unlikely that it can have been so used, as a true *tithi*, for purposes such as those registered by this record. Accordingly, from this point of view, with the *tithi* taken as the true *tithi*, the date would have to be classed as **irregular,** in the usual sense that the given details do not work out satisfactorily and seem to involve a mistake of some kind. But as a **mean tithi** the *tithi* **began** at 6 hours 13 min. after mean sunrise on the **Sunday**; that is, at 13 minutes after midday, which would leave the whole of the afternoon and the evening for doing anything to celebrate the occasion. Accordingly, from this point of view, as presenting **a mean tithi** used for purposes of celebration **with the day on which it began,** the date may perhaps be taken as a satisfactory one, answering to **Sunday, 24 February, A.D. 1107.** But all that we can really say is that the day may be either Sunday, the 24th, or Monday, the 25th February."

As regards **places,** the record mentions first, in line 9, the province known as the **Pānuṁgal five-hundred**: this took its name from **Pānuṁgal, Hānuṁgal,** which is the modern **Hāngal,** the head-quarters of the Hāngal tāluka of the Dhārwār District. It mentions **Nidagundi** itself as **Niḍugundage** in lines 9-10: the **nāḍu** to which reference is made in line 10 is of course the **Niḍugundage twelve** mentioned on the previous page. **Tiḷivaḷḷi,** which is mentioned in line 12, must be the large village still bearing the same name, which is shown as

[1] A. Hilka, in his *Beiträge zur Kenntnis der indischen Namengebung: Die altindischen Personennamen*, p. 55 ff., has given some attention to hypocoristic names, but has not touched the Dravidian side. He mentions the suffixes -*ṇa* and -*ṇaka* (pp. 55, 70), but does not realise that -*ṇa* (or, more correctly, -*aṇa*) is Dravidian in origin, and that -*ṇaka* is the same affix with a Sanskritic termination

"Tileewulee" and "Teelowly" in the two maps quoted above; it is in lat. 14° 37′, long. 75° 17′, twenty-one miles south-half-east from Niḍagundi: the place has at least three inscriptions, of A.D. 1053 (?), 1238, and 1237, and a fourth, a fragment, the date of which is lost.[1]

For a full account of the **Kādambas of Hāngal**, with a genealogical table and references to various unpublished as well as published records, see Dr. Fleet's *Dynasties of the Kanarese Districts* in the Gazetteer of the Bombay Presidency, vol. I, part 2, pp. 558-64.[2] The pedigree as far as Tailapa II is given in the Kargudari inscription of A.D. 1108 published in *Ind. Ant.*, vol. 10, p. 251[3]: it starts with a mythical Mayūravarman, who is undoubtedly intended to be the real Mayūraśarman, the original founder of the Kadamba power, whose achievements are recited in the Tāḷgund inscription of about the period A.D. 500—550.[4] To the time of Kāmadēva, the last member of the line, belongs the Ablūr inscription E, dating from about A.D. 1200, published in vol. 5 above, p. 245, which recites the revival of Śaivism by the famous Ēkāntada-Rāmayya.

TEXT.[5]

1 Ōṁ[6] Svasti Samasta-bhuvan-āśraya śrī-pri(pṛi)thvī-vallabha
2 mahārājādhirāja paramēśvara paramabhaṭṭāra-
3 [ka] **Satyāśraya-kuḷa-tiḷakaṁ Chāḷuky-ābharaṇaṁ** śrī-
4 mat-**Tribhuvanamalla**-dēvara vijaya-rājyam=uttar-ōtta-
5 r-ābhivri(vṛi)ddhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ baraṁ salu-
6 ttam=ire tat-pāda-padm-ōpajīvi samadhigata-paṁcha-mahā-śabda mahā-
7 maṁdha(ḍa)ḷēśvaraṁ **Banavāsī-pura-var-ādhi(dhī)śvaraṁ** Kadaṁbar-ācha(bha)-raṇaṁ nā-
8 m-ādi-samasta-praśasti-sahitaṁ śrīman-mahā-maṁḍaḷēśvaraṁ **Taila**[pa]-
9 dēvar **Pānuṁgall**=aynūṟuman=ubhaya-sāmyadiṁd=āḷuttam-ire **Niḍu-**
10 **guṁdageya Māra-gāvuṁḍan**=ū[r*]-ggāvuṁḍu-geyy[e*] **Chāḷukya-Vi-**
11 **kramaṁ**[7] mūvatt-eraḍe(ḍa)neya **Sarvvajit-saṁvatsarada** Chaitra-su(śu)ddha pāḍi-
12 va Ādivārad-aṁdu **Tiḷivaḷḷiy**=Uttava-seṭṭi Kaṁchayana[8] Malli-seṭṭi Dhō-
13 ṇiy=Āki-seṭṭi Kariya Kēti-seṭṭiya Chāmi-seṭṭi iṁt=inibarum=i-
14 rddu Mūlasthāna-dēvargge biṭṭa dharmma hēṟiṁge vīsav=oṁdu mottakāra
15 Siṁdaṇanuṁ Ugura-mūnūrbbaruṁ biṭṭa darśanaṁ paṇav=oṁdu hanna(ṇṇa)-vaṇi-
16 ga Siṁgaṇanuv=ainūṟa-nālvarum=iḷdu biṭṭa dharmma gātrakkey=oṁ-
17 du pēṟin=ari-hēṟ=int=ī dharmmamaṁ pratipāḷisida[va*]ṁge Vāraṇāsi-
18 Kurukshētradoḷ*u* sāsirvvar=brāhmaṇargge sāyira kavileya-
19 n=ubhaya-mukhi-goṭṭa-phalam=akku ī dharmmaman=aḷidavaṁge Vāraṇā-
20 si-Kurukshētradoḷ*u* sāsirvvar=brāhmaṇarumaṁ sāsira kavile-
21 yuman=aḷida pañcha-mahā-pātakan=akkuṁ | [9]Sva-datt[ā*]ṁ para-
22 datt[ā*]ṁ vā yō harētir=vvasuṁdharāṁ[10] ‖ shashṭir=varisha[11]-saha-
23 srāṇi vishṭā(shṭhā)yāṁ jāyatē kri(kṛi)mi[ḥ*] ‖ Rāmēśvara-
24 paṁḍita . . . . ‖

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[1] [Elliot MS. Collection, B. As. Society's copy, vol. I, p. 75; vol. 2, pp. 199 *b*, 200, 371 *b*: for a photograph of the record of A.D. 1237, a long one of the time of the Dēvagiri-Yādava king Singhaṇa, see *Pāli, Sanskrit, and Old-Canarese Inscriptions*, No. 112.—J. F. F.]

[2] [It may be noted that their family-god, Madhukēśvara of Jayantīpura (Banawāsi), was a form of Śiva; not of Vishṇu as there said on p. 560.—J. F. F.]

[3] No. 210 in Professor Kielhorn's List of the Inscriptions of Southern India, vol. 7 above, appendix.

[4] Kielhorn's No. 603: subsequently edited in vol. 8 above, p. 31.

[5] From the ink-impression.

[6] Represented by the spiral symbol.

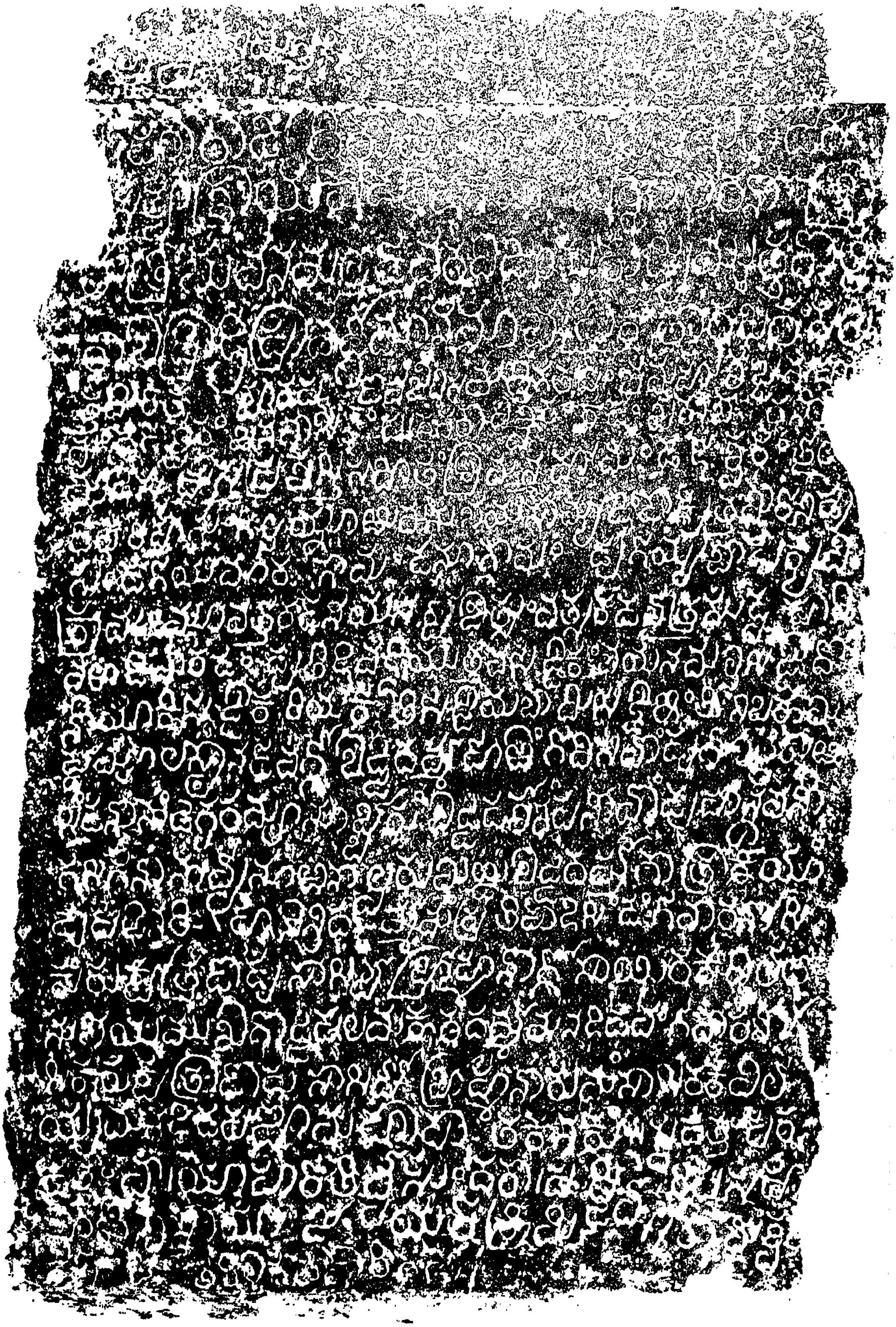
[7] Read °*Vikrama*, and supply *varshada* or *kālada*.

[8] Perhaps to be corrected to *Kaṁbhayana*.

[9] Metre: Ślōka (Anushṭubh).

[10] Read *harēta vasuṁdharāṁ*.

[11] Read =*varsha*.



J. F. FLEET.

SCALE THREE-TENTHS

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TRANSLATION.

(Line 1) While the victorious reign of king **Tribhuvanamalla,** asylum of the whole world, favourite of Fortune and the Earth, paramount Emperor, supreme lord, supreme master, decoration of **Satyāśraya's race,** ornament of the **Chālukyas,** is proceeding in its course of increasing success (*to endure*) as long as the moon, sun, and stars :—

(Line 6) While the great feudatory lord the noble **Tailapa,** who bears all the titles such as : "fosterling of the lotuses of his feet, great feudatory lord who has attained the five *mahā-śabdas,* **lord of Banavāsi best of cities,** ornament of **the Kadambas,"** was governing with impartiality **the five-hundred of Pānuṅgal ;** (*and*) while Māra-Gāvuṇḍa of **Niḍugundage** was holding the office of head-man of the village :—

(Line 10) On Sunday, the first day of the bright fortnight of Chaitra of **the cyclic year Sarvajit, being the thirty-second year of the Chālukya-Vikrama era,** the following persons : Uttava-Seṭṭi of **Tiḷivaḷḷi,** Kambhaya's (*son*) Malli-Seṭṭi, Dhōṇi's (*son*) Āki-Seṭṭi, (*and*) Kariya Kēti-Seṭṭi's (*son*) Chāmi-Seṭṭi, acting in concert, granted as a pious donation to the Mūlasthāna god one *vīsa* on every load ; the *mottakāra*[1] Sindaṇa and the Ugura three-hundred[2] granted as a visiting-fee one *paṇa ;* the fruit-merchant Siṅgaṇa and the five-hundred and four (*of his colleagues*), acting in concert, granted as a pious donation the excess-weight[3] of one load on every *gātra.*

(Line 17) To him who maintains this pious foundation will accrue the same fruit as if he had bestowed a thousand kine as *ubhaya-mukhis*[4] on a thousand Brāhmaṇs in Benares or Kurukshētra ; to him who infringes this pious foundation will accrue the five-fold deadly sin of slaying a thousand Brāhmaṇs and a thousand kine in Benares or Kurukshētra. He who should appropriate land, whether granted by himself or granted by others, is born as a worm in dung for sixty thousand years.

(Line 23) Rāmēśvara Paṇḍita . . . .

No. 3.—TWO INSCRIPTIONS FROM BELGAUM, NOW IN THE BRITISH MUSEUM.

BY LIONEL D. BARNETT.

The two inscriptions published herewith are engraved on large **stone tablets** which are now in the Department of British and Medieval Antiquities of the **British Museum.** The stones belonged originally to one or another of three Jain temples, the remains of which stand in the Fort at **Beḷgaum,** Bombay Presidency[5] : and from the records themselves we learn that the temple was founded at some time about A.D. 1200 by Bīchaṇa or Bīchirāja, an official of the Raṭṭa prince Kārtavīrya IV, and was named **Raṭṭa-Jinālaya,** "the Jain temple of the Raṭṭas." Transcriptions of the two records—(not very accurate ones)—are given in Sir Walter

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[1] This term is also found in vol. 5 above, p. 231.

[2] Persons styled "the Ugura three-hundred" are mentioned in other records also ; *e.g.* the Manōḷi inscriptions of A.D. 1223 and 1252, J. B. B. R. A. S., vol. 12, pp. 22, 40. The meaning of the expression is not known.

[3] *Ari* is "an excess of corn in a measure :" Kittel, Dictionary, p. 99.

[4] An *ubhaya-mukhi* is an image of a cow in the act of giving birth to a calf : see *Ind. Ant.,* vol. 11, p. 125, and Yājñavalkya, i. 206.

[5] For an account of these temples, with Plates, see Burgess, *Archæol. Surv. West. India,* vol. 1, p. 1. The Fort dates from long after the time of the inscriptions.

Elliot's MS. Collection of South-Indian Inscriptions, vol. 2, pp. 328*b*, 331*b*, of the Royal Asiatic Society's copy; and from the titlings of these it seems that at some time about 1830 the stones were still at Belgaum, standing in the compound of a bungalow occupied by Major Jervis, who appears to have been then the Executive Engineer, P. W. D. They seem to have been sent by Major Jervis to the Museum of the Bombay Branch of the Royal Asiatic Society, where at any rate one of them, B, was in 1874.[1] How and when they found their way eventually to the British Museum, I have not yet been able to ascertain.

A.—OF THE TIME OF THE RATTA PRINCE KARTAVIRYA IV: A.D. 1204.

This inscription is incised on a massive **stone slab,** without ornament, of which the cornice on the top, inscribed with the introductory verse, is about 3 ft. 11 in. in width. The total height is a trifle over 4 ft. Under the cornice the stone is perfectly plain; the side on the proper right is perpendicular, while that on the proper left is recurvate on top, and thence descends vertically. There is a crack or flaw vertically down the face of the tablet; and, as with B, its surface is damaged here and there. But the record is mostly in a state of good preservation; and the whole seems to be readable without any substantial doubt. I am indebted to Mr. H. Krishna Sastri for certain suggestions which have improved my original readings and interpretations.

The **character** of the inscription is Kanarese, the letters being well shaped and rounded, of a type common about A.D. 1200. Their average height is about ½". The special characters for *m* and *v* noted above, vol. 12, p. 335, occur fairly often; and that for *y* (ibid.) is found twice (*taṁnaya*, l. 7, and *kaviya*, l. 18). Some flourishes appear in the top and bottom lines. The **language** is Kanarese, except for the Sanskrit prelude (l. 1) and the two verses beginning *Bahubhir=vvasudhā* and *Api Gaṁg-ādi*° (l. 60). The Kanarese of the metrical portion (verses 2-29, 61-63) is of the old dialect; the prose part (ll. 37-59) is medieval. With regard to **vocabulary,** there are several words of lexical interest: *bāppu* (l. 26; see above, vol. 12, p. 270), *Vaḍḍavāra* (l. 40; cf. above, vol. 12, p. 147), *baje* (l. 41), *hatti* (l. 42), *gavani* (l. 43; cf. Tel. *gavini*), *dhavaḷāra* (l. 44; in Kittel's Dictionary only *dhavaḷāgāra* is given), *bhalluṁki* (l. 47), *mummuri-daṁḍa* (ll. 48, 49; cf. above, vol. 5, pp. 19, 23), *diṁka-sābigaru* (l. 50), *nelameṭṭu* (l. 51), *chīra* (l. 52), *kaḍage* (l. 53), *hagara* (l. 58). With respect to **orthography** there is little to note: the letter *ḻ* nowhere appears, and in the prose initial *h* is regularly substituted for *p*, except in *pēṟidoḍaṁ* (l. 52) and *pēṟiṁge* (l. 54).

The **inscription** refers itself to the time of the *Mahāmaṇḍalēśvara* **Kārtavirya IV, one of the Raṭṭa princes of Saundatti:** for a full account of him and the family to which he belonged, see Dr. Fleet's *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol. 1, part 2, pp. 549-58. It mentions also his younger brother **Mallikārjuna,** whom it styles *Yuvarāja* and describes as ruling conjointly with him (line 38). In the genealogical direction, verses 2 to 14 (ll. 3-19) contain panegyrics of **Sēna II**; his son **Kārtavīrya III,** whose wife was **Padmāvatī** or **Padmaladēvi**; his son **Lakshma,** *i.e.* **Lakshmidēva I,** who married **Chandrikādēvi** or **Chandaladēvi**; and his sons **Kārtavīrya IV** himself and **Mallikārjuna.** The king **Krishṇa,** who is mentioned in verse 3 as the ultimate origin of the family of the Raṭṭa princes, is the **Rāshṭrakūṭa king Krishṇa III.**[2] In B, verse 4, the family name is presented as **Rāshṭrakūṭa**: the more usual form was **Raṭṭa,** which we have in A, line 39,

[1] See *loc. cit., ut supra,* where a crude summary of B is given on p. 2.

[2] See *Dyn. Kan. Distrs., ut supra,* p. 550.

and B, verse 20 and line 33. After that, verses 15 to 29 (ll. 19-37) descant on the merits of the family of **Bīchaṇa** or **Bīchirāja**, a Chief Scribe and Minister of Kārtavīrya, whose pedigree is as follows:

Udaya
|
Bīchaṇa (Bīcha) I
|
- Permaṇa
- Appaṇa (Appa), m. Vāgdēvi
  - Bīchaṇa (Bīcha) II, a minister of Kārtavīrya IV.
  - Vaijaṇa (Vaija)
  - Baladēva

Appaṇa is described as *śrīkaraṇa*, "a Scribe" (B, verses 18, 20), and as *śrīkaraṇ-āgra-gaṇya*, "worthy to be counted foremost among Scribes" (A, verse 21), and as *śrīkaraṇ-āgraṇi*, "a leader of Scribes" (B, verse 17). The epithet *śrīkaraṇ-āgra-gaṇya* is also applied to his eldest son, **the second Bīchaṇa** (B, l. 33), who is further mentioned as *śrīkaraṇ-ādhipa*, "chief of the Scribes," of Kārtavīrya IV (B, verse 23), and as a *sachiva* or "minister" of the same prince (A, verses 25, 26; B, verse 19). And we learn from A, line 39, and B, l. 33, that it was this **Bīchaṇa** who founded the **Raṭṭa-Jinālaya temple** at Belgaum.

The **object of the record** (l. 37 ff.) was to register **donations** which were made on a specified date in the time of Kārtavīrya IV, falling in December, A.D. 1204, for the upkeep of **the Jain temple named Raṭṭa-Jinālaya at Beḷgaum**, which had been founded by the aforesaid Bīchaṇa or Bīchirāja II.[1] The **grants** were given to a trustee, Śubhachandra-bhaṭṭāraka-dēva, the Āchārya of the said temple, who, as we shall see from the inscription B, was attached to Hanasōge, a town in the Yeḍatore tāluka of the Mysore District, which once had a Jain establishment of some importance[2]: he was a disciple of Nēmichandra, disciple of Maladhāri-dēva, and belonged to the Pustaka Gachchha, the Dēśiya Gaṇa, and the Koṇḍakuṇḍa Anvaya, of the Mūla Saṁgha (B, verses 23-5, and ll. 34-5). The first of the grants, given by Kārtavīrya IV himself (ll. 37-45), included an assignment of land at **Vēṇugrāme**, *i.e.* **Beḷgaum**, on the *sthala-vṛitti* tenure (l. 41), a form of holding for which payment was made in kind from the produce.[3] The other grants consisted of imposts both in kind and in coin on various commodities of trade (ll. 45-59), and certain shops (l. 59). This part of the record is of much importance, as it throws considerable light on **the economic organization of a great town of the period**; and it is specially interesting to learn from **lines 50, 51**, that the mercantile community of Beḷgaum already included foreign settlers from Lāḷa, *i.e.* Lāṭa, Gujarāt, and the Maleyāḷam country. Then come two minatory Sanskrit verses (ll. 60, 61), and two Kanarese verses and a prose Kanarese colophon naming the composer of the record (ll. 61-3): he is Bālachandra-dēva, styled Kavi-Kandarpa, a disciple of Mādhavachandra.

[1] This temple, though bearing this special name, was not the royal temple of the Raṭṭas. That one, mentioned as *Raṭṭora paṭṭa-Jinālaya* in line 2 of a record of A.D. 980, was at Saundatti; see *Journ. Bombay Branch R. As. Soc.*, vol. 10, pp. 204, 208.

[2] See, e.g., *Epi. Carn.*, vol. 4, Mysore, introd., p. 16 ff.; and vol. 7 above, p. 110.

[3] Cf. *taḷa-vṛitti*, vol. 12 above, p. 273.

The date is exactly the same in both these two records; the details (A, l. 40; B, l. 35) are: the Śaka year 1127; the cyclic year Raktākshi; the second *tithi* of the bright fortnight of Pushya; Vaḍḍavāra (Saturday); a *saṁkramaṇa* or passage of the sun into a sign of the zodiac. Dr. Fleet gives me the following remarks:—"The Raktākshi *saṁvatsara* was Śaka 1127 current, A.D. 1204-5. For this year the given *tithi*, Pausha śukla 2, answers quite regularly to Saturday, 25 December, A.D. 1204, on which day it ended at about 4 hrs. 32 min. after mean sunrise (for Ujjain). And on this day at 2 hrs. 3 min. the sun entered the sign Makara (Capricornus) and came to the winter solstice, which has always been a great occasion for festivities and donations. This date is interesting (1) in citing the current Śaka year, instead of the much more usual expired year; (2) in giving still another instance of the use of the name Vaḍḍavāra to denote Saturday (see vol. 12 above, p. 147); and (3) in satisfying the rule that a *tithi* used with a *saṁkrānti* should be the tithi which is actually current at the moment of the saṁkrānti."

The places mentioned in this record are not many. On line 48 mention is made of the Kūṇḍi three-thousand province, regarding which see Dr. Fleet's paper in *Ind. Ant.*, vol. 39 (1900), p. 278; it was the hereditary territory of the Raṭṭas, and consisted chiefly of a large part of the present Belgaum District; its capital was Saundatti, the head-quarters of the Parasgaḍ tāluka of that district. Vēṇugrāma (ll. 38, 44, 48, 50), or Vēṇugrāme (ll. 41, 42), is Belgaum itself; in other inscriptions its name occurs as Vēḷugrāme; and it is known from other records to have been the chief town of a small district of seventy villages;[1] it seems to have been a second capital of the Raṭṭa princes. Kaṇaṁburige (l. 44) is the modern Kaṇbargi, about three miles north-east from Belgaum; it is shown as "Kunburgee" in the Indian Atlas sheet 41 (1852) and as "Káubargi" in the Bombay Survey sheet 275. On line 46 is mentioned a town Maghapaṭṭi, which I cannot identify. Mention is made on line 49 of Lāḷa, that is, Lāṭa, Gujarāt, and on ll. 50, 51, of the Maleyāḷa country, in connection with traders from those parts who evidently were settled in Belgaum, as they joined in making the grants.

TEXT.[2]

1 [3]Śrīmat-parama-gaṁbhīra-syādvād-āmōgha-lāñchhanaṁ [|*] jīyāt=trailōkya-nāthasya śāsanaṁ Jina-śāsanaṁ || [1*] Namō vīta-rāgāya Śāntayē ||[4]

2 [5]Śrī-Jina-samaya-nav-āṁbudhi rājisut-irkk=amathan-ōrjjit-āmṛita-ratna-śrī-janana-gṛihaṁ sat[t*]va-dayā-jīvanam=aparimita-gabhīram=apāraṁ || [2*][6]|| Nava-mauktika-h[ā*]raṁ

3 Śrī-yuvatig=id=enis=irdda Kṛishṇa-nṛipa-vaṁśa-ja-pārtthiva-chayadoḷ=Sēn-arasaṁ bhuvana-nutaṁ misupan=eseva nāyaka-maṇi-vol || [3*] Vara-Kūṁ-

4 ḍ-imaṁḍaḷ-ādhīśvaran=enip=ā Sēna-vibhuge sutan=ādaṁ durddhara-vairi-bhūpa-bhīkara-parākramaṁ Kārttavīryyan=anupama-śauryyaṁ || [4*] Ā vibhug=ādaḷ=sati Padmā-

5 vati Jina-samaya-vṛiddhi-karaṇ-āpara-Padmāvati budh-ābhimata-Padmāvati Vajrā-yudhaṁge Paulōmiya vol || [5*] Avar=irvvarggaṁ puṭṭidan=avanīśvara-mau-

6 ḷi-maṁḍanaṁ Lakshma-nṛipaṁ pravimaḷa-muktāphaḷam=oseva vārddhigaṁ Tāṁbraparṇṇegaṁ puṭṭuva-vol || [6*] [7]Ēn=eṁbeṁ Lakshmidēva-kshitibhujana bhuj-āṭōpamaṁ vidvishadh(d)-dhātrī-nāthar=ssaṁje-

[1] See, e.g., *Journ. Bombay Branch R. As. Soc.*, vol. 10, pp. 252-3. [2] From the stone.
[3] Metre: Ślōka (Anushṭubh). The line is preceded by the Jain symbol on the stone.
[4] Here follows on the stone the spiral symbol. [5] Metre: Kanda; and so in verses 3-6.
[6] Here follows again the spiral symbol. [7] Metre: Sragdharā.

7 gempaṁ bhaṭa-pada-hatiyiṁd=āda keṁ-dūḷiy=eṁd=ālīn-ābhra-dhvānamaṁ taṁnaya turaga-khur-ōdghōsham=eṁd=aṁji nānā-sthāna-sthāyitvamaṁ kōḷ=paḍeyade biḍad=ō-

8 ḍuttam-irdd-appar=innuṁ || [7*] [1]Aparādhigaḷane nōḷpudu nṛipāḷakara daṁḍa-nīti bāppu ghan-ājñ-ādhipan=āge Lakshma-bhū-vibhuv=aparādhaṁ daṁḍam=eṁb=iv=ill=ēṁ kṛitiyō || [8*]

9 [2]Amṛit-āṁbhōrāśiyoḷ=puṭṭida Siriyan=aṇaṁ baytu dhātraṁ sva-māyā-kramadiṁ bēṛ=orvvaḷaṁ nirmmisi chapaḷeyan=ā Kṛishṇanoḷ=kūḍi matt=ā vima-

10 ḷ-ōdyad-bhāgyeyaṁ susthireyan=osedu koṭṭaṁ mahībhṛin-nikāy-ōttaman=app=ī Lakshmidēvaṁg=ene mige taḷedaḷ Chaṁdrikādēvi chelvaṁ || [9*][3] [4]Praṇuta-śrī-nidhi Chaṁdrikā-

11 satiya śīla-brātamaṁ kūḍe dhāriṇiyoḷ=baṇṇisal=ārum=ārttapare Lakshm-ōrvvī-śanaṁ kshatriy-āgraṇiyaṁ śīlade mechchisal phaṇipanaṁ pūṇd=e-

12 tte tāṁ tanna kay-guṇamaṁ kaṁḍudariṁd=avaṁ pogaḷal=ārppaṁ viśva-jihv-āḷiyiṁ || [10*] [5]Narapati-Lakshmidēva-sati Chaṁdaladēvi nij-ōdgha-hastadiṁ dhareg=eseyalke

13 saṁkramaṇadoḷ=kuḍe kāṁchanamaṁ beralgaḷoḷ=ber=eseda hēma-kāḷikeya karpp=esed-irppudu bāhu-kalpa-vallariya taḷa-pravāḷada nakha-prā(pra)-

14 savakk=eḷas-irdda tuṁbi-vol || [11*] [6]Śrī-Vasudēvan=ant=esva[7] Lakshma-nṛipaṁgav=anindya-Dēvakī-dēvi-vol=oppuv=ī vinuta-Chaṁdala-dēvigam=ādar=ātmajar=bhbhū(bbhū)-vaḷaya-

15 prabaddha-Bala-Kēśavar=eṁd=ene Kārttavīryya-dhātrī-vara-Mallikārjjuna-kumārakar=ūrjjita-śauryya-śāligaḷ || [12*] [8]Dṛiḍha-śauryyaṁ Kārttavīryyaṁ taḷa-

16 re baḷa-yutaṁ dig-jayakk=anya-dhātrī-patigaḷ=benn-ittu nīraṁ pugal=avara śarīr-ōshṇadiṁ batti chitt-ōdgata-bhīty-utkarsha-vṛitti-prasaraṇa-visarad-gha-

17 rmma-tōy-ōrmmiyiṁ vistṛitam=āgal hāniyuṁ vṛiddhiyum=adu nijam=aṁbhōdhig=eṁbar=vvimūḍhar || [13*][9] [10]Ī kamanīya-vāji-chayam=ī ka-

18 ri-saṁkuḷam=ī viḷāsinī-lōkam=iv=eṁmav=ā kaviya kāḷegadoḷ bayal=ājiyoḷ=purānī-kada yuddhadoḷ=piḍidan=int=ivan=ī kali Kārttavīryyan=eṁd=ā-

19 kuḷam=āgi nōḍuvudu bandhana-śāleyoḷ=irdd=ari-brajaṁ || [14*][11] [12]Śrī-Raṭṭa-vaṁśam=eṁba Sumēruvan=āśrayisi kalpa-kujananam=enal=ēṁ rārāji-

20 pududo vibudh-ādhāraṁ śrīmat-kulaṁ pramōda-nivāsaṁ || [15*][13] || Ā mahanīya-kulakke śirō-maṇi bhavy-āṁbujakke tējō-maṇi rakshā-maṇi budha-vitatige

21 chiṁtā-maṇi bēḷpargg=enalke raṁjipan=Udayaṁ || [16*] Lalita-guṇ-aughaṁ Lakshmī-nilayaṁ saṁśrita-madhu-brataṁ taḷedaṁ nirmmaḷam=app=Udaya-sarōvaradoḷ=udayamaṁ purusha-puṁḍarīkaṁ Bī-

22 chaṁ || [17*] [14]Prakaṭa-śrī-nidhi Bīchaṇaṁ kula-gṛihaṁ śīlakke līl-āśrayaṁ sukṛitakk=udbhava-maṁdiraṁ Sirige sēv-āsthānakaṁ sad-guṇakke kaḷ-ābhyāsa-padaṁ Sarasvatige saṁchār-ālayaṁ

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[1] Metre : Kanda.

[2] Metre : Mahāsragdharā.

[3] Here follows on the stone the spiral symbol.

[4] Metre : Mattēbhavikrīḍita.

[5] Metre : Champakamālā.

[6] Metre : Utpalamālā.

[7] Read *eseva*.

[8] Metre : Mahāsragdharā.

[9] Here follows on the stone the spiral symbol.

[10] Metre : Utpalamālā.

[11] Here follows on the stone the spiral symbol surrounded by rays.

[12] Metre : Kanda ; and so in verses 16-17.

[13] Here follows on the stone the spiral symbol.

[14] Metre : Mattēbhavikrīḍita.

23 dharmma-kāryya-kaḷāpakk=abhivṛiddhi-gēham=amaḷ-āchārakk=enal raṁjipaṁ || [1]Bīchaṁge sukavi-saṁstuta-vāchaṁg=ādar=ssutar=Jin-ēṁdra-mata=śrī-lōcha nibhar=ātma-hit-ā-

24 charaṇar=nnegaḷda **Permmaṇanum=Appaṇanuṁ** || [19*] Pāp-āpahāri-Jin pada-bhaktaṁ supātra-saṁkuḷa-dāna-vyāpāra-gamita-dinan=enip=ī pe **Permmaṇaṁ** tavar-mmaney=ādaṁ || [20*]

25 [2]Sthira-padm-ōdayam=aṁbujakke kamaḷaṁ padm-ākarakk=aṁbuj-ākaram=ı vanakke pūrṇṇa-phaḷit-ārāmaṁ purakk=oppuv=aṁt=ire lōk-ōttama-**Kārtta** nṛipa-rājyaṁ-

26 g=oppuvaṁ sad-guṇ-ābharaṇaṁ śrīkaraṇ-āgra-gaṇyan=enis-irdd=**Appaṁ** jagaṁ enal || [21*] Anavady-ōkti vinūta-vāṇig=upadēśaṁ chāgam=asvapna nikāyakk=ati-visma-

27 ya-sthitikaraṁ Jaina-kram-āṁbhōja-pūjanam=Aiṁdra-dhvaja-vibhrama-śruti-las vādiy=eṁd=aṁd=aniṁdya-naya-śrīkaraṇ-**Āppaṇaṁge** dorey=ār=ī dhātriyo-

28 ḷ dhārmmikar || [22*] [3]Achaḷita-guṇa-niḷayaṁ chatura-Chaturmmukhan= **Appaṇana** vallabhe suprachura-vivēk-āspada-chāru-charite **Vāgdēvi** pesarind=esevaḷ || [23*] [4]Vara-Vā-

29 gdēvigam=**Appaṇa**-prabhugam=ādar=nnandanar=śrī-Jinēśvara-mārgga-pratibhāsaka ḷasad-ratna-trayaṁgaḷ=vinēyara pūrvv-ārjjita-puṇyadiṁde nirutaṁ mey- eṁb=ante

30 susthira-Lakshmī-pati-**Bīcha-Vaija-Baladēvar**=ssaj-jan-ānandakar || [24*][5] [6]E ōdyat-pātra-dānaṁ brata-guṇa-charitaṁ saj-Jin-āvāsa-nirmmāpaṇav=ātm-ōrvvī-

31 śa-rājy-ābhyudaya-naya-chayaṁ tammoḷ=opputt-iral dhāriṇiyoḷ=vikhyāt irvvare sogayipar=ā **Gaṁḍarāditya**-sēn-āgraṇi **Niṁbaṁ Kārttavīryya**-ksh

32 tipati-sachiv-ōttaṁsan=ī **Bīchirājaṁ** || [25*] [7]Sujan-ākarshaṇam=ātma-va vaśīkāraṁ suhṛin-mōhanaṁ kujan-ōchchāṭanam=anya-maṁtri-chaya staṁbhanaṁ durṇṇaya-bra-

33 ja-vidvēshaṇam=eṁb=iv=āge nija-maṁtr-āṁgaṁgaḷiṁ raṁjipaṁ vijaya-śrī **Kārttavīryya**-sachivaṁ **Lakshmī**-chaṇaṁ **Bīchaṇaṁ** || [26*] [8]Para-va anumatiyaṁ Jainar=īyal=āgadu para-pra-

34 varttaneyoḷ Jainaroḷ=adhikaṁ **Bīchaṁ** taṁd=ari-nṛipa-bhuja-vijaya-Laksh patig=īvaṁ || [27*] [9]Hṛiday-āhlādakan=ādan=urvvig=ivan=orvvaṁ sarvva-sa guṇ-āspada=**Bīch**-ānuja-**Vaijaṇaṁ** vi-

35 bhuteyoḷ Dharmm-ātmajaṁ mūrttiyoḷ=Madanaṁ chāgadoḷ=abja-bāṁdhava-ta Jaina-pūj-ābhishēkadoḷ=Iṁdraṁ nayadoḷ Bṛihaspati raṇ-ōdyat-krīḍeyoḷ I vaṁ || [28*] [10]Vidi-

36 ta-Jin-āgam-āṁbunidhi-varddhanadoḷ=nija-vaṁśa-vārij-ābhyudaya-vidhānadoḷ k manō-bhimat-ārppaṇadoḷ kaḷaṁkam=illada hima-rōchi tāpa-kṛitiy=illada vimū-

37 dha-vṛittiy=illada sura-bhūruhaṁ dhareyoḷ=**Appa**-sutaṁ **Baladēvan**=oppuva [29*][11] Svasti Samadhigata-paṁcha-mahāśabda-mahāmaṇḍaḷēśvaraṁ **Kārttav** dēvaṁ nij-ānu-

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1 Metre : Kanda ; and so in verse 20.

2 Metre : Kanda.

3 Metre : Mattēbhavikrīḍita ; and so in ve

4 Metre : Mattēbhavikrīḍita.

5 Here follows on the stone the symbol of the *chakra.*

6 Metre : Mahāsragdharā.

7 Metre : Mattēbhavikrīḍita.

8 Metre : Kanda.

9 Metre : Mattēbhavikrīḍita.

10 Metre : Champakamālā.

11 Here follows on the stone the symbol of the *śaṅkha.*

38 ja-yuvarāja-kumāra-**Vīra-Mallikārjjuna-dēvaṁ** berasu **Vēṇugrāma-skandhāvāradoḷ** sāmrājya-sukhaman=anubhavisuttam=ātmīya-śrīkaraṇ-āgra-

39 gaṇyanum=akhiḷa-maṁtri-jana-varēṇyanum=appa **Bīchirājaṁ** māḍisida **Raṭṭa-Jinālayada** śrī-Śāntinātha-dēvara nitya-pūj-ābhishēkaṁ modal=āda dharmma-kāryyaṁ[1]-nimitta-

40 m=āgi taj-Jin-ālay-āchāryya-śrī-Śubhachaṁdra-bhaṭṭāraka-dēvargge **Śaka-varshada 1127neya Raktākshi-saṁvatsarada** Pushya-śuddha-bidige Vaḍḍavāradoḷ=āda saṁkramaṇa-

41 samayadoḷ nālchhāsirvvam=mahājanaṁgaḷ sahitam=āgi dhārā-pūrvvakaṁ māḍi **Vēṇugrāmeyoḷ** koṭṭa sthaḷa-vṛitti adara teṁka deseya bajeya khārigeyiṁ pa-

42 ḍuval koḍa-geyya ippaṭṭa-nālkaneya hattiyalli irisil-gaṭṭe sahitaṁ mattar=aydu || ā **Vēṇugrāmeyalli** hiriya mūḍa-gēriya paḍuvaṇa hariyo-

43 ḷ Duggiyara Tīkaṇana maneyiṁ baḍagal=maney=oṁdu | paḍuva-gēriya paḍuvaṇa hariyoḷ=maney=ondu | paḍuvaṇa gavaniyalli maney=oṁdu | sāla basadiyiṁ mūḍaṇa

44 Kapiḷēśvara-dēvara dhavaḷārada kaṭṭ-idiroḷ=mane mūru | Āneya-keṛege hōda baṭṭeyiṁ baḍagal hū-dōṁṭaṁ ā **Vēṇugrāmada** kōliṁ mattar=eraḍu kammav=innūṛ-elpatt-āru | **Kaṇaṁburige-**

45 **y=Āḷūriṁ** paḍuvaṇa her-ggeṛeyiṁ paḍuval key-mattar haṁneraḍu | paḍuvaṇa haṭṭiyalliṁ teṁka-gēriyoḷ=ay-gayy=agalad=ippatt-oṁdu kay=nīḷada maney=ondu ||[2] Mattaṁ svasty=a-

46 nēka-guṇa-gaṇ-āḷaṁkri(kṛi)ta-satya-śauch-āchāra-naya-vinaya-saṁpannarum=āśrita-jana-prasannaruṁ **Maghapaṭṭipura**-pratishṭhita-Jina-muni-jan-ōpadishṭa-guḍḍa-śāstra krama-pa-

47 ripāḷita-Vīra-baṇaṁju-dharmmaruṁ samācharita-puṇya-karmmaruṁ | Padmāvatī-dēvī-labdha-vara-prasādaruṁ vihita-sakaḷa-jan-āhlādaruṁ | nyāy-ōpārjjana-vyavahāra-praśastaruṁ

48 bhallumki-daṁḍa-hastarum=appa Samaya-chakravartti Jayapati Seṭṭi mukhyam=āgi **Vēṇugrāmada** sthaḷada samasta-mummuri-daṁḍaṁgaḷuṁ **Kūṁḍi-mūsāsirada** paṭṭaṇiga modal=ād=u-

49 bhaya-nānā-dēśi-mummuri-daṁḍaṁgaḷuṁ Paraśurāma Nāyaka Pommaṇa Nāyaka Ammugi Nāyaka pramukhar=appa samasta-**Lāḷa**-vyavahārigaḷuṁ | Paḍapa Nāyaka Koṁ-

50 ḍa Naṁbi Seṭṭi Poreyacha Seṭṭi modal=ād=ellā **Maleyāḷa-vyavahārigaḷuṁ** mattam=ā Vēṇugrāmada sthaḷada chinnageyikadavaruṁ dūsigaruṁ mukhyam=āg=aḷida paradaruṁ | tēligaruṁ | diṁka-

51 sāligarum=int=ivar=ellaṁ nered=ā Śāntinātha-dēvara basadige biṭṭ=āyav=eṁt=eṁdoḍe baḍaganiṁ baṁda kudurege nelameṭṭu hāgav=oṁdu | teṁkal naḍevavarkke suṁka hāgav=oṁdu | Maleyāḷara

52 kudurege hāgav=oṁdu | aṛuvatt-ayd=ettu kōnaṁgaḷoḷ=ēnaṁ pēṛidoḍaṁ sarvv-ābādha-pe(pa)rihāraṁ | chinnageyikada chīrakke dūsiga-vasarakke | hatti-vasarakke | maṇigāṛa-vasarak[k*]e | gaṁdha-vaṇa-

53 vasarakke gaṃdha-vaṇigar=aṁgaḍige | akka-sālega-maṭakke bēṛe-vēṛe barisa-deṛe hiriya hāgav=oṁdu | hoṛagaṇiṁ baṁda sīreya kaḍagege vīsav=oṁdu | hoṛagaṇiṁ baṁda gaṁdha-vaṇakke | kaksha-bhaṇḍakke | ā bhaṁ-

[1] Read *kāryya*°.

[2] Here follows on the stone the symbol of the *śaṅkha*.

54 ḍaṁ gadyāṇaṁ tūkav=aydu | hattiya bhaṇḍige tāraṁ mūṟu ā pĕriṁge kāṇiy=oṁdu | bhattada bhaṁḍige bhattav=or-vvaḷḷaṁ ā pĕriṁge bhattav=or-mmānaṁ | aṁkaṇatha(da) bhattaṁ māṟidaḍ=ā bhattaṁv=or-vvaḷḷaṁ | bhatta-
55 vasarad[1]=aṁgaḍige bhattaṁ nichcha-sollage | akki-vasarakke akkiy=addaṁ | meḷasina hēṟimge meḷās=or-mmānaṁ ā javaḷakke are-vāṇaṁ | iṁgina peṭṭigege iṁgu gadyāṇaṁ tūkav=āṟu alla-arisinada javaḷakke ā bha-
56 ṇḍaṁ palav=aydu ā hēṟi[ṁ*]ge al[l*]a-arisinaṁ palaṁ hattu | gāṇakke nichchat(v)=eṇṇey=addaṁ | aḍakeya hēṟiṁge aḍakey=ippatt-aydu ā javaḷakke aḍake haṁneraḍu | eleya hēṟiṁg=ele nūṟu ho-
57 reg=eley=ayvattu | teṁgina kāya hēṟiṁg=ā kāy=oṁdu | ōleya hēṟiṁge ōley sūḍ=eraḍu ā hoṟ[e*]ge sūḍ=ondu | horagaṇiṁ baṁda bellada bhaṁḍig bel[l*]ad=achchu hadinaydu ā
58 horege achch=ondu | bāḷeya hēṟiṁg=ā kāy=āṟu ā horege kāy=mūṟu | nelliy kāya hēṟiṁg=ā kāy=baḷḷav=oṁdu | karvvina hagarakke oṁdu karvvu balahada hēṟiṁ-
59 ge balahav=or-ppalaṁ[2] Mattam=ā Śāntinātha-dēvara basadige śrī-Kārttavīryya dēvaṁ koṭṭa aṁgaḍi baḍaga-gēriya baḍagaṇa hariya paḍuvaṇa kaḍeyoḷ rāj vīthiyiṁ mūḍal nālku [||*]
60 [3]Bahubhir=vvasudhā dattā rājabhis=Sagar-ādibhiḥ | yasya yasya yadā bhūmi tasya tasya tadā phaḷaṁ || Api Gaṁg-ādi-tīrtthēshu hantur=ggām=athav dvijaṁ | nishkṛiti[s*]=syān=na dēva-sva-
61 brahma-sva-haraṇē nṛiṇāṁ || [4]Odaviṁd=ī dhātriy=ellaṁ migo pogaḷe chira varttisutt-irkke nity-ābhyudaya-śrī-**Kārttavīryya**-kshitipa-vipuḷa-sāmrājya-santāna urvvī-vidi-
62 ta-śrī=**Bichirāja**-prathita-vimaḷa-Śāntīśar=āvāsa-dharmmaṁ sad-aḷaṁkāra-sphuṭ-ārtt ānvita-pada-Kavi-Kandarppa-suvyakta-sūktaṁ || [5]Dōsha-vyatītam=arttha-viśēsha id=ene pēḷdan=oldu śāsanamaṁ pīyū-
63 sha-sama-sūkti chāturbhbhā(rbbhā)shā-kavi-chakravartti Kavi-Kandarppaṁ[6] [|| Śrīman-Mādhavachaṁdra-traividya - chakravartti - vāk - sudhā - rasan - ābhyudita - nit sāhitya-kamaḷa-vana-marāḷaṁ Bāḷachaṁdra-dēvaṁ pēḷva śāsanaṁ[7]

TRANSLATION.

(Verse 1)—Victorious be the teaching of the Lord of the Three Worlds, enjoined by Jinas, which bears the infallible token of the blessed and supremely profound doctrine of al natives !

Homage to Śānti the Passionless !

(Verse 2)—The new ocean (*consisting of*) the blest Jinas' doctrine, a home for the crea of gems and nectar richly welling forth without churning, whose water is the pity for liv creatures, immeasurably profound, boundless—be it radiant !

(Verse 3)—In the series of monarchs born of the **lineage of king Kṛishṇa,** which known as a new pearl-necklace of the damsel Fortune, the world-renowned king Sēna was resplendent, as a brilliant central gem.

[1] There are traces of an erroneous *anusvāra* after the *va* ; but the stone here is so worn that certainty is i sible.

[2] Here follows on the stone the symbol of the *śaṅkha.*

[3] Metre : Slōka ; and so in the next verse. At the beginning of this line is a symbol, apparently the *śaṅk*

[4] Metre : Mahāsragdharā.

[5] Metre : Kanda.

[6] Here follows on the stone the spiral symbol, surrounded by rays.

[7] Here follows on the stone the symbol of the *chakra.*

(Verse 4)—To this lord **Sēna**, who was known as the monarch of the realm of excellent **Kūṇḍi**, was (*born*) a son whose prowess terrified irresistible hostile kings, Kārtavīrya [III], peerless in valour.

(Verse 5)—Of this lord the good wife was **Padmāvatī**, a second Padmāvatī[1] in fostering the Jain doctrine, a Lakshmī admired by sages,[2] even as of the Thunderbolt-bearer (*the wife was*) Pulōma's daughter [Śachī].

(Verse 6)—To this couple was born king **Lakshma** [**Lakshmidēva I**], adorned by the diadems of lords of earth, as is born to the bounteous Ocean and (*the river*) Tāmbraparṇā the flawless pearl.

(Verse 7)—How shall I describe the grandeur of the arm of king **Lakshmidēva**? Hostile lords of the earth, afraid of the redness of the evening (*sky*) because they deemed it the red dust caused by the tread of his warriors' feet, and of the roar of the settling cloud because they deemed it the rattling of his horses' hoofs, never rested in their various seats—O hearken!—and were constantly fleeing away at all times.

(Verse 8)—The punitive policy of kings (*consists in*) detecting offenders; happily, when **Lakshma**, the lord of earth, was reigning with mighty authority, neither offence nor punishment existed, so skilful was he!

(Verse 9)—When the Creator in the course of his magic, quite putting aside Fortune born from the Ocean of Nectar, created a second (*Fortune*), he assigned to Krishṇa[3] as mate the fickle (*Fortune*), and graciously bestowed this (*second*) most constant lady of stainless exalted estate upon **Lakshmidēva**, highest of the company of sovereigns: to such an exceeding degree did **Chandrikādēvi** display beauty.

(Verse 10)—Are any men on earth collectively able to extol (*adequately*) the series of virtue of the good lady **Chandrikā**, treasure of famed fortune? As she won by her virtue the approval of the monarch **Lakshma**, prince of chivalry, if she had engaged the king of serpents, he,—look you!—knowing the merits of her character, would have been able to extol her with the whole series of his tongues.

(Verse 11)—When **Chandaladēvi**, the good wife of king **Lakshmidēva**, flourished on earth and with her model hand bestowed gold on an occasion of a *saṁkrānti*, the black colour of the incrustation on the gold, appearing in connection with her fingers, seemed like a bee thirsting for the flowers of her nails of terrestrial coral upon the creeping plants of desire which were her arms.

(Verse 12)—To king **Lakshma**, who was like the blessed Vasudēva, and to this renowned **Chandaladēvi**, who was illustrious as the flawless princess Dēvakī, were (*born*) sons like Baladēva and Kēśava, the controllers of the circling earth, (*namely*) **Kārtavīrya [IV]**, lord of the earth, and the young prince **Mallikārjuna**, (*who were*) endowed with abundant valour.

(Verse 13)—When **Kārtavīrya**, firm in valour, advanced with his host to conquer the regions of the world, and other lords of earth, turning their backs, plunged into the water, it evaporated through the heat of their bodies, and (*again*) swelled through the waves of sweat streaming forth under the influence of the emotion of intense terror arising in their minds: men in error averred that this was the ebb and flow of a real ocean.

(Verse 14)—"This desirable troop of steeds, this troop of elephants, this company of damsels, were ours; (*but*) in contests of elephants, in battles in the open field, in strife of opposing hosts, this man, this hero **Kārtavīrya**, has taken them!"—thus ruefully reflects the crowd of his enemies sitting in the house of bondage.

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[1] A tutelary goddess of the Jain church.

[2] And, secondarily: "a Lakshmī admired by Budha."

[3] More correctly: Vishṇu.

(Verse 15)—Living upon the Sumēru (*which is*) the blest **Raṭṭa race**, how flourished as a tree of desire a fortunate family, the support of the sages, a home of happiness!

(Verse 16)—A crest-jewel to this worshipful family, a sun to the lotuses (*that are*) godly men, a prophylactic gem to the company of sages, a wishing-gem to the needy, flourished **Udaya**.

(Verse 17)—Possessing a multitude of delightful merits, a residence of Fortune, observing agreeable religious duties,[1] **Bicha**, a lotus of men, blossomed forth from the stainless lake (*that was*) **Udaya**.

(Verse 18)—**Bichaṇa**, a treasure of distinguished fortune, flourished as a family-house of virtue, a resort for sport of good deeds, a birth-mansion of Fortune, a darbar-court for merit, a place for Sarasvatī to practise the arts, an abode where walked the company of religious duties, a house for the fostering of stainless conduct.

(Verse 19)—To **Bicha**, whose speech was extolled by worthy poets, were (*born*) sons like eyes of the spirit of the Lord Jina's doctrine, active for the good of their own souls, (*namely*) **Permaṇa** and **Appaṇa**.

(Verse 20)—Known as being devoted to the blessed feet of the Lord Jina which remove guilt, (*and*) as passing the days in bestowing largesse upon crowds of worthy recipients, **Permana** was a home for this greatness.

(Verse 21)—As when there is seen constant blossoming of lotus-flowers on the lotus-plant, (*as when there are*) lotus-plants in the lotus-lake, lotus-lakes in the woods of a park, (*or*) pleasance full of fruit in a town, so flourished in the realm of the world-supreme king **Kārtavīrya [IV]** the Chief Scribe **Appa**, adorned with goodly qualities, while the universe congratulated itself.

(Verse 22)—(*His*) faultless speech (*was*) instructive to the famous Goddess of Speech; (*his*) bounty (*was that*) of the multitude of the celestial trees; extremely admirable (*was his*) worship of the lotuses of the Jain succession[2]; (*he was*) a brilliant expounder of scripture lore splendid as a flag of Indra[3]:—in these respects what godly men on this earth are peers of the Scribe **Appaṇa**, blameless of policy?

(Verse 23)—Of **Appaṇa**, known as a residence of unwavering virtues (*and*) a Brahma of men of skill, the beloved wife, who walked gracefully in the ground of most abundant discretion, was known by the name of **Vāgdēvi**.

(Verse 24)—To the excellent **Vāgdēvi** and the lord **Appana** were (*born*) sons, as if the trinity of most brilliant gems illuminating the blessed Lord Jina's course, through the previously acquired merit of godly men had verily become incarnate, (*namely*) **Bicha** lord of most constant Fortune, **Vaija**, and **Baladēva**, delighting the virtuous.

(Verse 25)—As in them were seen bounty to famous and exalted recipients, practice of the virtues of pious observances, construction of dwellings for the good Jinas, (*and*) a course of

[1] As applied to the lotus, these three epithets respectively mean: "having a multitude of beautiful filaments, resting in the hand of Fortune, haunted by bees."

[2] That is, the Jinas and their apostolic successors.

[3] Cf. J. J. Meyer, *Hindu Tales*, p. 143: "Then amid loud and auspicious cries of joy the standard of Indra was raised, flagged with white banners, adorned with a great multitude of rattles and little bells, covered with suspended beautiful wreaths and garlands, decorated with a string of jewels, decked with a pendant mass of various fruits. Then the nautch girls danced, poetic compositions written by good poets were sung, the multitude of men danced, juggler's tricks that bewildered the eyes were seen, and betel and other things were given to the juggler; a great deal of camphor, saffron, and water was thrown, great gifts were given, drums and other instruments were sounded" (translated from the story of Dōmuha in Jacobi's *Ausgewählte Erzählungen in Māhārāshṭrī*). On the legend see Mahābhārata, I. 63.

policy for the advancement of their sovereign's kingdom, two (*of them*) obtained distinction on the earth and became glorious: **Nimba**, the general of the army of **Gaṇḍarāditya**, and this **Bīchirāja**, a crown of the ministers of king **Kārtavīrya IV**, that coral-tree among leaders of the hosts of suns of valour.

(Verse 26)—Owing to (*his*) attraction of worthy men, control over those whom he loved, fascinating influence over friends, extirpation of the wicked, maintenance of the dignity of all other ministers, (*and*) hatred of all evil designs, **Bīchaṇa** with these elements of policy prospered, renowned for fortune, as counseller of **Kārtavīrya**, who was a treasure of the Goddess of Victory.

(Verse 27)—For Jains to bestow their regard upon another's wife is improper: **Bīcha**, going even beyond Jains in his behaviour towards his fellow-creatures, brought and gave to his lord the Goddess of Victory (*formerly belonging*) to hostile monarchs' arms.

(Verse 28)—Delightful to the heart, this **Vaijaṇa**, the younger brother of **Bīcha** the site of qualities of all prosperity, was on earth in his single person a Dharma's son [Yudhishṭhira] in dignity, a Love-god in beauty, a son of the Lotuses' Friend [Karṇa] in bounty, an Indra in Jain worship and anointment, a Bṛihaspati in policy, a Rāghava in the exalted sport of war.

(Verse 29)—In swelling the ocean of the famous Jinas' lore, in bringing about the rise of the lotuses of his own kindred, in effecting the desires of sages' minds, a moon without spot, a sun without scorching action, a celestial tree without its insensibility: distinguished on earth was **Baladēva**, son of **Appa**.

(Lines 37-38)—Hail! When the *Mahāmaṇḍalēśvara* **Kārtavīrya-dēva [IV]**, possessor of the *pañcha-mahāśabda*,[1] in company with (*his*) younger brother the Heir-Apparent Prince **Vīra Mallikārjuna-dēva** was enjoying the delights of empire in the camp of **Vēṇugrāma**,—

(Lines 38-40)—for the purposes of the regular worship, anointment, and other religious offices of the divine Śāntinātha of the **Raṭṭa temple of the Jinas**, which had been constructed by **Bīchirāja**, the Chief Scribe and head of all the ministers,—

(Lines 40-41)—he granted to Śubhachandra-bhaṭṭāraka-dēva, the teacher at that temple of the Jinas, at the time of the *saṁkramaṇa* on Saturday, the second day of the bright fortnight of Pushya of **the cyclic year Raktākshi, the 1127th (year) of the Śaka era**, in company with the four thousand burgesses, with pouring of water, (*an estate on tenure of*) *sthaḷa-vṛitti* in **Vēṇugrāme**.

(Lines 41-42)—On the west from the ditch of the *baje*[2] on the southern side thereof, in the twenty-fourth *hatti*[3] of the *koḍa-gey*,[4] (*he granted*) five *mattar*, together with an *iṟisil*[5] structure;

(Lines 42-45)—In the aforesaid **Vēṇugrāme**, in the western course of the great eastern street, on the north of the house of Duggiyara Tikāṇa, one house; in the western course of the western street, one house; in the western town-gate, one house; in front of the white-plastered building of the god Kapilēśvara, on the east of the Sāla-basadi (*temple*), three houses; on the north of the road going to the Āneya-Keṟe [the Elephant's Tank], a flower-garden (*comprising*) two *mattar* (*and*) two hundred and seventy-six *kamma* according to the rood of the aforesaid **Vēṇugrāma**; on the west of the great tank on the west of **Āḷūr** of **Kaṇamburige**,[6] twelve *mattar* of arable land; in the street on the south of the western market, one house, five cubits in width and twenty-one cubits in length.

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[1] Regarding this epithet see vol. 12 above, p. 254.

[2] Possibly *bañje*, "barren" [land].

[3] *Hatti* corresponds to the Tamil *patti*, which is explained in Winslow's Dictionary as "class, arrangement, division . . . room or space between pillars . . . garden-beds in rows."

[4] *Koḍa-gey* is possibly the origin of the modern *koḍagi*, which signifies either saleable land with a fixed rent that does not vary on account of seasons and other causes, or land granted for services in restoring, constructing, or maintaining tanks: see the *Kisamwār Glossary*, s.v.

[5] Explained in Kittel's Dictionary as "a pitfall to catch tigers, elephants, etc."

[6] [This is very likely the large tank on the north of the Fort at Belgaum, along the east side of which goes the road to Kaṇbargi.—J. F. F.]

(Lines 45-49)—Furthermore: Hail! All the Mummuri-daṇḍas of the place of Vēṇugrāma and the Mummuri-daṇḍas of both (*classes of*) itinerant traders, comprising the merchants (*paṭṭaṇiga*) of the Kūṇḍi three-thousand and others, with Samaya-chakravartti Jayapati Seṭṭi at their head, who are adorned with a series of many virtues, endowed with veracity, purity of conduct, policy, and courtesy, kindly to dependents, maintaining the religion of strict *Banañjus* according to the courses (*enjoined*) by the books of the lay-disciples instructed by the saints of the Jina established in the town of Maghapaṭṭi, performing meritorious works, receiving the grace of boons from the goddess Padmāvatī,[1] causing delight to all folk, highly reputed for just acquisition (*of wealth*) and practice of trade, carrying in their hands *bhallumki* staffs;—

(Lines 49-51)—and all the traders of Lāḷa,[2] headed by Paraśurāma Nāyaka, Pommaṇa Nāyaka, and Ammugi Nāyaka; and all the Maleyāḷa traders, headed by Paḍapa Nāyaka, Koṇḍa Nambi Seṭṭi, Poṟeyacha Seṭṭi, and others; and likewise the other traders of the aforesaid place of Vēṇugrāma, headed by the gold-workers and clothiers; and the oil-merchants; and the *dimka-sāligas*: all these in assembly granted to the sanctuary of the aforesaid divine Śāntinātha a revenue in the following form:—

(Lines 51-52)—On each horse coming from the north, a *nelameṭṭu* (?) of one quarter (*of a paṇa*); on one that passes on the south, a toll of one quarter (*of a paṇa*); on each horse of the Maleyāḷas, one quarter (*of a paṇa*); in the case of sixty-five oxen and buffaloes, however they be laden, (*there is to be*) immunity from all imposts;—

(Lines 52-53)—On each *chīra* of gold-works, on each clothier's shop, cotton-shop, jeweller's shop, perfumery-shop, perfumers' bazaar, (*and*) goldsmith's booth, one large quarter (*of a paṇa*) as annual tax under each separate head.

(Lines 53-54)—On each *kaḍage* of cloth coming from without, one-sixteenth (*of a paṇa*); on each (*parcel of*) perfumery coming from without, and on each *bhaṇḍa* of grass, one *gadyāṇa* and five *tūka* on that *bhaṇḍa*; on each *bhaṇḍi* of cotton, three *tāra*; on each load thereof, one *kāṇi*[3];—

(Lines 54-55)—On each *bhaṇḍi* of paddy, one *baḷḷa* of paddy; on each load thereof, one *māna* of paddy; when paddy (*to the extent*) of an *aṅkaṇa* is sold, one *baḷḷa* of that paddy; on each bazaar of paddy-shops, a regular *sollage* of paddy; on each shop for husked rice, an *adda* of husked rice;—

(Lines 55-56)—On each load of black pepper, one *māna* of black pepper; on each half-load thereof, a half of a *māna*; on each *peṭṭige* of asafœtida, one *gadyāṇa* and six *tūka* (*on the value of*) the asafœtida; on each half-load of green ginger and turmeric, five *pala* of the *bhaṇḍa* thereof; on each load thereof, ten *pala* of green ginger and turmeric; on each oil-mill, a regular *adda* of oil; on each load of areca-nuts, twenty-five areca-nuts; on each half-load thereof, twelve areca-nuts;—

(Lines 56-59)—On each load of betel-leaves, one hundred betel-leaves; on each parcel, fifty betel-leaves; on each load of cocoanuts, one such fruit; on each load of palm-leaves, two bundles of palm-leaves; on each parcel thereof, one bundle; on each *bhaṇḍi* of coarse sugar coming from without, fifteen blocks of coarse sugar; on each parcel thereof, one block; on each load of plantains, six such fruits; on each parcel thereof, three fruits; on each load of myrobolans, one *baḷḷa* of such fruit; on each *hagara* of sugarcane, one cane; on each load of potstone, one *pala* of potstone.

(Line 59)—Likewise, to the aforesaid sanctuary of the divine Śāntinātha were given by king Kārtavīrya [IV] bazaars, four, on the east of the high-road at the western end of the northern course of the north street.

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[1] See note on verse 5.

[2] Scil. Gujarāt.

[3] The *kāṇi* is $\frac{1}{64}$ (here of the *paṇa*, in modern times of the rupee); the *tāra* is worth ⅙ of an anna, so 3 *tāra* are double of 1 *kāṇi*; hence the load (*hēṟu*) in this case is half the *bhaṇḍi*.

(Lines 60-61)—Sagara and many other kings have made grants of lands; whosoever has at any time the soil has at the same time the fruit thereof. The slayer of a cow or of a Brāhmaṇ may perchance find atonement in the Ganges and other holy places; but in the case of appropriation of the possessions of gods and Brāhmaṇs there can be no (*atonement*) for men.

(Lines 61-62)—Whilst the whole earth joyously utters abundant praise, long may the sequence of the extensive empire of the blessed **Kārtavīrya**, constant in success, continue its course; the pious foundation of the dwelling of the famed stainless Śāntinātha by the world-renowned fortunate **Bichirāja** has been well told with great clearness by the Kavi-Kandarpa whose verses possess goodly ornaments of style and lucid meaning.

(Lines 62-63)—Free from faults, remarkable for significance is this decree which the Kavi-Kandarpa, whose verses are equal to nectar, an emperor of the poets of the four tongues, has joyfully related. (*This is*) the decree related by Bāḷachandra-dēva, a swan in the lotus-wood of everlasting literature that has risen from tasting the nectar of the utterances of the blessed Mādhavachandra, emperor of masters of the triple lore.

B.—OF THE SAME TIME AND DATE.

This inscription is engraved on a massive **stone tablet,** having a total height of about 4 feet 7¾ inches and a total width of about 4 feet. The greater part of the stone is occupied by the inscription, which is incised on a sunken surface of a width varying between 2 feet 11 inches and 3 feet, enclosed between two outstanding perpendicular borders, carved into bands of varying width, of a maximum breadth of 5½″. This area is surmounted by a plain cornice, 2½″ high, containing the prelude (line 1) of the inscription; and above this is the top of the stone, carved in the shape of a dome in tiers. Over the centre of the cornice is a small medallion containing the figure of a squatting Jina. The surface of the stone is damaged here and there: but the inscription is mostly in a state of good preservation, and seems to be readable all through without any substantial doubt.

The **character** is in every respect very similar to that of the previous record, the only difference being that the special forms for *m* and *v* are extremely common. The peculiar *y*, on the other hand, is found only in °*ōdayadoḷ*, l. 6. The initial *ṛi* occurs in *ṛit-ōkti* (l. 24): and there is a subscript *ṛi* by mistake for *ri* in the name *Hadṛigumṁti* (ll. 50-51). The *upadhmānīya* sign is found in *bhāvinaḥ=p*°, l. 60; see above, vol. 12, p. 271.—The **language** is Kanarese, except for the prelude (verse 1) and the two standing verses on ll. 59-61, which are Sanskrit. The metrical Kanarese portions (ll. 2-31, 56-59, 61 f.) are in the old dialect; the prose is medieval. In the metrical parts the **vocabulary** is normal, the only rare word being *sella* (l. 15); but the prose portion contains a number of obscure words, chiefly relating to agriculture, which are not to be found in any dictionary.—The **orthography** is medieval: the archaic *ḻ* only occurs once, and then it is a mistake for *ḷ*, viz. in *Bharatadoḻ*, l. 3. In *Appeya*, l. 52, for *Appaya*, we find the frequent change for *a* to *e* before *y*.

In subject **this inscription** is closely connected with the preceding document, as it records a grant of certain lands to the same temple and the same trustee by the same prince. In verses 3-13 it narrates the pedigree of the **Raṭṭa** rulers from **Sēna II** to **Kārtavīrya IV**, and in verses 14-22 it descants on the merits of the family of **Udaya** down to **Bichaṇa**, but adds nothing to the information gained from the other inscription. Verses 22-25 extol the Jain doctors Maladhāridēva, Nēmichandra, and Śubhachandra. Then follows the formal grant of the village of **Uṁbaravāṇi**, in the **Koravaḷḷi kampaṇa** of the **Kūṇḍi three-thousand province,** in *sarva-namasya* tenure, with specification of boundaries, and a record of certain lands given on *sthala-vṛitti* tenure, all for the benefit of the Raṭṭa-Jinālaya Jain sanctuary in Belgaum (ll. 31-56). Then come two Kanarese verses (ll. 56-59), two Sanskrit stanzas (ll. 59-61), and a metrical Kanarese epilogue (ll. 61-62).

The **date** of this inscription (l. 35) is exactly the same with that of the preceding record A: its details answer to **Saturday, 25 December, A.D. 1204**; see p. 18 above.

The places mentioned are fairly numerous. Regarding the **Kūṇḍi** three-thousand province (l. 36) see p. 18 above. The **Koravaḷḷi kampaṇa**, a division of that province (l. 36), has already been localized by a record of A.D. 1208 (*Ind. Ant.*, vol. 19, p. 245), which places in it a village Bhōyija which is the modern Bhōj, about twelve miles towards north-west from Chikōḍi, which latter place, the head-quarters of the Chikōḍi tāluka of the Belgaum District is shown in the Indian Atlas quarter-sheet 41, N. W. (1905), in lat. 16° 25′, long. 74° 38′.[1] Koravaḷḷi itself, however, which gave its name to the *kampaṇa*, remains to be identified; but it is not impossible that Koravaḷḷi may have been the ancient name of Chikōḍi itself.[2] With that guide we easily identify **Umbaravāṇi**, which was in the Koravaḷḷi *kampaṇa* (l. 36), with **Umrāṇi**, a village, shown in the same map, about three miles towards south-east from Chikōḍi and sixteen miles from Bhōj. Among the places mentioned in the specification of the boundaries of Umbaravāṇi, **Beḷgōḍu** (l. 40) is certainly the "**Belkud**" of the quarter-sheet 41, N. E. (1903),—the "**Belkoor**" of the full sheet 41 of 1852,—three miles south-east from Umrāṇi; **Bammaṇavāḍa** (l. 40) is, no doubt, "**Bombalvád**" of the map 41, N. W., two and a half miles south of Umrāṇi; and **Karavase** (ll. 41, 42) must be the "**Kharosi**" of the same map —the "**Karooshee**" of the old sheet 41,—four miles towards west-south-west from Umrāṇi. Of the other places, **Karbūr** (l. 45) is **Kabbūr,** eleven miles towards south-east-by-east from Chikōḍi, and **Hiṅgalaje** (l. 48) seems to be **Nā-Hiṅglaj**, seven miles towards west-south-west from Chikōḍi.[3] The other local places cannot be found: they were of course in the Kūṇḍi three-thousand, but not necessarily in the Koravaḷḷi *kampaṇa*. **Hanasōga** (l. 35) is **Hanasōge** in the Yeḍatore tāluka of the Mysore District: see p. 17 above.

TEXT.[4]

1 [5]Srīmat-parama-gambhīra-syādvād-āmōgha-lāṁchhanaṁ | jīyāt=trailōkya-nāthasya śāsanaṁ Jina-śāsanaṁ || [1*][6] || Namō vīta-rāgāya Śāntayē ||[7] ||

2 [8]Śrī-Jina-samaya-nav-āmbudhi rājisut-irkk=amathan-ū(ō)rjjit-āmṛita-ratna-śrī-janana-gṛihaṁ sat[t*]va-dayā-jīvanam=aparimita-gabhīram=a-

3 pāraṁ || [2*][9] || Jambūdvīpada Bharatadoḷ[10]=Ambujabhava-sāra-sṛishṭi **Kūṁḍi-maha**-chakraṁ bage-goḷipudu sakaḷa-jan-āmbaka-ghana-sukṛi-

4 ta-phaḷa-viḷāsa-nivāsaṁ || [3*] Śrī-**Rāshṭrakūṭa**-vaṁśa-sarōruha-vana-rājahaṁsam-adan=āḷvaṁ vistāri-yaśō-nidhi **Sēna**-mahī-ramaṇaṁ

5 saṁbhṛit-āmaḷ-ōbhaya-pakshaṁ || [4*] Siriyaṁ nij-ānujeyan=ādaradiṁ śaśiy=itt rājan=ādaṁ naṇpaṁ dhariyisi mikk-aṁt=ā **Sēna**-rājano-

6 ḷ=seṇasi rājan=enipavan=āvaṁ || [5*] Sthirateyan=uttuṁgateyaṁ dhariyisida **Sēna**-nṛipa-var-ōdayadoḷ=bhāsura-tējō-nidhi padm-ābhirāma-

7 n=ene **Kārttavīryya**-raviy=udayisiḍa(da)ṁ || [6*] Vinata-ripu-pratibiṁb-ī-nitāṁtaṁ **Kārttavīryya**-pada-nakhadoḷ=chelv=enikuṁ pūrvva-pad-āśri-

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[1] Bhōj is in the quarter-sheet 40, S. W. (1903) in lat. 16° 32′, long. 74° 30′.

[2] [Of the four possibilities about Koravaḷḷi suggested by me in *Ind. Ant.*, vol. 19, p. 244, the only really admissible one is 'Koorlee, Kurali,' about eighteen miles west-by-north from Chikōḍi: but it does not seem satisfactory. I am inclined to think now that the place must be Chikōḍi itself. The name Chikōḍi is, of course, *chikkō*, from *chikka*, 'small,' and *vāḍi*, *pāḍi*, 'settlement, hamlet, village,' and very possibly may not be as old as the place itself seems to be, but may date from a time when the town had become for a while of minor importance. J. F. F.]

[3] The prefix *Nā* distinguishes this place from Gaḍ-Hiṅglaj in the Kōlhāpūr State, twenty miles towards south-west from Chikōḍi.

[4] From the stone.

[5] Metre: Ślōka (Anushṭubh). The verse is preceded by the Jain symbol.

[6] Here follows on the stone the spiral symbol surrounded by rays.

[7] The spiral symbol surrounded by rays again follows.

[8] Metre: Kanda, as also in verses 3-8.

[9] Here follows on the stone the spiral symbol.

[10] Read °*doḷ*.

8 taran=alidu tan-maṁtra-kritige paded=appuva-vol || [7*] Sthiti-kāriṇi vimaḷa-guṇ-ānvite **Padmaladēvi** **Kārttavīryya**-dharitrī-pati-dayite tāṁ triva-

9 rgg-ōnnata(ti)-sādhikey=apara-nīti-vidye-vol=esevaḷ || [8*] [1]Janiyisidaṁ samasta-guṇa-saṁkuḷa-saṁstuta-**Lakshma**-bhūmipaṁ jana-nuta-**Kārttavīryya**-

10 vibhugaṁ sati-**Padmaladēvigaṁ** sutaṁ janiyipa-vol Jayantan=Amara-prabhugaṁ Śachigaṁ Mayūra-vāhanan=Abhavaṁgav=Adrijegam=Aṁgabhavaṁ Harigaṁ

11 Ram-ākhyegaṁ || [9*] Vaniteyaraṁ maruḷchuva samākritiyiṁ sumanō-bhivriddhiyaṁ janiyipa śīladiṁ ku-vaḷayakke vikāsaman=īva maymeyiṁ jana-

12 nayanakke Kāmano Vasantano Chaṁdramanō diṭakke pēḷ=ene vibhu **Lakshmi-dēvan**=esevaṁ kavi-saṁkuḷa-kalpa-bhūruhaṁ || [10*] [2]Vijita-ripu-rāja-rāj-ātma-

13 je **Chaṁdaladēvi** **Lakshma**-nripa-satiy=esevaḷ=vijita-ghaṭa-sarppa-made viśva-jana-stuta-chāru-charitey=ene dhāriṇiyoḷ || [11*][3] Avar=irvvarggaṁ kali-**Kārttavī-**

14 **ryyanuṁ Mallikārjjunanum**=ādar=prōdbhava-sāmrājya-Ram-ādhipa-yuvarāja-kumārar=ātmajar=gghana-tējaṭh(r) || [12] [4]Janam=ellaṁ mechche challaṁ

15 pagevar=urada sellaṁ jaya-śrīge nallaṁ Manu-mārggaṁ sa-trivarggaṁ tanag=eseye nisarggaṁ grihīt-āri-durggaṁ sa-nay-āḷāpaṁ

16 surūpaṁ negaldan=ati-Dilīpaṁ jit-ārāti-bhūpaṁ ghana-śauryyaṁ kshatra-vaṁ(va)ryyaṁ sura-kuja-sadriś-audāryyan=ī **Kārttavīryyaṁ** || [13*][5]

17 [6]Śrīmat-kul-ābdhi-varddhana-sōman=enipp=**Udaya**-vibhuvin=ātmajan=atyuddāma-yaśō-nidhi **Bīchaṁ** bhū-mahitaṁ saumya-vrittiyaṁ taḷed=esevaṁ || [14*] **Bīchaṁ-**

18 ge sukavi-saṁstuta-vāchaṁg=ādar=ssutar=Jjin-ēndra-mata-śrī-lōchana-saṁnibhar=ātma-hit-ācharaṇar=nnegaḷda **Permmaṇanum**=**Appaṇanuṁ** || [15*] [7]Tanagaṁ

19 Brahmaṁgaṁ=udyach-chaturate tanagaṁ vārddhigaṁ guṇpu chāgaṁ tanagaṁ Karṇṇaṁgam=atyuṁnati sari tanagaṁ Mērugaṁ bhū-priyatvaṁ tanagaṁ Chaṁdraṁgam=Arhan-mata-ru-

20 chi tanagaṁ Vārishēṇaṁgam=eṁd=eṁt=aniśaṁ bhavy-āḷi baṇṇippudu guṇiy=enis-irdd=**Appanaṁ** prītiyiṁdaṁ || [16*] [8]Śrīkaraṇ-āgraṇig=**Appaṁg**=ākaḷita-lasa-

21 ch-charitre dayitey=alaṁkār-ākīrṇṇe vinute vara-varṇṇ-ākriti **Vāgdēviy**=uchita-nāmadin=esevaḷ || [17*] [9]Ghana-lakshmī-pati-Pāṁḍugaṁ negaḷda Ku-

22 ntī-dēvigaṁ Dharmma-naṁdana-Bhīm-Ārjjunar=āda-vol=tanujar=ādar=vviśrutar=**Kkārttavīryya**-nripa-śrīkaraṇ-**Āppaṇaṁgam**=esev=ī **Vāgdēvigaṁ** sāra-śau-

23 ryya-nidhānar=vvibhu-**Bīcha-Vaija-Baladēvar**=nnirjjit-ārātigaḷ || [18*] [10]Anupama-vidyeg=udgha-vinayaṁ sirig=oppuva chāgad=ēlge jauvanake vinirmmaḷ-ā-

24 charaṇam=āyuge vistrita-kīrtti vāk-pravarttanege rit-ōkti taṁn=esakadiṁ sale maṁḍanam=āge varttipaṁ jana-pati-**Kārttavīryya**-sachiv-aika-śirō-

25 maṇi **Bīchan**=urvviyoḷ || [19*] [11]Idu tāṁ śrīkaraṇ-**Āppaṇ**-āgra-suta-sat-puṇya-prabhā-jāḷam=int=idu **Raṭṭa**-kshitipāḷa-maṁtriya Ramā-smēr-āvaḷōk-āṁśu

26 matt=idu dal dhārmmika-chakravarttiya dayā-dugdh-ābdhi-vīchī-samabhyudayaṁ tān=ene **Bīchirājana** yaśaṁ parvvittu mū-lōkamaṁ || [20*] [12]Vinuta-nija-

[1] Metre: Champakamālā; and so in verse 10.
[2] Metre: Kanda; and so in verse 12.
[3] Here follows on the stone the spiral symbol.
[4] Metre: Mahāsragdharā.
[5] Here follow on the stone two spiral symbols, with a *daṇḍa* between them.
[6] Metre: Kanda; and so in verse 15.
[7] Metre: Mahāsragdharā.
[8] Metre: Kanda.
[9] Metre: Mattēbhavikrīḍita.
[10] Metre: Champakamālā.
[11] Metre: Mattēbhavikrīḍita.
[12] Metre: Kanda; so verses 22-25.

27 prabhug=ālōchanadoḷ=naya-śāstra-dṛishṭi durddhara-samar-āvanī(ni)yoḷ=niśita-jay-āstraṁ vinōdadoḷ=narmma-sachivan=enipaṁ **Vaijaṁ** || [21*] Bharadiṁ taṁnaṁ nō-

28 ḍida taruṇī-janav=ereda ri(va)ṁdi-bṛiṁdaṁ matt=orvvaran=īkshisad=ereyad=enal surūpan=anatiśaya-vitaraṇaṁ **Baladēvaṁ** || [22*][1] || Śrī-Kārttavīryya-nṛipati-

29 śrīkaraṇ-ādhipana **Bīchaṇana** guru-kuḷadoḷ lōk-ōttara-sucharitra-vivēkar=Mmala-dhāri-dēva-munipar=nnegaḷdar || [23*] Ā muni-mukhyara śishyar=bhbhū(bbhū)m-[illegible]

30 vandyar-amalatara-siddhānta-śrī-mukha-dinakar-prathita-siddhānta-guṇar=nnegaḷda Nēmi-chaṁdra-mun-īṁdrar || [24*] Nirupama-tapō-nidhānar=ddhareyīśvara-jaḷa-mau-

31 ḷi-lāḷita-padar=eṁd=uru-mudadiṁ kīrttipud=urvvare vibhu-Śubhachaṁdra-dēva-bhaṭṭārakaraṁ || [25*][2]|| Svasti Samadhigata-pañcha-mahāśabda-mahāmaṇḍa-

32 ḷēśvaraṁ Kārttavīryya-dēvaṁ nij-ānuja-yuvarāja-kumāra-Vīra-Mallikārjjuna-dēvaṁ berasu Vēṇugrāma-skaṁdhāvāradoḷ=sāmrājya-sukhaman=anu-

33 bhavisuttam=ātmīya-śrīkaraṇ-āgra-gaṇyanum=agaṇya-puṇyanum=appa **Bīchirājaṁ** māḍisida Raṭṭa-Jin-ālayada śrī-Śāntinātha-dēvara aṁga-bhōga-

34 raṁga-bhōga-nity-ābhishēk-ārchchana-tad-āvāsa-khaṁḍa-sphuṭita-jīrṇ-ōddharaṇ-āhār-ādi-dāna-nimittaṁ śrī-Mūla-saṁgha-Koṁḍakuṁd-ānvaya-Dēsīya-gaṇa-Pu-

35 staka-gachchha - **Hanasōga** - pratibaddha - taj - Jin - āḷay - āchāryya - śrī - Śubhachaṁdra-bhaṭṭāraka-dēvargge **Śaka-varshada 1127neya Raktākshi-saṁvatsarada Pu-**

36 shya-śuddha-bidige Vaḍḍavāradoḷ=āda saṁkramaṇa-samayadoḷ **Kūṁḍi-mūsāsirad=**oḷagaṇa **Koravaḷḷi-gaṁpaṇada Uṁbaravāṇiy=**eṁba grā-

37 mamaṁ sarvv-ābādha-parihāram=ashṭa-bhōga-tēja-svāmya-sahitaṁ nidhi-nikshēpa-jaḷa-pāshāṇ-ārām-ādi-samanvitaṁ sarvva-namasyaṁ māḍi svakīya-sā-

38 mrājya-saṁtāna-yaśō-bhivṛiddhy-artthaṁ=āgi dhārā-pūrvvakam=atiprītiyiṁ koṭṭan=Adarkke sime aiśāniya-kōṇoḷ naṛuvala money=a-

39 lli naṭṭa kall=alliṁ teṁka mogade mūḍaṇa dikkinoḷ naṭṭa kall=alliṁ muṁte naṭṭa kall=alliṁ muṁde Nāgara-kerey=alliṁ muṁte āgnēyiya kōṇoḷ **Mū-**

40 **lavaḷḷi-Belgōḍa** mugguḍḍeyalli naṭṭa kall=alliṁ paḍuva mogade teṁkaṇa dikkinoḷ **Bammaṇavāḍa-Kuṭukavāḍada** mugguḍḍeya Iṁguṇi-geṟe-

41 ya keḷe(la)ge naṭṭa kall=alliṁ muṁde Kunikil-gall=alli naṭṭa kall=alliṁ muṁte niruṭiya kōṇoḷ **Kuṭukavāḍa-Karavaseya** mugguḍḍeyalli naṭṭa kall=alliṁ baḍaga mo-

42 gade paḍuvaṇa dikkinoḷ **Mēluguṁḍiya Karavaseya** mugguḍḍeyalli naṭṭa kall=alliṁ muṁde Keṁdariya mōṁkinoḷ naṭṭa kall=alliṁ muṁte vāyuvina

43 kōṇoḷ **Mēlguṁḍiya Nāvidigeya** mugguḍḍeya goṁyṭe[3]-gaṭṭinalli naṭṭa kall=alliṁ mūḍa mogade baḍagaṇa dikkinoḷ sunnada kōḍiya mēgaṇ=oṭṭu-gall=a-

44 lliṁ muṁde Siṁdike-veṭṭada paḍuvaṇa moneyalli naṭṭa kall=alliṁ muṁte Herahina-kōḍiya kalla huṁjikeya mēl naṭṭa kall=alliṁ muṁde māḷada mēl naṭṭa kal ||

45 [4]Mattaṁ nāḍoḷ koṭṭa sthaḷa-vṛitti **Karbbūra** kāl-vaḷḷi **Mūlavaḷḷiyoḷ=**ūriṁ mūḍal Belakabbeya keyyiṁ teṁkal key=kammav=eṁṭu nūṟu ā **Karbbūro-**

46 **ḷ=**Maddi Gāvuṁḍana maneyiṁ paḍuval=aṟu-gayy=agalad=ippatt-oṁdu kay=nīḷada maney=ondu || **Kuḷiyavāḷigeyoḷ=**ūriṁg=īśānya-

47 dalli Keṁnēśvara-dēvara keyyiṁ mūḍal **Kūṁḍiya** kōla mattar=oṁdu **basadiyiṁ** teṁkal hannir-kkayy=agalad=irppatt-oṁdu kay=nīḷada maney=ondu ||

[1] Here follows on the stone the spiral symbol, surrounded by rays.

[2] Here follows on the stone the symbol of the *śaṅkha*.

[3] This word seems corrupt.

[4] This line is preceded on the stone by a symbol like the *chakra* surrounded by rays.

48 [1]Harigabbey=Ālūroḷ=ūriṁ paḍuval Hiṁgalajeya baṭṭeyiṁ baḍagal=ā kōla mattar=oṁdu baḍagaṇa kēriyalli hannir-kkayy=agalad=irppattu
49 kay=nīḷada maney=oṁdu || Chachchakkiyalli mūḍaṇa prabhu-mānyad=oḷage Bochchula-geṟeyiṁ mūḍal=Mudugōḍeya baṭṭeyiṁ teṁkal hāruva-
50 gōla mattar=mmūvattu Seṭṭi-gutta Nāgaṇana maneyiṁ baḍagal hannir-kkayy=agalad=irppattu kay=nīḷada maney=oṁdu || Beḷagaleya haḷḷi Hadṛi(dri)guṁ-
51 tiyoḷ=ūriṁ mūḍaṇ=ottiṁ paḍuval kamma nālnūṟ-ayvattu || Uchchugāveya haḷḷi Niṭṭūroḷ=ūriṁ nairṛityadoḷ=mahājanaṁgaḷ koṭṭa ka-
52 g-goḍa-geyaṁ[2] Appeya Sāvantan=aṁbaḷiyalli koṭṭa keyaṁ[3] sīme Kaṁḍeya keṟeyiṁ baḍagal Hulagana guttiyiṁ mūḍal Sāvantana koḍa-ge-
53 yyiṁ teṁkal Seḷḷa-saraḷiṁ paḍuval naṭṭa kal mūḍa-gēriyalli danagara maneya sthaḷadoḷ hadinā[lku*]-gayy=aḍḍa-vane muṁt=eraḍu goddige || Kaṇṇagāvey=Ā-
54 ḷūriṁ nairṛityadalli ele-dōṁṭaṁ hāruva-gōla mattar=oṁdu kammav=eḷnūṟ-aṟuvatt-eṁṭu teṁkaṇiṁ baṁḍa(da) Muguḷiya haḷḷav=adarkke teṁkaṇa heḷe pa-
55 ḍuval=ā haḷḷaṁ baḍagal=Ūruṁba-bāviya tōṁṭaṁ | mūḍal Mūlasthāna-dēvara tōṁṭaṁ | āgnēya kōṇoḷ=ūra naḍuvaṇa dēvālayada tōṁṭaṁ | ā e-
56 leya tōṁṭadiṁ teṁkal=ā haḷḷadiṁ mūḍal hū-dōṁṭaṁ kammaṁ nālnūṟu || Ī sīmegaḷoḷ=ella naṭṭa kalgaḷ ||[4] [5]Osed=ī śāsana-mārggadiṁ nṛipar=ad=ār=pāḷippar=ī
57 dharmmamaṁ nisadaṁ tat-sukṛit-ātmar=ātma-baḷa-mitra-prēyasī-gōtra-putra-samṛiddhatvadoḷ=oṁdi viśva-dhareyaṁ nishkaṁṭakaṁ māḍi saṁtosadiṁ rājyaman=appu-keydu paḍeva-
58 r=ddīrgh-āyumaṁ śrīyumaṁ || Ene(ni)suṁ lōbhade śāsana-kramaman=āvoṁ mīṟidaṁ tad-durātman=asēvy-ācharaṇ-ānvitaṁ paḷige paiśū(śu)nyakke pāpakke bhājanan=alp-ā-
59 yu ruj-āviḷaṁ ripu-hṛit-ātm-ōrvvī-taḷaṁ durvvaḷaṁ ghana-duḥkh-āspadan=āgaḷuṁ narakad=ōḷoḷ=kāḍuguṁ mūḍuguṁ[6] || [7]Sāmānyō=yaṁ dharmma-sē-
60 tur=nṛipāṇāṁ kālē kālē pālanīyō bhavadbhiḥ [|*] sarvvān=ētān=bhāvinaḥ=pārtthiv-ēṁdrān=bhūyō bhūyō yāchatē Rāmachaṁdraḥ || [8]Sva-dattāṁ para-dattāṁ
61 vā yō harēta vasundharāṁ shashṭiṁ varsha-sahasrāṇi vishṭhāyāṁ jāyatē kṛimiḥ ||[9] [10]Prahat-āri-braja-Kārttavīryya-sachivaṁ śrī-Bīchirājaṁ yaśō-mahi-
62 taṁ pēḷim=enalke śāsanaman=oḷpiṁ Bāḷachaṁdraṁ guṇ-āgrahi vidvaj-jana-saṁmata-sphuṭa-pad-ārtth-āḷaṁkriyā-saṁkuḷ-āvaham=app=ant-ire pēḷdan-intu Kavi-Kandarppaṁ budh-ādhīśvaraṁ ||[11]

TRANSLATION.

(Verses 1 and 2 are the same as in the preceding inscription.)

(Verse 3)—In the Bharata (*division*) of Jambūdvīpa the Kūṇḍi province, a choice creation of the Lotus-born [Brahman], fascinates the mind, an abode where are displayed fruits of abundant good deeds of the eyes of all folk.

[1] This line on the stone is preceded by the spiral symbol.
[2] Read °*geya*.
[3] Read *keya*.
[4] Here follows on the stone the *chakra* symbol.
[5] Metre: Mattēbhavikrīḍita; and so in the next verse.
[6] Here follows on the stone the spiral symbol surrounded by rays.
[7] Metre: Śālinī.
[8] Metre: Ślōka.
[9] Here follows on the stone the *śaṅkha* symbol.
[10] Metre: Mattēbhavikrīḍita.
[11] Here follow on the stone two spiral symbols surrounded by rays.

(Verse 4)—A royal swan in the lotus-forest which is the blessed lineage of th Rāshṭrakūṭas, a treasure of abounding glory, Sēna [II], beloved of the Earth, who represente two stainless *pakshas*,[1] ruled it.

(Verse 5)—The moon was (*entitled*) *rāja* [" king " *or* " moon "], bestowing (*upon Sēna* with reverence and affection his own younger sister Fortune. Who, with that king Sēna, coul be wrathful, and (*still*) be styled *rāja* ?[2]

(Verse 6)—On the eastern mountain (*viz.*) this excellent king Sēna, who possesse constancy and exaltation, there arose the sun that was Kārtavīrya [III], a treasure of brilliar lustre, delightful to lotuses.[3]

(Verse 7)—The line of reflected images of bending foemen on Kārtavīrya's toe-nail (*one after another*) constantly driving out predecessors who had taken refuge at his feet, clun as it were, in desire to take counsel with him.

(Verse 8)—Establishing order, endowed with stainless virtues, Padmaladēvi, belove of Kārtavīrya the lord of Earth, in her turn appeared like a second science of polity, causir high success in the triple domain.[4]

(Verse 9)—King Lakshma [Lakshmidēva I], extolled for a multitude of all merits, w born as son to the lord Kārtavīrya, praised of the people, and to his good wife Padmaladē as was born Jayanta to the Lord of Celestials and to Śachi, as the Peacock-rider [Kārttikēy to Abhava and to the Mountain's Daughter, as Kāma to Hari and (*the goddess*) nam Ramā.

(Verse 10)—By his form, which infatuated the damsels, by his virtue, which caused t exaltation of the wise,[5] by his splendour, which aroused an expansion (*of delight*) in t earth, the lord Lakshmidēva, a tree of desire to the multitude of poets, so appeared to t eyes of the folk that they said : " Say in truth, is he Kāma, or the Spring-god, or t Moon ? "

(Verse 11)—The good wife of king Lakshma was Chandaladēvi, daughter of a monar who conquered hostile monarchs, overcoming the pride of mighty serpents,[6] praised by people for her noble conduct on the earth.

(Verse 12)—Of this pair the sons were the princes the valiant Kārtavīrya [IV] a Mallikārjuna, (*respectively*) king and heir-apparent of the Fortune of their natal empi intensely glorious.

(Verse 13)—As all the folk applaud (*him*) while he displays sport (*consisting in*) wou ing foemen's breasts,[7] love for the Spirit of Victory, a course (*enjoined*) by Manu associa with the triple domain,[8] a nature whereby he captured foemen's fastnesses (*and*) held pol converse, glorious was this Kārtavīrya, goodly of form, surpassing Dilīpa, conquering hos kings, intense in valour, flower of knighthood, equal in bounty to the Tree of the Gods.

[1] Apparently the two *pakshas* are the paternal and maternal families of Sēna. With reference to the sv the epithet secondarily means "equipped with a pair of stainless wings."

[2] The verse implies that Sēna was good only to those who submitted to him and paid tribute, but deposed k who were ill-disposed towards him.

[3] Also " delightful because of (*the presence of*) Fortune " : Padmā = Śrī. There is also a secondary refer to the name of his queen, Padmāvatī or Padmaladēvi.

[4] Namely, *dharma*, *artha*, and *kāma*, religion, wealth, and love.

[5] Secondarily, in reference to the Spring-god, this means " causing a rich growth of flowers." The epithet secondarily refers to the Moon, and in that sense means " causing the opening of the lotus-flower."

[6] Because she was fairer than any Nāga woman ; see Kittel, s.v. *ghaṭa-sarpa*. For another view *Ind. Ant.*, vol. 19, p. 248.

[7] This translation is given with some reserve. *Sellaṁ* does not appear in the dictionary ; I assume the means the same as *seḷḷe*, and perhaps may be derived from *śalya*. Cf. Dr. Fleet's remarks in *Ind. Ant.*, vol. p. 226.

[8] Namely, *dharma*, *artha*, and *kāma*

(Verse 14)—Styled a moon raising up the ocean of his blest lineage, the lord **Udaya's** son, a treasure of magnificent fame, was **Bīcha**, celebrated over the earth, displaying courteous [*or* "moon-like"] conduct.

(Verse 15 is identical with verse 19 of the preceding inscription, introducing **Permaṇa** and **Appaṇa**, sons of **Bīcha.**)

(Verse 16)—To him and to Brahman (*pertained*) exalted skill ; to him and to the Ocean profundity ; to him and to Karṇa, bounteousness ; to him and to Mēru, verily high position ; to him and to the Moon, love of the earth ; to him and to Vārishēṇa,[1] delight in the Jinas' doctrine : in these words how constantly did the company of the righteous joyfully extol **Appa** as a virtuous man !

(Verse 17)—The Chief Scribe **Appa's** wife, endowed with brilliant conduct, full of elegance, renowned, having a form of choice hue, bore the fitting name of **Vāgdēvi.**

(Verse 18)—As to Pāṇḍu, prince of vast fortune, and to the illustrious queen Kuntī were born the famous sons Dharma's son [Yudhishṭhira], Bhīma, and Arjuna, so to king **Kārtavīrya's** scribe **Appaṇa** and to the distinguished **Vāgdēvi** (*were born*) the lords **Bīcha, Vaija,** and **Baladēva,** treasures of choice prowess, conquerors of foes.

(Verse 19)—**Bīcha,** the unique crest-jewel of king **Kārtavīrya's** ministers, acted on earth (*in such a manner*) that in his splendid career model courtesy was verily an ornament to peerless learning, abundance of brilliant bounty (*an ornament*) to fortune, stainless conduct (*an ornament*) to youth, widespread fame (*an ornament*) to age, truthful speech (*an ornament*) to eloquence.

(Verse 20)—" This is indeed the mass of radiance of the goodly merit of the scribe **Appaṇa's** eldest son !—this is a ray of the smiling glance of the Fortune of the **Raṭṭa** king's minister !—this indeed is verily the risen tide of the waves of the Milk-Ocean (*that is*) the grace of the emperor of godly men ! "—thus described, **Bīchirāja's** fame spread abroad through the triple world.

(Verse 21)—To his renowned lord in times of consideration vision of the lore of statecraft, on the field of stern battle a keen missile of victory, in time of sport a minister of amusement,[2] was **Vaija.**

(Verse 22)—The damsels and the troops of bards, who gazed upon him and begged with eagerness (*respectively*) eyed not and begged not of any other : so comely (*and*) unsurpassed in bounty was **Baladēva.**

(Verse 23)—In the lineage of teachers of the blest king **Kārtavīrya's** chief scribe **Bīchaṇa** flourished the great sage Maladhāridēva, sublime of righteousness and intelligence.

(Verse 24)—This pre-eminent sage's disciple, worshipped by lords of earth, an ornament on the face of the goddess of the most pure Doctrine, famed for extraordinary virtues, was the illustrious prince of sages Nēmichandra.

(Verse 25)—As a treasure of peerless austerities, one whose feet were caressed by coronets of troops of monarchs, did the earth with huge delight extol the lord Śubhachandra-dēva-bhaṭṭāraka.

(Lines 31-33)—Hail ! While the *Mahāmaṇḍalēśvara* **Kārtavīrya-dēva [IV],** possessor of the *pañcha-mahāśabda*,[3] in company with (*his*) younger brother the Heir-Apparent Prince **Vīra Mallikārjuna-dēva,** was enjoying the delights of empire in the camp at **Vēṇugrāma,**—

[1] A saint of Jain legend. There was a sect bearing the name of V°. Āchārya : see *Ind. Ant.*, vol. 6, p. 30 f.

[2] This term, ***narma-sachiva***, occurs also in Kāmandaki, V. viii, 20, where Śaṅkarārya in his commentary instances Vasantaka as the ***narma-sachiva*** of Vatsa-rāja (scil. in the Ratnāvalī). Another instance on an inscription is found in vol. 3 above, p. 30, l. 162.

[3] See above, vol. 12, p. 254.

(Lines 33-34)—for the purposes of the *anga-bhōga*, *ranga-bhōga*, daily bathing, an worship of the divine Śāntinātha of the **Raṭṭa temple of the Jinas,** which has been construc ed by his Chief Scribe the incalculably meritorious **Bīchirāja**, for the restoration of broke burst, and worn-out (*portions*) of his abode, and for gifts of food and the like,—

(Lines 34-38)—he did with pouring of water grant in exceeding pleasure to **Śubhacha dra-bhaṭṭāraka-dēva,** the teacher at that temple of the Jinas, who was connected with t Mūla Saṁgha, the Koṇḍakunda Anvaya, the Dēśīya Gaṇa, the Pustaka Gachchha, and (*t town*) **Hanasōga**, at the time of the *saṁkramaṇa* on Saturday the second day of the brig fortnight of Pushya of **the cyclic year Raktākshi, the 1127th (year) of the Śaka era,** t village known as **Umbaravāṇi** in the **Koravaḷḷi kampaṇa** within the **Kūṇḍi three-thousa** making it immune from all conflicting claims, carrying with it *tēja-svāmya* of the eight rig of usufruct,[1] accompanied with (*rights over*) treasures, deposits, water, stones, gardens, e to be universally respected, for the increase of the glory of his empire and his posterity.

(Lines 38-39)—The boundaries thereof are : in the north-eastern quarter, at the corner the *naṟuval* tree,[2] a standing stone; thence, facing towards the south, in the direction of east, a standing stone; thence in front, a standing stone; thence in front, the Cob Tank;

(Lines 39-41)—thence in front, in the south-eastern quarter, a standing stone in the *m guḍḍe*[3] of **Mūlavaḷḷi** and **Beḷgōḍu**; thence, facing towards the west, in the direction of south, a standing stone below the Iṁguṇi Tank of the *mugguḍḍe* of **Bammaṇavāḍa** and **Ku kavāḍa**; thence in front, the Kunikil-gallu, there a standing stone;

(Lines 41-42)—thence in front, in the south-western quarter, a standing stone in *mugguḍḍe* of **Kuṭukavāḍa** and **Karavase**; thence, facing towards the north, in the directio the west, a standing stone in the *mugguḍḍe* of **Mēlguṇḍi** (*and*) **Karavase**; thence in fr a standing stone in the upper part[4] of the Keṁdari;[5]

(Lines 42-44)—thence in front, in the north-western quarter, a standing stone in the . building of the *mugguḍḍe* of **Mēlguṇḍi** (*and*) **Nāvidige**; thence, facing towards the east, i direction of the north, the upper pile of stones of the Chunam-heap; thence in front, at western corner of the Hill of the Wild Date-tree, a standing stone; thence in front, above stone-heap of Herahina Kōḍi, a standing stone; thence in front, above the lea, a sta stone.

(Lines 45-47)—Likewise there was granted in the shire a *sthaḷa-vṛitti* tenure (o *following estates*): in **Mūlavaḷḷi**, the branch-hamlet of **Karbūr**, on the east of the town, of Belakabbe's arable land, eight hundred *kamma* of arable land; in the aforesaid **Karbū** the west of **Maddi** Gāvuṇḍa's house, one house, six cubits in width (*and*) twenty-one

[1] On the *ashṭa-bhōga* see C. P. Brown, *Three Treatises on Mirasi Right*, p. 17n., where F. W. Ellis the traditional verse enumerating the eight *bhōgas*, scil. *nidhi-nikshēpa-pāshāṇaṁ siddha-sādhya-jal-ā akshiṇy-āgāmi-saṁyuktam ashṭa-bhōga-samanvitam.* Ellis explains these as : (1) *nidhi*, treasure trove, (*kshēpa*, property deposited in the land and not claimed by another, (3) *pāshāṇa*, mines, etc., (4) *siddha*, lan yielding produce, (5) *sādhya*, produce from such lands, etc., (6) waters, (7) privileges actually enjoy privileges which may be conferred. Burnell, *South Indian Palæography*, p. 118n., renders *siddha* as " in ments actually made " and *sādhya* as " improvements which can be made." See also Kittel, s.v.

[2] The *Premna spinosa* or *longifolia*.

[3] The meaning of this term, which literally denotes " three heaps," is uncertain. Perhaps it is the same Telugu *muggaḍa*, the junction of the boundaries of two or more villages (for examples of which see C. P. I *Three Treatises on Mirasi Right*, p. 32, in a spurious but fairly old grant).—[I have been inclined for so to think that this term is equivalent to the *tri-saṁdhi* of some other records, and means the point at wh lands of three villages met, in this case of Umbaravāṇi, Mūlavaḷḷi and Beḷgōḍu.—J. F. F.]

[4] *Mōṁku*, which I assume to be identical with *mōku* of the dictionaries.

[5] Meaning either " red cave " or " red sands."

in length; in **Kuḷiyavāḷige**, to the north-east of the town, east of the god Kennēśvara's arable land, one *mattar* by the rood of **Kūṇḍi**, (*and*) on the south of the Jain sanctuary one house, twelve cubits in width (*and*) twenty-one cubits in length;

(Lines 48-49)—In **Harigabbey-Ālūr**, on the west of the town, north of the road to **Hiṅgalaje**, one *mattar* by the aforesaid rood, (*and*) in the northern street, one house twelve cubits in width (*and*) twenty cubits in length;

(Lines 40-51)—In **Chachchakki**, within the eastern *mānya*[1] of the Prabhu, east of the Bochchula-Tank, south of the road to **Mudugōḍe**, thirty *mattar* by the Brāhmaṇs' rood, (*and*) on the north of Seṭṭi-gutta Nāgaṇa's house one house, twelve cubits in width (*and*) twenty cubits in length; in **Hadrigunti**, a hamlet of **Beḷagale**, on the west of the bank to the east of the town, four hundred and fifty *kamma*;

(Lines 51-53)—In **Niṭṭūr**, a hamlet of **Uchchugāve**, on the south-west of the town, the boundary of the *kag-goḍa-gey*[2] granted by the burghers and of the arable land granted in the *uṁbaḷi*[3] of Appaya Sāvanta (*is*) a standing stone north of the Kaṇḍe Tank, east of Hulaga's Bush, south of the Sāvanta's *koḍa-gey*, (*and*) west of the Seḷḷa-saraḷ, (*and*) in the grounds of the cattlekeeper's house, on the eastern street, an *aḍḍa-vane*-house of fourteen cubits, in front two *koddige*;

(Lines 53-56)—In **Āḷūr**, (*a hamlet*) of **Kaṇṇagāve**, on the south-west, a betel-plant garden (*comprising*) one *mattar* seven hundred and sixty-eight *kamma* by the Brāhmaṇs' rood; the river of Muguḷi coming from the south, the southern *heḷe* thereof, on the west the aforesaid river, on the north the garden of the Ūruṁba well; on the east, the garden of the Mūlasthāna god; on the south-east quarter, the garden of the temple in the middle of the town; on the south of the aforesaid betel-plant garden, east of the aforesaid river, a flower-garden (*comprising*) four hundred *kamma*. At all the boundaries of these (*there are*) standing stones.

(Lines 56-58)—The kings who in accordance with this decree shall graciously preserve this pious foundation in very truth, inspired by the righteousness thereof, shall obtain prosperity for themselves, their armies, friends, wives, families, and sons, shall clear the whole earth of obstacles, shall rule their empire with happiness, and shall gain long life and fortune.

(Lines 58-59)—The wicked man who through greed shall transgress in any degree the order of this decree, following an improper course, being a vessel of guilt, malice, (*and*) evil, shall be short-lived, overwhelmed with disease; his own lands shall be taken away by foes; feeble, suffering intense pain, he shall for ever be born to torture in the seven hells.

(Lines 59-61)—This general principle of pious foundations of kings is to be maintained by you age after age: again and again Rāmachandra makes this entreaty to all these future sovereigns. He who should appropriate land, whether granted by himself or granted by others, is born as a worm in dung for sixty thousand years.

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[1] "Land either liable to a trifling quit-rent, or altogether exempt from tax": Kittel, s.v. *mānya*. In the Tamil country "Serva-mānyam signifies land *entirely free*, of which both the Mēl-vāram, the Government share, and the Cudi-vāram, the Inhabitant's share, is enjoyed by the holder of the Mānyam; this tenure can only be lawfully created by the joint act of the Prince and the people; Ardha-mānyam is land *half free*, of which the holder enjoys only the Mēl-vāram, it is created by the Prince only" (F. W. Ellis in C. P. Brown's *Three Treatises on Mirasi Right*, p. 24, n. 13). It would seem that the *namasya* tenure applied to holdings of Brāhmaṇs (cf. the salutation *namaskāra* appropriate to Brāhmaṇs), and by analogy to other holdings in religious endowments, while the *mānya* tenure was granted to secular persons or for secular purposes; but this distinction does not always hold good in the Tamil Country.

[2] *I.e.* the hard (or black-soil?) *koḍa-gey*. See above, p. 25, n. 4.

[3] A kind of rent-free holding.

F 2

(Lines 61-62)—Say, the blest Bichirāja, minister of Kārtavīrya [IV] the slayer of multitude of foes, is exalted in glory ; therefore Bāḷachandra, a Kavi-Kandarpa, a sovereign sages, appreciating merit, has thus rightly declared the decree, so that it conveys an abundan of ornaments of clear words and ideas approved by the learned.

No. 4.—INSCRIPTIONS AT ITTAGI.

By Lionel D. Barnett.

The village of Iṭṭagi lies in the south-west corner of the Nizam's territory, about twenty mil to the east of Gadag in the Dhārwār District, Bombay, and some four miles north of the Ban kop station on the Southern Marāṭhā Railway. It is shown as "Ittugi" in the Indian At sheet 58 (1827 and 1893), in lat. 15° 27′, long. 76° 1′. With only the slight difference of t earlier final *e*, its name is given as Iṭṭage in the inscriptions, in A, verses 34, 40, 41, 61, and line 91 : and it is described in A, verse 34 and line 75, as a *mahā-agrahāra* or "great assig ment to Brāhmaṇs" ; in A, line 70, as simply an *agrahāra* ; and in B, line 91, as an *anā agrahāra*, "an *agrahāra* so ancient as never to have had a beginning." The record A furth places it (verse 34) in the Beḷvala, i.e. Beḷvola, country, and in the group of villages kno as the Nareyaṁgal twelve (see p. 40 below).

This village has a large temple of Mahādēva (Śiva), the building of which, in or shor before A.D. 1112, is narrated in the first of the two inscriptions published herewith. Th temple, which is in the Chālukyan style of architecture, measures at its extreme points abo 120 feet in length and 60 feet in breadth ; and in the massiveness of its construction and the ric ness of its decoration it fully deserves some of the praises lavished on it in the inscription including a mention of it in verse 67 as *dēvālaya-chakravartti*, "a very emperor among te ples." A full description of it, with illustrations, from which its merits can be properly app ciated, will be found in Mr. Cousens' forthcoming volume on "The Chālukyan Architecture the Kanarese Districts."[1] Fergusson said of it that it "must be regarded as one of the m highly finished and architecturally perfect of the Chalukyan shrines that have come down us. In the opinion of the late Meadows Taylor, the principal temple is perhaps superior decorative art even to the Gadag temples. In it 'the carving of some of the pillars and of t lintels and architraves of the doors is quite beyond description. No chased work in silver or g could possibly be finer.' "[2]

On the south of the above-mentioned temple there is a smaller temple of the same cl of architecture but not of such elaborate work, which is perhaps the temple of Mūrtti-Nārāya (Vishṇu) that is mentioned in verse 68 of the inscription A. And on the verandah of t temple there recently stood—and, it is presumed, still stands—a detached stone tablet be ing a long record consisting of the two inscriptions which I edit here from ink-impressio received from Mr. Cousens in 1914, and placed at my disposal by Dr. Fleet. A transcription these two records, in many places very inaccurate,[3] is given in Sir Walter Elliot's MS. C lection of South-Indian Inscriptions, in vol. 1, pp. 319 *b* to 327 *a*, of the Royal Asiatic Societ copy ; and from the titling of the transcription the temple at which the tablet stands seems be now known as Mādēśa-Niṅgana *guḍi*, "the temple of Mādēśa-Niṅga." It is not clear w the record should be at the minor temple rather than in the sanctuary of Mahādēva, to whi it properly belongs : possibly, however, the tablet was not built into any structural part of t

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[1] See, meanwhile, his remarks in the List of Antiquarian Remains in the Nizam's Territory (1900), p. 39.

[2] *History of Indian and Eastern Architecture* (2nd ed., 1910), vol. 1, p. 424.

[3] For a particular instance, see note 1 on p. 59 below, under the date of the inscription B.

great temple, but was set up in some place, perhaps the courtyard, in which it would be more visible to the public, and was removed eventually to its present position in order that it should be better preserved.

At the top of the tablet there are **sculptures**, which, according to the Elliot MS. Collection, are as follows: in the centre, a *liṅga* (presumably on an *abhishēka*-stand, as usual); on the left, two standing figures and a cow and calf, with the sun above them; and on the right, another standing figure and the bull Nandi, with the moon over them.

The tablet bears 95 lines of **writing**, mostly in a state of excellent preservation, of which lines 1 and 2 cover an area of about 4′ 4″ in width and $1\frac{1}{4}$″ in height, and the rest an area of about 4′ 2″ in width and 5′ 4″ in height. It includes, as has been said, **two inscriptions**: the first of them ends about half-way through line 89; and the second begins immediately after it. I mark the two records A and B. I am indebted to Mr. H. Krishna Sastri for some valuable suggestions in dealing with some of the verses in the first of them.

A.—OF THE TIME OF VIKRAMADITYA VI: A.D. 1112.

The **characters** of this record are upright and finely formed Kanarese, of the time to which the record refers itself, averaging from $\frac{5}{16}$″ to $\frac{1}{2}$″ in height.—The **language** is Kanarese, with the exception of the two opening stanzas and the stock verses, beginning on line 86, which conclude it, which are Sanskrit. After its opening *namaskāras* (lines 1, 2), the inscription is in verse as far as line 69; as usual, this metrical portion is in the ancient dialect. The remainder (excluding the Sanskrit comminatory verses on lines 86-89), is in the mediæval dialect.—As regards **vocabulary**, we may note first that in line 41 we have the surname *Chauvēra*, which apparently means "possessing four images."[1] Other words to be noticed are: *lāvaṇa*, l. 50 (explained by Kittel as "a list of soldiers or of public servants," but here used in a sense not unlike that of *lāvaṇi*, "mass," "collection"); *pāvuḷa*, ll. 70, 77 f. (see vol. 12 above, p. 270); *āṭakūṭa*, l. 70 ("theatrical performances"?); *ghaḷiyāra*, l. 77 ("clock" or "gong"; in Kittel *gaḍiyāra*, *gaḍiyāla*, *gaḍiyāḷa*); *vasuge*, ll. 78, 80-82; *takkilu*, l. 81; *vīsaka*, l. 82; *khaṇḍika*, ll. 82 f.—The **orthography** presents several features of interest. The *sonne* is omitted at the end of verses 3, 5, 8, 9, 11-18, 20-23, 25, 28, 33-35, 37, 39, 46, 48-53, 55, 60-62, 68, 70, 72 and 74. Intervocalic *l* in Sanskrit words usually, but not always, is changed to *ḷ*. There is considerable confusion between *l*, *ḷ* and *r*. The *ḷ* appears as *r* in *ervvar*, l. 7; *ārddar*, l. 11; *nōrppaḍa*, l. 14, and *nōrppaḍaṁ*, l. 38; *erpatt=*, l. 15; *negardd=*, ll. 23, 31, and *negardda*, ll. 44, 55; *irḷdu*, l. 26, with *irḷda*, l. 38, and *irḷdudu*, l. 60[2]; *torttu*, l. 30; *negartteya*, ll. 31, 38; *arkkisal*, l. 36; *negarḷda*, l. 46; *vērkkuv*, l. 63; *pogartte*, l. 68, beside such regular forms as *e.g.* *negaḷda*, l. 25. The *ḷ* appears as *ḷ* in *prabaḷa*, l. 10; *āḷdan*, ll. 9, 23; *āḷd=*, ll. 10, 16; *tāḷdi*, l. 21; *goḷvudu*, l. 32; on the other hand, *ḷ* is changed to *ḷ* in *iḷisidaṁ*, l. 28; *iḷida*, l. 37; *iḷipe*, l. 66; *negaḷalu*, l. 68; *baḷiya*, l. 70; on this confusion see Kittel's Grammar, paragraphs 32, 236. Several times, even in the metrical parts of the first inscription, final *m* before initial vowels is changed to *v*. The sound *ay* is sometimes changed to *ey*: thus *vaḷeya*, l. 38; *Pōteya*, l. 41; *taneyaṁ*, l. 42 f.; *Basaveya*, l. 42; *udeyaṁ*, l. 52, and *udey°*, l. 58; *abhyudeya*, l. 59; *sameya*, l. 75. The spelling *putrikeyer*, l. 58,

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[1] The word *chau-vēra* seems to be a Prakrit form corresponding to a Sanskrit *chatur-bēra*, "possessing four images." What this exactly means is not clear; but possibly it denotes a man who makes a living by showing images of gods, similar to the *maṅkha*, "a mendicant who went about getting his livelihood by showing a picture which he carried in his hand" (Uvāsagadasāo, in *Biblioth. Ind.*, vol. 2, app., p. 1). The profession of image-showman is already attested by Pāṇini, V. iii. 99, *jīvik-ārthē ch=āpaṇyē*, "the affix *ka* is not added to denote an image when that image is used as a means of livelihood but is not for sale."

[2] In *irḷdu* (l. 26) and *irḷdudu* (l. 60) the crook representing *r* is placed on the top of the hook representing *u* on the right side of the *ḷ*. This mode of writing leads to some confusion, for in *oṟeya* (l. 29) and *Beṇṇekallu* (l. 71) the *e* in the syllables *ṟe* and *ṇṇe* is represented by a similar hook surmounted by the same crook, whereas in *Veṇṇekal* (l. 68) the *e* is denoted by a crook placed immediately over the *ṇṇ*, without any hook below it.

is probably due to a similar phonetic cause. The *upadhmānīya* sound is represented once only, and here with the character for *r*, viz. *payaḥ-pūra* (l. 44); on this, which is perhaps a merely graphic feature, see above, vol. 12, p. 271. Lastly, we may note that the prose parts of both documents shew fluctuation in the use of initial *p* and its derivative *h*: thus we find here *paḍuvalu*, l. 80, *poṁ* and *ponna*, l. 83, and *paṇa*, l. 83, by the side of *hōda*, l. 77, *hola°*, l. 77, *haḍuval*, l. 78, *haḷḷa*, l. 78, *hattu*, l. 78, *hanneraḍu*, l. 83.

The inscription begins with salutations to Śiva and other deities, and verses in praise of Śiva, Vishṇu, and Brahman. It then gives some **Puranic genealogical and other matter**,[1] by way of an introduction to the real pedigree of the Western Chālukyas, one of whom, Vikramāditya VI, was reigning when it was written.

It deals first with the **race of Manu** (verses 6-14), because the Chālukyas were affiliated to the Mānavya Gōtra. The son of the god Brahman was Manu Svāyaṁbhuva; his son was Priyavrata; his seven sons were Agnīdhra, Mēdhātithi, Vapushmat, Jyōtishmat, Dyutimat, Havyana, and Savana, who reigned over the seven *dvīpas* or concentric islands of the Hindū cosmos. Agnīdhra was succeeded by his son Nābhi. Then follows a geography, also in the Puranic vein,[2] after which our poet goes back to his genealogy, telling us that Nābhi's eldest son was Ṛishabha, and the son of the latter was Bharata, the eponym of the land known as the Bhārata-varsha. The author then makes a passing mention of the "**emperor Vikrama**" (verse 15), that is, **Vikramāditya VI**, who, he tells us, was an ornament of the **Chālukya race**, a scion of the race of **Manu**, and a **very Vishṇuvardhana**, "an increaser of Vishṇu," with allusion, no doubt, to the fact that the Chālukyas had Vishṇu as their family god, and the boar, typifying one of his incarnations, as their crest.

The inscription then introduces the **Solar Race** (prose after verse 15). We are told first that the Manus Svāyaṁbhuva, Svārōchisha, Auttami, Tāmasa, Raivata, and Chākshusha had each in succession ruled the earth for seventy-one cycles of the four ages: this means that six *manvantaras* or patriarchates have elapsed in the current *kalpa* or æon.[3] There is then introduced the seventh Manu, Vaivasvata, who presides over the *manvantara* in which we are now: he was a son of Vivasvanta, *i.e.* Vivasvat, the **Sun**, who was a son of the Prajāpati Kaśyapa by Aditi, daughter of the Prajāpati Daksha, and to him there was born Ikshvāku, whose daughter was Ilā.

The **Lunar Race**, to which the Chālukyas really claimed to belong, by paternal descent, is introduced at this point (verse 16); the previous matter having been given with a view to adding glory to this race by showing an intermarriage of it with the Race of the Sun. The mind-born son of the god Brahman was the great sage Atri. His son, born from the pupil of his eye, was the **Moon**. The Moon's son was Budha, who had as his wife Ilā, the daughter of Ikshvāku, mentioned just above. And their son was Purūravas, "an increaser of the **Lunar Race.**" Purūravas begat Hārīti Pañchaśikha (verse 17); this person, we may remark, was obviously invented because the early Chalukyas of Bādāmi were Hārīti-putras, descendants of an original ancestress of the Hārīta Gōtra.[4] In descent from the sons of Hārīti there arose the **Chālukya race** (verse 18). In this race the record mentions first **Satyāśraya** (verse 21), meaning **Pulakēśin II** (A.D. 609-42), whom it styles, without any real foundation, "lord of Ayōdhyā":[5] in this connection the family was also known as the **family of Satyāśraya**. It then (verse 22)

[1] Compare Bhāgavata-Purāṇa, V, i. f., and Vishṇu-Purāṇa, II, i.

[2] Compare Bhāgavata, V, xvi; Vishṇu, II, i.

[3] About this matter see Dr. Fleet's paper on the Kaliyuga in *Journ. R. As. Soc.*, 1911, p. 482.

[4] There is no mention in this record of Hārīti's water-pot (*chulka, chuluka, chaluka*) from which some other records fancifully derive the name Chalukya: see Dr. Fleet's *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol. 1, part 2, p. 339.

[5] See *Dyn. Kan. Districts*, ut supra, page 339.

skips on to **Taila II** (A.D. 973-96), the founder of the later Chālukya line. And it then enumerates **Taila's successors** (verse 23) down to the reigning king **Vikramāditya VI** (A.D. 1076-1126), who is eulogized copiously (verses 24-32), but without any mention of definite details.

The record then introduces an officer of Vikramāditya VI, the **General Mahādēva**, and proceeds to treat of his descent and pious works (verse 31 ff.). In the land of Bhārata-varsha there was the **Beḷvala district** (*nāḍu*). In this district there was a group of villages known as the **Nareyaṁgal twelve**. And in this group there was the great *agrahāra* **Iṭṭage**, in which there were four-hundred Brāhmaṇ householders (*mahājanas*). One of them was **Pōtaya Chauvēra**,[1] of the **Ātrēya** *gōtra* (verse 42), who begat **Mādhavabhaṭṭa**, who begat **Basavaya**, who begat **Dēchirāja**, who constructed a tank for his native town and begat by his wife **Nijikabbe** or **Nijāmbike** a son named **Vāsudēva**. Vāsudēva by **Vaḷajikabbe** begat **Nārāyaṇadēva**, a very **Mūrtti-Nārāyaṇa** or incarnation of the god Nārāyaṇa (Vishṇu), who married **Chandrikāmbike** or **Chandrikādēvi** (vernacularly **Chandalabbe**). The offspring of this union was our hero **Mahādēva** (verse 56), who had three wives, **Kāḷaladēvi**, **Mallikādēvi**, and **Pampaladēvi**. In recognition of **Iṭṭage** being his birthplace (verse 61 ff.), Mahādēva built there the **great temple of Śiva-Mahādēva** which is the chief glory of the place. Then (verse 68), in memory of his father Nārāyaṇa, otherwise known as Mūrtti-Nārāyaṇa, he constructed a temple of Vishṇu under the name of Mūrtti-Nārāyaṇa. And after that (verse 69), in memory of his mother Chandrikādēvi, Chandalabbe, he raised a sanctuary to the god Chandalēśvara, to which, with somewhat doubtful appropriateness, he added a residence of public women (*sūḷeyar*). And finally he crowned his labours by building a temple of his own tutelary deity Bhairava (verse 70) and a *maṭha* or monastery (verse 71), and making in the precincts of the temple of Mahādēva a tank named Dēvī-geṛe, "the Tank of the Goddess" (verse 73). This account of the General Mahādēva ends by naming in verses 74, 75, sixteen other places at which he did acts of piety which made him famous, including, it is said, even Vārāṇasi (Benares).

This brings us to **the business part of the record**, beginning in line 69; namely, the record of **grants made to the temple of Mahādēva**. We are told first that the king Vikramāditya VI himself gave to the temple an entire village named Beṇṇekallu: no date is given for this grant. The rest of the record (line 71 ff.) is occupied with the donations made on a certain day in the year Nandana, the thirty-seventh year of the reign of Vikramāditya VI, by the General Mahādēva. And from the opening of this passage we learn that Mahādēva, in addition to being a *Daṇḍanāyaka*, held also the offices of *Mahāpradhāna* or High Minister, *Kannaḍa-Saṁdhivigrahi* or *Saṁdhivigrahi* for the Kanarese country, and *Mane-vergaḍe* or Master of the Household, and also had the title of "a *Mahāsāmantādhipati* who possesses the *pañcha-mahāśabda*."[2] The donations were given by him in trust to the Four-hundred Mahājanas, headed by the Ūroḍe or village head-man, of Iṭṭage, which is styled here (line 75) a *mahā-agrahāra*.

The details of the **date** of this inscription (line 76) are: the cyclic year Nandana, being the thirty-seventh year of the Chālukya-Vikrama-varsha, that is, of the reign of Vikramāditya VI; the full-moon of Bhādrapada; Ādityavāra (Sunday); an eclipse of the moon. **Dr. Fleet** gives me the following remarks:—"This **Nandana saṁvatsara** was the Śaka year 1034 expired, **A.D. 1112-13**. For this year the given *tithi*, the full-moon of Bhādrapada, answers as a **true tithi** to 7 September, A.D. 1112, on which day it ended at exactly 20 hours 13 minutes after mean sunrise (for Ujjain). But the day was a Saturday, whereas the record specifies a Sunday; and the *tithi* as a true *tithi* cannot by any means be carried on to the Sunday. Accordingly, from this

[1] Regarding this surname see p. 37 above, under vocabulary.

[2] Regarding this epithet see vol. 12 above, p. 254.

point of view the date is an **irregular** one. But the given *tithi* as a **mean tithi** ended at 2 hours 29 minutes after mean sunrise on the Sunday: and the date in this way may perhaps be accepted as working out satisfactorily. There was, however, no eclipse of the moon, either visible or invisible in India, at this full-moon, or, indeed, at any time in A.D. 1112. And, though a similar case of a mean *tithi* giving perhaps a satisfactory result has been found in the case of the Niḍagundi inscription of A.D. 1107 (see page 13 above), much more evidence is wanted before we can accept mean *tithis*, even as occasional instances, in the face of the general indications that all the details of the Hindū calendar were determined by true time from long before the period to which this record belongs. In this case, all that we can really say is that the date may be **either Saturday the 7th, or Sunday the 8th, September, A.D. 1112,** but the date is an **irregular** one, at any rate in respect of the alleged eclipse. The passage also contains the term *saṁkrānti*: it says *sōma-grahaṇa-saṁkrānti-vyatīpītad-aṁdu*. This term cannot have been used here in its ordinary meaning, namely, of the entrance of the sun into a sign of the zodiac, as the nearest such *saṁkrāntis* were Kanyā on 27 August and Tulā on 26 September. It has perhaps been used here, in the simple meaning of 'a coming together,' to denote the beginning of the supposed eclipse, the first contact of the moon and the sun, for which the technical term is usually *sparśa*, 'touching.' The same expression *sōma-grahaṇa-saṁkrāṁti-vyatīpātad-aṁdu* is found also in the inscription B, line 93."

Of the various **places** mentioned in this inscription, some can be identified, but others remain for further inquiry. We have to note first that the record locates **Iṭṭage** (verse 34) in the **Nareyaṁgal twelve** and the **Beḷvala district** (*nāḍu*). The Beḷvala or properly **Beḷvola** district is well known as **a three-hundred district,** the chief town of which seems to have been Aṇṇigeṟe, now known as Aṇṇigēri, in the Nawalgund tāluka of the Dhārwār District. And **Nareyaṁgal,** which gave its name to the Nareyaṁgal twelve, is **Narēgal** in the Rōṇ tāluka of Dhārwār, about twenty-six miles east-north-east from Aṇṇigēri and twelve miles towards the north-west from Iṭṭagi: there are inscriptions there, published in the *Journ. Bombay Branch R. As. Soc.*, vol. 11, p. 219 ff. **Kukkanūru,** the chief town of a group of **thirty villages** (lines 70, 77), still exists under exactly the same name three miles north-by-east from Iṭṭagi; it, also, was in the Beḷvola three-hundred:[1] it has some unpublished inscriptions and several old temples.[2] **Beṇṇekallu,** in the **Kukkanūru** thirty (line 71), is evidently the "**Bennikul**" of the Atlas sheet 58, five miles south-east from Kukkanūr and five and a half miles east of Iṭṭagi. And **Taḷakallu** (line 77) is the "**Tallukulloo**" of the same map, eight miles south-south-east from Kukkanūr. Among the places mentioned in verses 74, 75, as the localities where other pious acts were done by the General Mahādēva, **Savasi** (l. 67) is "Saunshi," *i.e.* **Sauṁshi,** which is shown in the Indian Atlas quarter-sheet 41, S. E. (1904), in lat. 15° 12′, long. 75° 21′: seven miles south-east from it is Guḍigere, the "Gudgeri" of the map; these two places are mentioned as forming together "**the Savasi- or Samasi-Guḍigeṟe agrahāra**" in a Tāḷgund inscription of A.D. 997, and the record seems to mark this as one of "the eighteen *agrahāras*" which are mentioned in various inscriptions.[3] **Kunduṁgoḷa** is, no doubt, **Kundgōḷ,** an outlying town of the Jamkhaṇḍi State about five miles north-west from Sauṁshi. Kundgōḷ and Sauṁshi are stations on the Southern Mahratta Railway on the Harihar side of Hubḷi. **Vēḷugrāme** is **Belgaum,** the chief town of the Belgaum District, Bombay. **Vāraṇasi** is of course **Benares. Svāmi-Pampā-sthaḷa** is, no doubt, the well known **Hampe, Hampi,** the still inhabited part of the great city **Vijayanagara** in the Bellary District, Madras. **Mōdeganūr** is mentioned in other records as a *nelevīḍu* or standing camp of the Kaḷachurya

[1] See *Ind. Ant.*, vol. 4, p. 277.

[2] Fergusson, *History of Indian and Eastern Architecture*, 2nd ed., vol. 1, p. 426.

[3] See vol. 6 above, p. 254; for the record itself see also (imperfectly) *Epi. Carn.*, vol. 7 (Shimoga), Sk. 179.

kings Sōmēśvara, Saṅkama, and Āhavamalla[1]: it cannot at present be traced, but should probably be found somewhere in the Nizam's territory. **Lattalūr**, the name of which is also found in inscriptions in the forms Lattanūr and Latalaura, is **Lātūr**, a town in the Bīdar District of the Nizam's territory, shown in the Indian Atlas sheet 56 (1845) in lat. 18° 24′, long. 76° 38′: it is noteworthy as having been the original home of the ancestors of the Rāshṭrakūṭa kings of Mālkhēḍ (see vol. 7 above, p. 223 ff.). **Veṇṇekal** is very likely the **Beṇṇekallu** mentioned above.

TEXT.[2]

1 Ōṁ[3] ōṁ Namaś=Śivāya | Ōṁ Namō bhagavatō Vāsudēvāya || Ōṁ Namō Brahmaṇayē[4] nama[ḥ*] | śrī-Gaṇapatayē nama[ḥ*] | śrī-Sarasvatyai namaḥ | Ōṁ [||*] [5]Namas=tuṁga-śiraś-chuṁbi-chaṁdra-chāmara-chāravē [|*] trailōkya-nagar-āraṁbha-mū-

2 la-staṁbhāya Śaṁbhavē || [|*] Jayaty=āvishkṛitaṁ Vishṇōr=vvārāhaṁ kshōbhit-ārṇṇavaṁ [|*] dakshiṇ-ōnnata-daṁshṭr-āgra-viśrāṁta-bhuvanaṁ vapuḥ || [2*] Śrī-Śaṁkarāya namōṁ(mō) namaḥ ||

3 Ōm[6] [7]Śrī-Vāṇi-nātha-vaṁdya[8]-prakṛiti-paṭu-naṭī-nāṭya-śailūshan=ātm-ēchchh-āvirbhbhāva-svabhāva-ttribhuvana-namit-aiśvarya-saṁpat-prabhāv-aik-āvāsaṁ vēdya-vēdaṁ sukṛiti-surabhi-saṁdōha-dōha-kshamaṁ māḷk=ī viśvakk=eṁdum=atyutsava-sa-

4 mudayamaṁ chaṁdra-lēkh-āvataṁsa || [3*] [9]Śrī-rāmā-ramaṇīya-nētra-śaphara-krīḍ-āspadaṁ kāya-kāṁty-ārūḍha-prachur-āṁbu kaustubha-gabhasti-vyakta-kiṁjalka-vistāraṁ lōchana-puṁḍarīka-jaṭhara-svarṇṇ-[ā*]bja-ramyaṁ samast-ārā-

5 dhyaṁ kamaḷākaraṁ bol=esedaṁ Lakshmī-manō-vallabhaṁ || [4*] [10]Kamaḷā-vallabha-nābhi-hēma-kamaḷaṁ janm-ōtsava-sthānam=āge mahātmaṁ paramaṁ pavitran=ogedaṁ padm-āsanaṁ Bhāratī-ramaṇaṁ vēda-mahā-prabandhaka-Virā-

6 jaṁ bhūr-bhbhuvas-[s*]vas-trayī-krama-nirmmāṇa-parāyaṇaṁ nikhiḷa-lōk-ārādhya-pād-āṁbuja || [5*] Enis-irdd=aṁburuha-Svayaṁbhuge sutaṁ Svāyaṁbhuvaṁ puṭṭidaṁ Manuv=ātaṁge magaṁ Priyabrata-nṛipaṁ tat-putrar=Agnīdhra-mukhya-na-

7 rēṁdr-ōttamar=ervvar[11]=aṁt-avargge(rge) sapta-dvīpamaṁ pachchu koṭṭan=iḷā-vallabhan=ā Priyabratan=udātta-kshātra-gōtr-ōttamaṁ || [6*] Lavaṇ-āṁbhōnidhi sutt=iralk=eseva Jaṁbūdvīpav=Agnīdhra-rājya-viḷās-āspadav=ikshu-vēshṭita-viśāḷa-

8 Plakshav=akshuṇṇa-saushṭhava-Mēdhātithi-pāḷitaṁ sure-gaḍal=sutt=irppinaṁ nōḍal=oppuv[u*]d=ā Śālmali śō(sō)shma-sāhasa-Vapushmad-bhūbhuja-svīkṛitaṁ || [7*] [12]Jyōtishmaṁtaṁ Kuśadvīpaman=esev=inegaṁ sarpi sutt=irppudaṁ vikhyāt-āṁbhōrāśi tannaṁ dadhi ba-

9 ḷasidudaṁ Krauṁchamaṁ rāja-chakra-khyātaṁ kai-koṇḍan=aṁt=ā Dyutimad-avanipaṁ dugdha-vārāśi-sīm-ānvītaṁ[13] Śāk-āntavī(rī)pakk=arasan=enisidaṁ Havyanaṁ vyagra-tēja || [8*] [14]Svād-ūdaka-vṛita-Pushkara-mēdiniyaṁ Savanan=āḷdan=avanata-ripu-lakshmī-dayita-mūrtti Manu-

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[1] See *Dyn. Kan. Distrs.*, ut supra, pp. 485, 487; and *Epi. Carn.*, vol. 7, Shimoga, Sk. 197.

[2] From the ink-impressions.

[3] Denoted by the spiral symbol.

[4] This extraordinary dative seems to have been suggested by the following *Gaṇapatayē*.

[5] Metre: Ślōka; and in the next verse.

[6] Denoted by the spiral symbol.

[7] Metre: Sragdharā.

[8] Possibly °*vaṁdyaṁ*.

[9] Metre: Śārdūlavikrīḍita.

[10] Metre: Mattēbhavikrīḍita; and so in verses 6 and 7.

[11] Apparently a dialectal form for *eḷvar*, unless it is a mistake for *orvvar*.

[12] Metre: Sragdharā.

[13] See above, vol. 12, p. 270.

[14] Metre: Kanda.

10 vaṁś-ōdadhi-sa[ṁ*]pūrṇa-chaṁdran=anaghan=ataṁdra || [9*] [1]Sakala-dvīpa-pa
Priyabrata-sut-Āgnīdhra-ādigaḷu taṁma taṁde kuḍalu sapta-samudra-saṁvaḷi
sapta-dvīpamaṁ ... (āḷd)=iṁ baḷikk
jagat-prakaṭ-Āgnīdhra-sut-ōttamar=dtha(ddha)-
11 reyan=ārddaṁr[2]=Nābhi-rāj-ādigaḷu || [10*] Himavat-parvvatadiṁde teṁkaṇ=a
Nābhi-kshētram=ā Hēmakūṭa-mahībhri(bhṛi)t-patiyiṁde Kiṁpurusha-varsh
te[ṁ*]kal=opp-irppud=ā kramadiṁd=ā Nishadh-āchaḷakke Hari-varshaṁ dakshiṇ
Mēru-madhyam=enalu tōrppud=Iḷāvṛitaṁ vṛi-
12 ta-kanaj-Jaṁbū-nadī-vibhrama || [11*] [3]Nīḷa-Svēt-ādri-śri(śṛi)ṁga-kshitidhara-nikar
teṁkal=opp-irppinaṁ Lōkāḷōk-ātyaṁta-ramyaṁ sogayisuvudu ramyaṁ Hiraṇmaṁta
ettaṁ bhūlōk-ōtkṛishṭam=app=Uttara-Kuru Kanak-ādr-iṁdradiṁ mūḍal=irkk
śrī-līlaṁ Mālyavaṁtaṁ so-
13 gayisuvudu matt=alli Bhadrāśva-varsha || [12*] [4]Sama-saṁd=oppuva va
ōttamaṁgaḷiṁd=eseva Mēru-chārute taṁni[ṁ]dam=enalke paḍuval=āṁ
Gandhamādanakk=enisi Kētumālam=ad=esegu || [13*] [5]A nava-khaṇḍa-maṁḍ
mahīśaroḷ=agrajan=appa Nābhig=amlāna-guṇ-ōdayaṁ Rishabhan=ātmajan=ād
aganya-puṇya-la-
14 kshmī-nidhi tat-sutaṁ Bharatan=ādudu Bhārata-varsham=ātaniṁd=ā nṛipan=
tāne Manu-vaṁśa-vibhūshaṇan=eṁtu nōrppaḍa[6] || [14*] [7]Ā Bharat-ādi-bhūb
jarin=aggaḷam=āgi samudra-mudrit-ōrvvī-bharam=ellamaṁ nija-bhujā-baḷa
taḷedaṁ **Chaḷukya-vaṁś-ābharaṇaṁ** pratāpa-niḷayaṁ vibhu **Vikrama-chakrav**
dhātrī-bhuvana-prasiddha-Manu-
15 vaṁśa-jan=ātane Vishṇuvarddhana || [15*] Gadya || Ad=eṁt=enal=erade(ḍa)
Kamaḷagarbhbharuṁ tribhuvana-sad-dharmma-sūtradhārarum[8] ananya-sāmā
mahim-āspadaruṁ | rāja-nīti-latā-kaṁdarum=enisida Svāyaṁbhuva Svārōch
Uttama | Tāmasa | Raivata | Chākshushar=eṁba Manugaḷ=or-orv
erppatt[9]-oṁdu chatur-yyugaṁ baraṁ dhare-
16 yan=āḷd=anaṁtaraṁ Hiraṇyagarbhbha-chāru-charaṇa-nakha-śukti-muktāphaḷan=en
Daksha-prajāpatig=Aditi puṭṭidaḷ=Aditigaṁ jagach-chitra-karmma-kusha(śa)
enisida Kaśyapa-prajāpatigaṁ samasta-lōchanan=enisida Vivasvaṁt
Vivasvaṁtaṁge Manu-nīti-nipuṇan=enisid=ēḷe(ḷa)neya
17 Manu-Vaivasvatan=ā Vaivasvataṁg=Ikshvāku-kshitīśaṁ janiya(yi)sidan=ā nṛipa
Iḷā-dēviy=eṁba sute puṭṭidaḷ=attaḷu || [10]Anupama-hōma-tāmarasa-garbhb
mānasa-putran=Atri tan-muni-pati-nētra-putrikege puṭṭida naṁdanan=Iṁdu-m
maṇḍanan=amṛit-āṁśu tat-priya-
18 sutaṁ Budhan=unnata-Sōma-vaṁśa-varddhanan=ogedaṁ Budhaṁgav=Iḷegaṁ pr
kīrtti-ravaṁ Purūrava || [16*] [11]Ā rāja-rājan=enipa Purūravaniṁd=
Sōma-vaṁśadoḷ=ādaṁ Hārīti-Paṁchaśikhan=akhiḷ-ārāti-narēṁdra-mauḷi-lē[khi
charaṇa || [17*] [12]Palaruṁ Hārītig=ādar=ssu-
19 tar=atuḷa-dharā-bhāra-dhaurēya-bāhā-baḷar=ā bhūbhṛit-kuḷ-āgrēsarare modal=e
āytu **Chāḷukya-vaṁśaṁ** viḷasal-lakshmī-latā-vēllitam=akhiḷa-jagat-tuṁgam=u
yaśō-nirmmaḷa-muktā-ratna-garbhbhaṁ sakaḷa-kuḷa-kubhṛid-vaṁśa-labdha-praśaṁ
[18*] [13]Chūḍā-paṁchaka-maṁ-

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[1] Metre : Mattēbhavikrīḍita ; and so in verse 11.
[2] Read *āḷdar*, or *ārddar*. The *sonne* is written tw
[3] Metre : Sragdharā.
[4] Metre : Kanda.
[5] Metre : Utpalam
[6] For *nōḷpaḍaṁ*.
[7] Metre : Utpalamālā.
[8] *Ra*, the fourth syllable of the word *sūtradhārarum*, is written over the line in smaller character.
[9] For *eḻ°*.
[10] Metre : Champakamālā.
[11] Metre : Kanda.
[12] Metre : Mahāsragdharā.
[13] Metre : Śārdūlavikrīḍita.

20 ḍanaṁ Bhagavatī-brahma-drum-ārādhakaṁ krōḍ-avishṭambh-ōnnatam-ūrjjita-bhuja-sphāra-sphurad-vikrama-krīḍā-daṁḍita-śātravaṁ śuchi-yaśaḥ-puñja-halla-mallī-nav-āpīḍa-bhrājita-dig-vadhūkam=esegum rājanyam=a vaṁśadoḷ=a || [19*] || [1]Para-vaṁś-ōnnati pōla-

21 l=ārkkume tadīya-śrīyan=emb=aṁt=ir-achchariyaṁ tāḷdi mahākō vaṁd=esegum=aṁtas-sāram=uddāma-baṁdhura-śākhaṁ dṛiḍha-mūlam=ūrjjita-phalaṁ nishkaṁpam=agr-āgra-suṁdaram=achchhidram=akaṁṭakaṁ bhuvanadoḷ=a Chāḷukya-vaṁś-ōdaya ||[20*]

22 [2]Jaya-jāyā-vallabhaṁ pallavita-nija-Chaḷuky-ānvayaṁ kīrtti-lakshmī-priyan=urvvī-rakshaṇ-aika-kshama-bhuja-vijay-āḷaṁkṛitaṁ śātrava-kshatriya-gōtr-adr-īṁdra-vajraṁ nri(nṛi)pa-tiḷakan=**Ayōdhy-ādhipaṁ** saṁda Satyāśraya-dēvaṁ puṭṭe **Satyāśraya-kuḷa-**

23 **m**=enisitt=alte **Chāḷukya-vaṁśa** || [21*] [3]Negaḷd[4]=a vaṁśadoḷ=urvvarā-bhara-dhurīṇaṁ puṭṭi saṁpūrṇṇa-śauryya-guṇ-āḷaṁkṛita-**Rāshṭrakūṭa-nṛipaṭha(ra)ṁ** saṁgrāmadoḷ*u* geldu neṭṭage sapt-ābdhi-parīta-bhūtaḷamaṁ=eka-chchhatradiṁd=āḷdan=āvagam=iṁt=apratima-

24 pratāpan=asuhṛit-kīlālapaṁ ||[5] **Tailapa** || [22*] [6]Janata-saṁstutan=āda **Tailana** magaṁ **Satyāśrayaṁ** taṁ-nṛipāḷana putraṁ vibhu Vikramaṁ tad-anujaṁ saṁd=**Ayyaṇ-ōrvvīśan**=ātana tammaṁ **Jayasiṁgan**=ātana magaṁ **Traiḷōkya-malla-kshitīśan**=enipp=**Āha[va*]-**

25 **mallan**=ātana magaṁ **Sōma(mē)śvar-ōrvvīśvara** || [23*] [6]Tad-anujan=uddhata ripu-nṛipa-mada-gaja-mṛiga-rājan=amaḷa-kīrtti-vadhūṭī-vadana-lalāmaṁ śrī-rāya-Diḷīpaṁ negaḷda **Vikramāditya-nṛipaṁ** || [24*] [7]Peṇad=ugr-āhita-vaṁśamaṁ taṟidu bhūbhṛid-varggamaṁ

26 nurggi tat-kshaṇadiṁ kaṁṭaka-kōṭiyaṁ kaḍidu sapt-āṁbhōdhi-saṁruddha-dhāriṇiyaṁ dōr-vvaḷadiṁde nōṟppadisi kīrtti-śrīge kēḷi-gri(gṛi)h-āṁgaṇam=app=ant-ire māḍidaṁ subhaṭar[8]=ār=**Chchāḷukya-Rāmaṁ** bara || [25*] Kamaṭh-ādhīśana bennoḷ=irḻdu[9] phaṇi-rāj-ōdyat-phaṇ-āgra-

27 kke vaṁdu mahī-kāmini dig-gaja-brajada kuṁbh-āgraṁgaḷaṁ meṭṭi **Vikrama-chakrēśan**=udagrav=appa bhujamaṁ baṁd=ēridaḷ*u* rāgadiṁdam=id=ōn=uṁnatam=āyto dakshiṇa-bhujaṁ **Chāḷukya**-chakrēśana || [26*] [10]Pesara vish-ōrag-ēṁdrana phaṇ-āgradoḷ=irppa bhaye(yaṁ) Rasā-

28 taḷakk=asuran=aḍ-urttu[11] nūṁkida parābhavam=ādi-varāhan=ettuvaṁd=asuv-aṟey=āda sōde tanag=āridud=eṁbinav=īgaḷ=iḷdapaḷ*u* vasumati **Vikramābharaṇa-**bhūpana bhūri-bhuja-pradēśadoḷ*u* || [27*] [12]Pesar-vve(ve)tt-irdd=ādi-rājakkaḷuman=iḷisidaṁ rāja-vidyā-

29 bhujaṁgaṁ vasudhā-lakshmī-bhujaṁgaṁ tribhuvana-vijaya-śrī-bhujaṁgaṁ mahā-sāhasa-dōr-bhbhaṁgī-bhujaṁgaṁ sahaja-madhura-saṁgīta-gōshṭhī-bhujaṁgaṁ rasa-vad*u*-vāṇī-bhujaṁgaṁ nṛipa-guṇa-niḷayaṁ rāya-vēśyā-bhujaṁga || [28*] [13]Eṟagad=udagrar=ill=oṟeya bā-

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1 Metre : Mattēbhavikrīḍita.

2 Metre : Mahāsragdharā.

3 Metre : Mattēbhavikrīḍita ; the same in verse 22.

4 For *negaḷd=*.

5 Delete the *daṇḍa.*

6 Metre : Kanda.

7 Metre : Mattēbhavikrīḍita ; the same in verse 26.

8 The syllable *ṭa* is omitted, and has been added under the line in smaller character.

9 Read *iḷdu.*

10 Metre : Champakamālā.

11 Kittel's Dictionary gives the form of this verb as *aḍ-uṟu.*

12 Metre : Mahāsragdharā.

13 Metre : Champakamālā ; the same in verse 30.

30 yoḷe nōlada rāyar=illa kaṁḍ=uṟu-seṟe goṭṭu torttu[1] vesa-geyyada maṁḍaḷa-nāthar=illa tannaya keya vastu-vāhanaman=aṭṭadar=ill=ene baṇṇisalk=ad=ār=nneṟevaro vīra-vṛittiyan=agurvvina **Vikrama-chakravarttiya** || [29*] Pudidu podaḷda vikrama-vijṛiṁ-

31 bhaṇamaṁ toṟed=āḷ-vesakke pūṇd=odavida bhītiy-aṁd=eṟagal=anya-nṛip-āvaḷi pāda-pīṭhadoḷu pada-nakha-darppaṇaṁgaḷ=oḷag=ā ripu-bhūpara rūpu chaṁdra-biṁbada mṛigad=aṁt-ir=irppuvu negartteya[2] **Vikrama-chakravarttiya** || [30*] [3]Negardd[4]=ā **Vikrama-chakra-**

32 **varttiya** pad-āṁbhōjakke bhṛiṁgaṁ bhuj-āsige kūrpp=ājñege rakke bhū-vaniteg=ēṟuṁ-jauvanaṁ rājya-lakshmige niṭṭ-aydetanaṁ jasakke pasaraṁ tējakke kāyp=ītan=eṁde guṇaṁ-goḷvudu **Kuṁtaḷ-āvani-taḷaṁ** śrīman-**Mahādēvanaṁ** || [31*] Kaṁda || [5]Enipa **Mahādēva-cha-**

33 **mūpana** janma-kshētra-vaṁśa-vīryya-śrutam=ātan=anēka-dharmma-kāryyaṁ janatā-stutam=enisi negaḷdav=ene kēvaḷame || [32*] Ad=eṁt=ene || [6]Sakaḷa-dvīpa-kaḷāpamaṁ miguva **Jaṁbūdvīpadoḷu** kīrtti-vettu karaṁ **Bhārata-varsham=** irppud=adu varsh-ōtkṛishṭam=aṁt=alli viśva-

34 kuḷā-saṁkuḷa-janma-bhūmi bhuvana-śrī-ramya-ha[r*]my-āgra-chūḷikey=irkkuṁ bahu-dharmma-dhēnu-nivahakk=āḍuṁ-bolaṁ **Beḷvala** || [33*] [7]**Nareyaṁgal-panneraḍuṁ** dhar-āṁganā-tiḷakam=enisi **Beḷvala-nāḍoḷu** karam=oppi tōrkkum=avaṟoḷ=dore-vetta mah-ā-

35 grahārav=**Iṭṭagey**=esegu || [34*] [8]Idu Kanak-ādriy=aṁte vibudh-āśrayam=int=idu nōḍa nāga-lōkada vol=ananta-bhōgi-jana-sēvitam=int=idu dugdha-vārddhiy=aṁdade purushōttama-sthiti[9]-karaṁ Dhanad-āchaḷad=aṁdadiṁdam=iṁt=iduve Mahēśvar-āvasatham=e-

36 nnadar=āro tad-agrahārama || [35*] [10]Āḍuva sōge pāḍuv=aḷigaḷu naḍap=āḍuva haṁse paṁchamaṁ-bāḍuva gaṇḍa-gōgile kelar=nuḍid=aṁtuṭan=āgaḷ=ante māt-āḍuva rāja-kīrav=olav=arkkisal[11]=āṟad=agaldu pūvin=aṁb=āḍe latā-vanaṁ buguva nallavar=alliya naṁda-

37 naṁgaḷoḷa(l) || [36*] [12]Sura-taru-nandanakk=idaṟa naṁdanadiṁ dhage pōpuv=ā Mahēśvarana jaṭ-āgradiṁd=iḷida Gaṁgeya kāḷ=idaṟ=oppi bappa nīr-vvari ghana-bri(bṛi)ṁdam=int=idaṟa per-ggeṟeyalliye tīvi nīrggaḷaṁ dhareg=anurāgadiṁ kaṟevuv=akkuv=enippudu nōrppaḍ[13]=ī pura || [37*] Kali-ma-

38 śak-ārttha-dhūmam=enis=irḷda[14] negartteya[15] hōma-dhūmam=aggalisi nacha(bha)ṁ baraṁ miḷirddu(rdu) nāka-nadī-prachura-pravāha-saṁvaḷana-viḷāsa-Yāmuna-jaḷ-ōdgamamaṁ mige jannav=irppa bhū-vaḷe(ḷa)ya-vinūta-vipra-varariṁd=esed-irppud=ad=etta nōrppaḍaṁ[16] || [38*] [17]Avarindaṁ vēda-vidyā-

39 latike nimirddu(rdu)d=ā brāhmaṇa-jyēshṭhariṁ bhū-bhuvanaṁ vēd-ōkta-mārgg-ānugam=enisidud=ā bhūmi-dēvarkkaḷ=old=ik[k*]uva nānā-havya-saṁdōhamane sura-gaṇaṁ pārddu koṁḍ-irppud=ā vipra-varar=ppechchalke[18] perchchitt=atividita-para-brahmam=ā brahma-vaṁśa || [39*] [19]Sakaḷa-vyākaraṇaṁgaḷuṁ vividha-

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[1] Apparently for *toḷtu*. [2] Read *negaḷteya*. [3] Metre: Mattēbhavikrīḍita.
[4] Read *negaḷd=*. [5] Metre: Kanda. [6] Metre: Mattēbhavikrīḍita.
[7] Metre: Kanda. [8] Metre: Champakamālā.
[9] The syllable *ti* is added under the line, in smaller character.
[10] Metre: Utpalamālā. [11] For *aḷkisal*.
[12] Metre: Champakamālā; the same in verse 38. [13] For *nōḷ°*.
[14] Read *iḷda*. [15] For *negaḷteya*. [16] For *nōḷ°*.
[17] Metre: Mahāsragdharā. [18] Perhaps to be corrected to *perchchalke*.
[19] Metre: Mattēbhavikrīḍita.

40 vēd-ārtthaṁgaḷuṁ mūrtti-goṁḍu kaḷā-śāstra-samētam=ōlagise tammaṁ brahma-vidyā-viśēshakar=amlāna-charitra-pātrar=amaḷa-jñāna-rddhi-saṁpannar=ī sakaḷa-kshōṇige pūjyar=Iṭṭageya nālnūrvvar=ddvijanm-ōttamaru || [40*] Kaṁda || [1]Anaghar=anavadyar=anupamar=anēkavidha-yaja-

41 na-yājan-ādhyayan-ādhyāpana-dāna-sat-pratigraha-vinūtar=Iṭṭageya viprar=ā nālnūrvvaru || [41*] Avaroḷ=Pōte(ta)ya-Chauvēra-vesaroḷ=esed-irppa yajña-dīkshitar=esedar=bhbhuvana-nuta-karmma-kuḷa-saṁbhavar=atuḷ-Ātrēya-gōtrar=amaḷa-charitraru || [42*]

42 Avara sutar=enisidar=Mmādhavabhaṭṭar=aśēsha-śāstra-pāraṁgamar=arṇṇava-mēkhaḷ-ākhiḷ-ōrvvī-bhuvan-aika-pavitrar=ādya-Manu-chāritraru || [43*] Enisiva(da) Mādhavabhaṭṭara tane(na)yaṁ Basave(va)ya shaḍaṁgi-saṁgata-charitaṁ jana-nutan=ādaṁ vēdaṁ manuj-ākri(kṛi)tiyiṁ shaḍaṁgamaṁ tā-

43 ḷdida vol || [44*] [2]Tat-tane(na)yaṁ trayī-tripathagā-himavad-giri sach-charitra-saṁpattiya bittu dharmmada tavar-mmane kīrttiya janma-bhūmi lōk-ōttaman=uttam-ōttaman=udātta-śikhāmaṇi Dēchirāja-vipr-ōttaman=ā mahā-purushanaṁ purushōttaman=ennad-irppar=āru || [45*] [3]Ūriṁdaṁ

44 teṁkal=opp=irppinam=akhiḷa-jan-ādhāram=āg=irppinaṁ dharmm-āraṁbh-ōdyōgi nānā-vidha-vibudha-nutaṁ Dēchirājaṁ viśishṭ-ādhāraṁ tātparyyadiṁ kaṭṭisida kere payar̥[4]-pūra-vistāradiṁdaṁ kshīr-āṁbhōrāśi pō[l*] matt=enisad=enisuguṁ tuṁga-raṁgat-taraṁga || [46*] [5]Ā negardda(ḷda) Dēchirājana māna-[6]

45 mānava-maṇḍanana sati satī-jana-tiḷakaṁ tān=enisi Nījikabbe mahī-nute pempeseyal=esedaḷ=ī vasumatiyoḷu || [47*] [7]Vasudhā-dēv-ōttamaṁ tān=ene pesar-vva(va)ḍad=ā Dēchirājaṁgav=amlāna-satītva-khyāte Nijāṁbikegav=anupamaṁ puṭṭidaṁ Vāsudēvaṁ Vasudēv-āpatyan=eṁb=a[ṁ*]-

46 t-ire sakaḷa-jagad-vaṁditaṁ brahma-vidy-āvasathaṁ vēd-ārttha-vīthī-viharaṇa-guru bhūlōka-vipra-pradhāna || [48*] [8]Ene negar̥ḷda[9] Vāsudēvana Manu-charitana kānte pūrṇṇa-chaṁdr-ānane māna-nidhāna-bhūmi bhū-sura-vanit-ōttame Vaḷajikabbe kāṁtā-ratna || [49*] Ā Vāsudēva-vibhu-

47 gaṁ bhū-vanitey=enippa Vaḷajikāṁbikegaṁ sayp=āvarisalu Nārāyaṇa-dēvaṁ bhū-dēva-tiḷakan=udayaṁ-geyda || [50*] [10]Negaḷd-irdd=Iṁdr-ēbham=āśā-madha(da)-radanigaḷoḷu dugdha-vārāśi vārāśigaḷoḷu Mēru-kshamābhṛit-pati kuḷa-kudhara-śrēṇiyoḷu Vajri dik-pāla-ga-

48 ṇa-prakhyātaroḷ=bhāvisuvaḍe migil=eṁt=ante Nārāyaṇāryyaṁ migil=int=ī viśva-vipra-pravararoḷ=enal=iṁ mechchad-irpp=ātan=āva || [51*] Bhṛita-gōtraṁ śaṁkha-chakr ōj[j*]vaḷa-yaśan=aparimlāna-śārīra-padma-sthita-bhāsvad-brahma-tējaṁ vibudha-gaṇa-nutaṁ satya-bhām-ābhirāmaṁ sthiti-śā-

49 raṁ śrī-yutaṁ vipra-vara-pati jagat-sēvyan=eṁd=eṁdu lōkaṁ stuti-geyyutt-irppa Nārāyaṇana mahimeyaṁ baṇṇisalu ballan=āva || [52*] [11]Jagav=ellaṁ tanag=āśritar=ppurushakāraṁ tanna mey tāne Lakshmige mey-marchchan=oḍarchchut-irppa purushaṁ puṇy-ādhikar=ttanna

[1] Metre: Kanda, throughout verses 41-44.

[2] Metre: Utpalamālā.

[3] Metre: Sragdharā.

[4] The character for ṛ is here used for the *upadhmānīya*. See above, vol. 12, p. 271.

[5] Metre: Kanda.

[6] Delete these two syllables.

[7] Metre: Mahāsragdharā.

[8] Metre of verses 49 and 50, Kanda.

[9] Read *negaḷda*.

[10] Metre of verses 51 and 52, Mahāsragdharā.

[11] Metre: Mattēbhavikrīḍita.

50 pōlvige varppar=peṛar=illa sat[t*]vad=udayaṁ brahma-svarūpaṁ prakāśa-
gurutvaṁ tanag=ekka lāvaṇam=enippaṁ Mūrtti-Nārāyaṇa || [53*] [1]Ā
vibhuvina vadhu nirmmaḷa-bhāva-pratyaksha-Gaṁge bhāsura-guṇa-ratn-āvāsa-
bhūmi sakaḷa-mahī[-vanitā-ratna-*]Chaṁdrikāṁbike-

51 y=esedaḷu || [54*] [2]Vimaḷ-āchāra-vichāra-Jāhnavi dharā-dēv-ā[ṁ*]gan-ākāra-
dharitri[3] mahī-lōka-niḷiṁpa-nirmmaḷa-kuḷ-āvirbhbhāva-Sāvitri mūrttimad-ātm-
ēśvara-puṇya-lakshmi nava-nām-Āruṁdhatī-dēvi nitya-mahat[t*]v-āṁbikey=eṁdu
baṇṇisadar=ār=ā Cha[ṁ*]drikādēviya || [55*]

52 Sakaḷ-ārādhye nag-ēṁdra-naṁdanegam=Īśaṁgaṁ jagat-pūjyan=appa Kumāraṁ
sthira-śakti-yuktan=udayaṁ-geyv=aṁdadiṁ Chaṁdrikāṁbikegaṁ Nāraṇa-
dēva-vipra-vibhugaṁ śrīman-Mahādēvan=ātma-kuḷ-āṁbhōnidhi-pūrṇṇa-chaṁdran=
ude(da)yaṁ-geydaṁ jagan-maṁḍanaṁ || [56*] Kali-kāl-ōttha-kaḷaṁkamaṁ

53 teraḷe nūṁkutt-irppud=atyaṁta-nirmmaḷa-dharmma-drumak=āḷavāḷa-jaḷam=irpp=aṁt=irp-
pud=aprākṛit-ākhiḷa-Manv-ādi-viśishṭa-mārggadoḷ=oḍaṁ-baṭṭ-irppud=avyāhataṁ Ka-
li-kāla-pratipaksha-chāru-charitaṁ śrīman-Mahādēvana || [57*] [4]Mūvar=
enippa dēvara varaṁgaḷin=aṁi-avar=aṁśa-jaṁ Mahā-

54 dēva-chamūpan=āgal=avar=oppuva śaktiyaruṁ tadīya-kāṁt-āvaḷiy=āda vōl=
esevar=oppuva Kāḷaladēvi Mallikādēvi mahā-satī-jana-śirōmaṇi Paṁpala-
dēviy=eṁb=avaru || [58*] [5]Śakti-traya-saṁpannate sūkti-sudhākara-kaḷādhara
tvaṁ sēvā-yukta-jana-rakshaṇ-ō-

55 chita-śakti Mahādēvan=alladaṁg=oppugumē || [59*] [6]Abhimān-ōdyāna-lakshmī-
madhu-madhura-madhu-syaṁdi vāg-mallikā-vallabhan=amlāna-triśakti-prakaṭa-paṭu-na-
ṭī-narttan-āraṁbha-Raṁbhā-prabhu rājad-rāja-vidyā-guru guru-guṇa-ratnākaraṁ
dhāriṇī-vallabha-daṇḍādhīśa-chūḍāmaṇi negardda(ḷda)

56 Mahādēva-daṇḍādhināthā || [60*] Nija-janma-kshētram=eṁb=ī mahimeyoḷ=ahim
āṁś-ūdbhav-ādr-īṁdravaṁ Vārija-garbhbh-ōtpatti-paṁkējaman=amṛita-kar-ōtpatti-
dugdh-ābdhiyaṁ mikku jagad-vikhyātam=ād=Iṭṭageyoḷ=amaḷa-kīrtti-priyaṁ
kīrttiyaṁ viśva-jana-prastutyam=āgal=nilipa bageyin=Ā-

57 trēya-gōtr-āvataṁsa || [61*] Raseyaṁ nāg-ēṁdra-bhāsvat-phaṇa-maṇi-ruchiruc
vāḷuk-āntaṁ baraṁ śōdhisi munnīr-diddi dhātrī-dharaman=anitumaṁ guṁḍug=
all=ikki dig-daṁti-samūh-ōttuṁga-gātr-āparam=ave taḷa-gaṁbaṁgaḷ=āgalk=id=ēṁ
māḍisidaṁ himyādriyaṁ dēgulaman=ene Mahādēva-daṇḍādhi-

58 nātha || [62*] [7]Dhare raṁgaṁ kuḷa-parvvat-āḷi taḷa-gaṁbaṁgaḷu diśā-bhitt
bhitti ras-āḷaṁkṛita-chitra-putrikeye(ya)r=ā dig-dēviyar=ddēgulaṁ giri-rājaṁ
Kanak-ādri poṁ-gaḷasam=āgalk=ā Mahādēvar=ādaradiṁd=ettisid=aṁte dēva
kulam=opp-irkkuṁ Mahādēvana || [63*] Ude(da)y-ādr-īṁdradoḷ=arkka-biṁbam=
u-

59 dayaṁ-geyd=aṁt=adaṁ dāṁṭal=ollade niṁd=alliya lōkamaṁ beḷagut-irpp=aṁt=
irkkum=uttuṁgat-āspada-dēv-āyatan-āgra-hēma-kaḷaśaṁ śrīman-Mahādēvan=abhyu
de(da)ya-śrī pidid-irppa pūrṇṇa-kaḷaśaṁ tān=iṁt=id=eṁb=annegaṁ || [64*
Dharaṇī-vallabha-daṇḍanāyaka-śirōratnaṁ Mahādēvan=ādaradiṁ māḍisal=opp
tō-

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[1] Metre : Kanda.

[2] Metre of verses 55 to 57, Mattēbhavikrīḍita.

[3] Correct to *dhartri* or *dhātrī*.

[4] Metre : Utpalamālā.

[5] Metre : Kanda.

[6] Metre of verses 60-62, Mahāsragdharā.

[7] Metre of verses 63-65, Mattēbhavikrīḍita.

60 ṛuva Mahādēvēśvaraṁ sapta-sāgara-sīm-āvani-madhya-dēva-bhavanaṁgaḷg=ellam=oppakke tāṁ beral=ett=irḷdudu[1] nōḍiv=iṁt=id=enikuṁ tuṁga-dhvaj-ābhōgadiṁ || [65*] [2]Id=apūrvvaṁ Brahmanuṁ nirmmisal=ariyan=idaṁ pōlal=ā Viśvakarmmaṁg=ide dal=karmm-āṁtara-prauḍi(ḍhi)ge guruv=enisalu sālvud=eṁb=aṁtuṭaṁ

61 nōḍidar=āścharyyaṁ-baḍal=māḍidan=idane valaṁ Dēva-dēvaṁg=iral=takkud=enipp=uttuṁga-dēv-āyatanam=esed-iralu daṇḍanātha-Trinētraṁ || [66*] [3]Udadhi-vyāvṛita-dhātriyoḷ=paḍiy-iḍalu dēvālayaṁ munne māḍid=av=iṁ=māḍuv=av=īga māḍisuv=av=āvuṁ pōlvuvē pōlav=iṁt=idu dēvālaya-chakravartti-

62 y=enisalu sāld-irppudaṁ muṁm=manō-mudadiṁ māḍisi māṇad=oppuva Mahādēvēśvar-ā(ō)pāṁtadoḷu[4] || [67*] [5]Śrī-yuvatī-vinōda-bhavanaṁ bhuvana-stuti-kīrtti-kīrtti[6] kalp-āyuvan=āḷd-iralke pitṛi-bhakti-rasaṁ nele-verchche Mūrtti-Nārāyaṇa-dēvanaṁ nenedu māḍisidaṁ janakaṁge Mūrtti-Nārāyaṇa-dē-

63 va-dēva-kulamaṁ kula-nandana-kalpa-bhūruha || [68*] [7]Jananige Chaṁdalē-śvaraman=ettisidaṁ pura-varggamaṁ jagaj-jana-nutam=āge Kāman=eḷge(re)-vaṭṭ=ene māḍisidaṁ Manōja-rājana Rati-Raṁbey=eṁb=avara saṁtatiy=āgale vērkkuv[8]=eṁba kāminiyaran=āydu taṁdu pura-varggada sūḷeyar=āge māḍidaṁ || [69*]

64 [9]Sāhasa-Bhairavaṁ sakaḷa-śatru-bhay-āvaha-bāhu-sāhasaṁ Sāhasa-Bhairavaṁge varadaṁge nij-ōj[j*]vaḷa-dharmma-pāḷakaṁg=āhita-kīrtti māḍisidan=oppuva dēgulamaṁ samasta-dhātrī-hita-kāryya-dhuryyan=udit-ōdita-puṇyan=agaṇya-paurusha || [70*] [10]Sakaḷa-kaḷā-Sarasvatige vāṅmaya-mūrttige vēda-mū-

65 rttig=aprakaṭana-maṁtra-mūrttig=amaḷ-ākshara-mūrttig=iralke bhaktiyiṁ sakaḷa-kaḷā-sarasvatiye māḍisidaṁ maṭhamaṁ samasta-śābdika-kavi-tārkkik-āgamika-vaidika-sākshara-saj-jan-āśrayaṁ || [71*] [11]Vanadhi-vyāvēshṭit-ōrvvī-taḷadoḷ=ide pavitraṁ Mahādēvan=īyalk=enag=āṁ kai-koṁḍa bhū-maṁḍaḷam=idu Ka-

66 lig=ill=iṁdam=ittalu pugal=sall=enutaṁ kai-koṇḍu kaiy=ikkida Mṛiḍan=aḍakil-goṁḍa dōr-mmaṁḍaḷaṁ tān=enikuṁ prākāram=āśā-mada-kari-kaṭa-kaṁḍū-vinōda-pradēśa || [72*] [12]Nelasuttaṁ Mṛiḍan=illi munn=iḷipe Gaṁgā-sindhuvaṁ Jāhnavī-jaḷadiṁd=ī Śiva-tīrttham=āyt=idane dēvaṁ dēvig=ānaṁdadiṁ jaḷa-kēḷi-saram=āge koṭṭaḍ=abhidhānaṁ tannoḷ=a-

67 nvarttham=āgale Dēvī-gereỵ=irppud=oppuva Mahādēvēśvar-ōpāṁtadoḷu || [73*] Mattav=eṁt=ene || [13]Jagav=ellaṁ kaṁḍu kaiyyaṁ mugiye **Savasi Kuṁḍuṁgoḷaṁ Kāḍalūr=Iṭṭage Vēḷugrāme Vārāṇasi** jana-vinutaṁ **Svāmi-Paṁpā-sthaḷaṁ Mōdeganūru śrī-Rāya-Nārāyaṇa-puri Nareyaṁgalgaḷ**=eṁ-

68 b=alli puṇyaṁ negaḷalu dharmmaṁgaḷaṁ māḍidan=eseye **Mahādēva-daṇḍādhināṭha** || [74*] [14]Kaḍu-cheḷviṁ **Niḍugu[ṁ*]di Maṁgaḷavuraṁ śrī-Lattalūr=Vveṇṇekal=Vaḍavūr=Kkōravuraṁ** pogartte[15]-vaḍad-irdd=ā **Riddhigāvaṁgaḷ**=eṁb=edeyoḷu [ni]rmmisi dharmmamaṁ sale **Mahādēvaṁ** yaśō-lakshmiyaṁ paḍedaṁ dhāriṇi kūrttu kīrttisuvinaṁ chaṁ-

[1] Read *iḷdudu*.
[2] Metre: Mahāsragdharā.
[3] Metre: Mattēbhavikrīḍita.
[4] The syllable *do* is added below the line, in smaller character.
[5] Metre: Utpalamālā.
[6] Apparently corrupt. May we conjecture something like °*stuta-kīrtti-kōṭi* or *stuti-kīrttya-kīrtti*?
[7] Metre: Champakamālā.
[8] For *vēḷkuv=*.
[9] Metre: Utpalamālā.
[10] Metre: Champakamālā.
[11] Metre: Mahāsragdharā.
[12] Metre: Mattēbhavikrīḍita. The *prāsa* in this verse is irregular, unless we correct *jaḷa*° to *jala*°.
[13] Metre: Mahāsragdharā.
[14] Metre: Mattēbhavikrīḍita.
[15] For *pogaḷte*.

69 dr-ārkka-tāraṁ baraṁ || [75*] Ōm[1] Svasti samasta-bhuvan-āśraya śrī-prithv vallabha mahārājādhirāja paramēśvara paramabhaṭṭāraka **Satyāśraya-kuḷ** tiḷaka **Chāḷuky-ābharaṇa** **śrīmat-Tribhuvanamalla**-dēvara vijaya-rājyam=utta ōttar-ābhivṛiddhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ baraṁ saluttam-i Ōm[2]

70 **Śrīmat-Tribhuvanamalla**-dēvaru śrīmad-agrahārav=**Iṭṭageya** śrī-Mahādēvēśvara-dēva aṁga-bhōga-naivēdyav-anna-dāna-pātra-pāvuḷa-parigrahakkam=āṭakūṭakkav = ā-chaṁd ārkka-tāraṁ baraṁ naḍav-aṁt-āgi tribhōg-ābhyaṁtara[ṁ*] chatus-sīm śuddhiyiṁ sarvva-namaśya(sya)v=āgi biṭṭa **Kukkanūru** mūvattaṟa baḷi-

71 ya **Beṇṇekallu** 1 mattav=ā dēvargge taḷa-vṛittiy=āgi samadhigata-paṁcha-mah śabda-mahā-sāmaṁt-ādhipati **mahā-prachaṁḍa-daṇḍanāyakaṁ** vairi-bhaya-dāyaka bandhu-jana-kuvaḷaya-sudhākara **nīti-ratnākara** vipra-kuḷa-kamaḷa-mārttaṁ nuḍid-ante-gaṁḍa gōtra-pavitra par-āṁganā-

72 putra svāmi-vaṁchaka-gaja-paṁchānanaṁ sujana-jana-manō-raṁjana śrīma **Tribhuvanamalla**-dēva-pāda-paṁkaja-śiḷīmukhaṁ samara-mukha-Shaṇmukha nām-ādi samasta-praśasti-sahitaṁ śrīman-mahā-pradhānaṁ **Kannada-sandh** vigrahi mane-verggaḍe daṁḍanāyaka **Mahādēvayyagaḷu** ya-

73 ma-niyama-svādhyāya-dhyāna-dhāraṇa-mo(mau)n-ānushṭhāna-japa - hōma - samādhi - śīl guṇa-saṁpannaru vibudha-prasannaru Hiraṇyagarbhbha-Brahma-mukha-kamal vinirggata-vēda-vēdāṁg-ōpāṁga-śṛi(śru)ti-smṛiti-purāṇa-shaḍ-darśana-shaṭ-tarkka - pr vīṇar=sūnṛita-guṇa-gīrvvāṇar=aśvamēdh-ādy-anēka-yajñ-āgama-

74 vidhi-pārāvāra-pārāyaṇar=ddaśa-diś-āṁtaraṁga-vaḷaya-divasakara - tējar=āśrita-jana-kalp vṛikshar = ppūrvva - dakshiṇa - paśchim - ōttara-dharaṇī - mēkhaḷā - chatus-samudr paryyaṁta - yaśō - virājamānar = ggaṁbhīra-sāgara-samānar=ddurit-ēbha-paṁchānana vvivēka -ratnākarar=ppara-hit-āchā-

75 ryyar=kkuḷa-kudhara-dhairyyar=Ttiḷōttam-ōpam-āny-āṁganā-jana-dūrar=ssamasta - vidv jan - ādhārar = ddvātriṁśat - sahasra - same(ma)ya-drōha-kuḷa-niḷaya-kāḷa-dāvānaḷa[r prabaḷa - ripu - baḷa - jaḷadhi-baḍav-ānaḷar=agha-ghana-prabhaṁjanar=śaraṇ-āgata-vajr paṁjrarum=appa śrīman-mahāgrahārav=**Iṭṭage**-

76 y=ūr-oḍeya-pramukhav=aśēsha-mahājanaṁ nālnūrvvara kayyal*u* dravya-dāna-pūrvvaka sarvva-namaśya(sya)-sarvva-bādhā-parihārav=āgi paḍadu śrīmach-**Chāḷuky** **Vikrama-varshada** 37neya **Nandana-saṁvatsarada** Bhādrapada-puṇṇa Ādityavāra sōma-grahaṇa-saṁkrānti-vyatī-

77 pātad-aṁdu śrīman-Mahādēvēśvara-dēvar=aṁga-bhōga-naivēdyav-anna-dāna-bhaṭṭa-vṛit ghaḷiyāra-pātra-pāvuḷa-parigrahakkaṁ dhārā-pūrvvakaṁ māḍi biṭṭa mūḍa-vola mattaru aynūṟu | adaṟa sīme mūḍal*u* **Kukkanūriṁ** **Taḷakalliṁ** hōda baṭṭe | teṁkal*u* **Taḷakalla** holada mē-

78 re | baḍuval=aḍḍa-vasuge mēre | baḍagal*u* **Kāṇiyahalla** mēre | matta dēva pātra-pāvuḷa-parigrahakk=iral*u* pura-varggav=āgi biṭṭa maney=irppatta-nālku bāgilu-vāḍadiṁ teṁkal*u* baṭṭeya hattu kayyaṁ kaḷad=ūr-oḍeyara mane mu maneya nivēśanad=agala kai 54 teṁkaṇa

79 meyya nīḷaṁ | Koḍaliya Kētana maneyiṁ mūḍa mukhade kai . . baḍagaṇa nīḷa **Mudiyanūra** Vishṇu-ghaisāsara maneyiṁ mūḍa mukha kai 65 alliṁ mūḍal*u* baṭṭeyiṁ teṁkal*u* 21 kai nīḷada manegaḷu mū mukhade Telugara Māgeya kravitara mane muṭṭe-

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[1] Represented by the spiral symbol.

[2] Represented by the spiral symbol.

[3] Apparently two ciphers are illegible.

80 y=agalaṁ 76 avaṟ=olage dēvara naṁdā-dīvigege mane-sahitaṁ gāṇa 2 vūriṁ paḍuvalu kuḷiya .kēriya nīḷa vasugeya māvina tōṁṭa mattaru 3 kamma 225 dēvara parisūtrada kōṭeyiṁ baḍagaṇa tō[ṁ*]ṭa-vaṭṭu mattaru 5 ka 675 vūriṁ mūḍalu Jakkiyara keṟeyiṁ

81 teṁkalu tōṁṭa-vaṭṭu mattaru 2 Kāḍiyūr-ggēriya śrī-Kēśava-dēvargge tevara kēriy=aḍḍa-vasugeya takkilu mattaru 1 kamma 500 ā śatada kisu mattaru 1 kamma 100 mūvattu kamma vasugeya kisu matta[ru*] 1 kamma 100 Kāḍiyūr-ggēriya mattaru vasu-

82 geya sēnabōvara vīsakada mattaru 4 ā dēvargge mūḍalu Jakkiyara keṟeya teṁkaṇa tōṁṭa mattaru 1 ā kēriya satrakke vūra kōṭeyiṁ mūḍalu mattaru 40 kēriya taleya mane 1 alli Ru(Ṛi)g-vēda-bāla-si(śi)ksheya khaṇḍika 1 Yashu(ju)r-vēda-bāla-si(śi)ksheya

83 khaṇḍika 1 ant=āy=eraḍu khaṇḍika naḍav=ant=āgiy=aśēsha-mahājanaṁ nālnūrvargge poṁge varshakke paṇa-vṛiddhiyal=ekkade koṭṭal=okki gadyāṇaṁ nūṟ-irppattu aṁkadoḷaṁ poṁ-gadyāṇa 120[|*] Ant=ā ponna varsha-vṛiddhiya hauneraḍu gadyāṇa nērvvar=upādhyāya-

84 rgge nālnūrvvaru varshaṁ prati koṭṭu naḍasuttaṁ barpparu [|*] Int=initumaṁ śrīman-nālnūrvvaruṁ sarvva-namasya-sarvva-bādhā-parihārav=āgiy=ā-chaṁdr-ārkka-tāraṁ baraṁ pratipāḷisuvaru [||*] Int=ī dharmmamaṁ sva-dharmmadiṁ pratipāḷisidavargge śrī-Vāraṇāsi

85 Argghyatīrttha Prayāge Kurukshētrav=eṁb=ī puṇya-tīrtthagaḷoḷu sūryya-grahaṇadalu sahasra kavileya kōḍuṁ koḷagumaṁ suvarṇṇadalu kaṭṭisi chatur-vvēda-pāragar=appa sahasra brāhmaṇaran=alaṁkarisi yadhā(thā)-vidhiyiṁde koṭṭa phalam=akku || Ī dharmmama-

86 n=aḷidavargg=ā tīrtthagaḷalliy=ā sahasra brāhmaṇaruman=ā sahasra kavilegaḷan=aḷida pātakam=akku || [1]Bahubhir=vasudhā bhuktā rājabhis=Sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ || Dānaṁ vā pālanaṁ v=ēti dā-

87 nāch=chhrēyō=nupālanaṁ | dānāt=svarggam=avāpnōti pālanād=achyutaṁ padaṁ || Sva-dattāṁ para-dattāṁ vā yō harēta vasuṁdharāṁ | shashṭiṁ varsha-sahasrāṇi vishṭā(shṭhā)yāṁ jāyatē kri(kṛi)miḥ || Suvarṇṇam=ēkaṁ gām=ēkāṁ bhūmēr=apy=ēkam=aṁgulaṁ | haran=narakam=ā-

88 pnōti yāvad=ā bhūta-saṁplavaṁ || [2]Sāmānyō=yaṁ dharmma-sētur=nṛipāṇāṁ kālē kālē pālanīyō bhavadbhiḥ [|*] sarvān=ētān=bhāginaḥ pārthiv-ēṁdrān=bhūyō bhūyō yāchatē Rāmabhadraḥ || [3]Mad-vaṁśa-jāḥ para-mahīpati-vaṁśa-jā vā

89 pāpād=apēta-manasō bhuvi bhūmipāḷāḥ [|*] yē pālayaṁti mama dharmmam=imaṁ samastaṁ tēbhyō mayā virachitō=ṁjalir=ēsha mūrdhni ||

TRANSLATION.

(Line 1) Ōm, Ōm ! Homage to Śiva ! Ōm ! Homage to the Lord Vāsudēva ! Ōm ! Homage to Brahman ! Homage to the blessed Gaṇapati, homage ! To the blessed Sarasvatī homage ! Ōm !

(Verse 1) Homage to Śambhu, beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation-column for the construction of the cities of the threefold world !

(Verse 2) Victorious is the Boar-form of Vishṇu as it revealed itself stirring up the ocean, with the universe resting on the tip of its lofty right tusk.

To the blessed Śaṅkara homage, homage !

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[1] Metre : Ślōka ; the same in the next three verses. [2] Metre : Śālinī. [3] Metre : Vasantatilakā.

(Verse 3) May he who is worshipped by Fortune's lord [Vishṇu] and Vāṇī's lo [Brahman], who is the male actor in the play of that cunning dancing-girl the Primal Matt the sole seat of lordship, fortune, and power adored by the three worlds that naturally arise his will, to whom the Vēdas are known,[1] who is able to milk a crowd of celestial kine of go works, he whose diadem is the crescent moon, ever produce for this universe a growth of perf happiness!

(Verse 4) The Beloved of Fortune [Vishṇu], worshipped by all, appeared like a lotu pool, being a place for the play of the carp which are the lovely eyes of Lady Fortu having abundant water suggested by the (*blue*) colour of his body, displaying a mass filaments (*consisting*) of the rays from the Kaustubha (*jewel*), charming with the blue lotus of his eyes and the golden lotus from his belly.

(Verse 5) There arose the great, supreme, pure Lotus-throned [Brahman], Sarasvat lover, the Virāṭ who is the great author of the Vēdas, engrossed in the creation of tl series of the trinity Bhūr-Bhuvas-Svar, whose lotus-feet are worshipped by the entire worl the seat of the blessed event of whose birth was the golden lotus from the navel of Kamalā Darling [Vishṇu].

(Verse 6) To this Self-born Being of the Lotus was born a son, Svāyambhuva Manu ; h son was king Priyavrata ; as his sons arose the monarchs Agnīdhra and others. To the latter Priyavrata, darling of the earth, noblest in the exalted knightly races, apportioned t seven continents.

(Verse 7) Jambūdvīpa, remarkable as having the Salt Ocean surrounding it, was t scene of the display of Agnīdhra's empire. The spacious Plaksha, encircled by (*the Ocean o* Sugarcane, was protected by Mēdhātithi perfect of excellence. Śālmalī, which appears the sight with the Ocean of Brandy surrounding it, was taken over by king Vapushmat of fie prowess.

(Verse 8) Jyōtishmanta appropriated Kuśadvīpa, which is always encircled by the famo Ocean of Butter. Similarly Krauñcha, which in turn the (*Ocean of*) Whey encompasses, kin Dyutimat, renowned in the circle of kings, appropriated. Of the Śāka continent, surrounded b a border (*consisting*) of the Ocean of Milk, the king was named Havyana, vigorous in splendou

(Verse 9) Savana, whose form was beloved of the goddesses of the fortunes of h prostrate foes, a full-moon from the ocean of Manu's race, sinless, vigorous, possessed the lan of Pushkara, which is encircled by (*the Ocean of*) Sweet Water.

(Verse 10) After Agnīdhra and the other sons of Priyavrata the lord of all the continen by the gift of their father ruled the seven continents encircled by the seven oceans, displaying supreme puissant splendour like that of the rays of the Lord of the Seven Steeds [the Sun-god subsequently the noble sons of the world-renowned Agnīdhra, king Nābhi and others, ruled th earth.

(Verse 11) The realm of Nâbhi (*lay*) to the south of the Himālaya mountains ; sout of Hēmakūṭa, lord of mountains, appears the Kimpurusha-varsha. In due order, the Har varsha lies to the south of the Nishadha mountains ; the Ilāvṛita (*region*), having Mēru a its centre, displays itself, enclosing the bright Jambū river's wandering course.

(Verse 12) The delightful (*region of*) Hiraṇmanta, exceedingly charming with Lōkālōka displays itself in splendour on all sides, on the south whereof appears a mass of mountain (*consisting of*) the peaks of the Nīla and Śvēta hills. On the east of the golden king o mountains [Mēru] is Uttarakuru, most exalted region of earth ; and there appear in beaut Mālyavanta, having the grace of Fortune, and Bhadrāśva-varsha.

[1] Or "known through the Vēdas." See Pāṇini II, ii. 37.

(Verse 13) On the west of Gandhamādana, Kētumāla stands out in distinction above the (*other*) excellent regions of generally famed splendour, so that it would seem as if the brilliant beauty of Mēru were (*caused*) by it.

(Verse 14) Of Nābhi, the eldest of the kings of this sphere of nine portions, the eldest son was Ṛishabha, in whom were realised unfading virtues, (*and*) who was a store of wealth of incalculable merit. His son was Bharata; from him was (*the country*) Bhārata-varsha (*so named*). This king was from every point of view an ornament of Manu's race.

(Verse 15) Best of the kings beginning with Bharata, a Vishṇuvardhana, the lord Emperor **Vikrama** by the power of his arm supported the whole burden of the ocean-ringed earth, an ornament of the **Chalukya race**, a seat of majesty, a scion of the race of Manu famed over the earth's regions.

(Line 15) Prose: If it be asked how this was, (*the answer is*): when the various Manus Svāyambhuva, Svārōchisha, Uttama, Tāmasa, Raivata, (*and*) Chākshusha, who were second lotus-born ones [Brahmans], architects of righteousness for the triple world, seats of unique majesty, roots of the creeping-plant of royal polity, one after another had ruled the earth each for seventy-one cycles of the four ages,[1] subsequently Aditi was born to Daksha the Patriarch, who was a pearl from the matrix of the nails of the beautiful feet of Hiraṇyagarbha. To Aditi and the Patriarch Kaśyapa, who was a skilful artificer of the carved figures of the world, was born Vivasvanta, [Vivasvat, the Sun] of the all-seeing eye; to Vivasvanta (*was born*) the seventh Manu, Vaivasvata,[2] who was skilled in the polity of the Manus; to Vaivasvata (*was born*) king Ikshvāku; to this monarch was then born a daughter named Iḷā-dēvi.

(Verse 16) The mind-born son of him who dwelt in the womb of the peerless golden lotus [Brahman] was Atri. The son born from the pupil of the eye of this lordly saint was the Nectar-rayed [Moon-god], ornament of [Śiva] who wears the moon-diadem. His beloved son was Budha. To Budha and Iḷā was born Purūravas, an increaser of the exalted **Lunar Race**, voiced in widespread fame.

(Verse 17) In the distinguished **Lunar Race** was (*born*) from this king of kings Purūravas Hārīti Pañchaśikha, whose feet were scraped by the diadems of all hostile monarchs.

(Verse 18) To Hārīti were (*born*) many sons having strength of arm fit to bear the incomparable burden of the earth. With these leaders of royal races as ancestors arose the **Chālukya race**,[3] which is tremulous with brilliant creeping-plants of fortune, exalted above the whole world, a source of flawless pearls of lofty glory, appropriating eulogies from dynasties of monarchs of all races.

(Verse 19) The kings in this lineage are illustrious, having for ornament five crests,[4] worshipping the *brahma-druma*[5] of the Lady, having the sign [the boar-crest] brought to light by the Boar, punishing foes with sport of prowess coruscating in the vibration of their mighty arms, making the damsels of the quarters of space radiant with fresh crowns of the flowering jasmine of pure glory.

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[1] For the explanation of this allusion see Dr. Fleet's paper on the Kaliyuga in *Jour. R. As. Soc.*, 1911, p. 482.

[2] The Seventh Manu is the one in whose *manvantara* or patriarchate we are now; see *loc. cit.* (preceding note), p. 484.

[3] Literally, 'bamboo'; the following two epithets imply the bamboo as *upamāna*.

[4] The allusion is not to their *lāñchhana*, but to *pañcha-śikha*, 'five-crested,' 'having five tufts of hair on the head,' the epithet of Hārīti, who is mentioned in the preceding verse and verse 17.

[5] The Butea frondosa.

(Verse 20) The fortune of the **Chālukya race**[1] in the world strikes the mind witl wonder, as if one should ask whether the exaltation of other dynasties could equal thei prosperity: it is full of sap (*vigour*), possessing vigorous and beautiful branches, firml rooted, rich in fruit, unshaken, beautiful in tip over tip, without flaw, without thorns.

(Verse 21) As good king **Satyāśraya** was born in it, a darling of the Lady Victory one who made his own **Chālukya lineage** to bud forth, beloved of the goddess Glory, adorne by the conquests of his arm, which alone was able to protect the earth, a thunderbolt o Indra to the mountains (*which are*) the races of hostile princes, an ornament of king ruler of **Ayōdhyā**, the **race of the Chālukyas** is verily called "**the lineage of Saty śraya.**"

(Verse 22) **Tailapa [II]**, a bearer of the burden of the earth who was born in th illustrious lineage, after conquering in battle **Rāshṭrakūṭa kings** adorned by the virtue perfect heroism, controlled ever rightly under his sole sway the earth encompassed by tl seven oceans, incomparable in splendour, a Fire-lord to foes [*or*, drinking the blood of foes].

(Verse 23) The son of **Taila**, praised by the people, was **Satyāśraya**; this monarch son was the lord **Vikrama [Vikramāditya V]**; his younger brother was good **Ayyaṇa [I** prince of the earth; his younger brother was **Jayasiṅga [Jayasiṁha II]**; his son w **Āhavamalla [Sōmēśvara I]**, known as king **Trailōkyamalla**; his son was **Sōmēśva [II]**, ruler of the earth.

(Verse 24) His younger brother was the illustrious king **Vikramāditya [VI]**, lion to the raging elephants who were haughty hostile kings, an ornament on the face of t stainless Lady Glory, a fortunate Dilīpa among kings.

(Verse 25) Lopping down the unsociable races (bamboos) of fierce foemen, crushing host of kings, in an instant cutting off crores of thorns, by the might of his arm holding harmony the earth surrounded by the seven oceans, he made as it were a pleasure-court the goddess of Fame; what heroes are equal to the **Chālukya-Rāma**?

(Verse 26) The Lady Earth, after standing on the back of the Lord of Tortois coming upon the top of the lofty hoods of the Snake-king, and treading upon the tops the temples of the troop of Elephants of the Quarters, in affection mounted upon the lo arm of the emperor **Vikrama**: so lofty was the right arm of the **Chālukya** emperor!

(Verse 27) Now that the fear of standing on the top of the hoods of the lord serpents, whose very name is poisonous, (*and*) the insult caused by the demon who in r opposition pushed her into the nether world, (*and*) the fatigue when on being uplifted by primeval Boar her life had become half-extinct, have been allayed, the Earth stands upon mighty arm of the king whose ornament is valour **[Vikramābharaṇa]**.

(Verse 28) A gallant of kingly science, a gallant of the goddess Earth, a gallant of genius of victory over the triple world, a gallant of the sweep of the arm of mighty prow a gallant of the concert of naturally sweet music, a gallant of graceful speech, a seat of ro virtues, a gallant of the mistresses of kings, he has humbled famous monarchs of old.

(Verse 29) There were no exalted ones who did not bow; no kings who were suspended in the mouth of his scabbard; no lords of provinces who on seeing (*him*) did perform his mandate of service, repressing hesitation; none who did not follow the treas waggon of his hand: in view of this, who would be able to describe in eulogy the heroic ca of the terrible emperor **Vikrama**?

(Verse 30) As the row of other kings bowed down in present awe at his foots abandoning the richly developed manifestation of (*their*) prowess (*and*) consenting to l

[1] Again a play on the double meaning "bamboo" and "lineage."

service, the forms of these hostile monarchs in the mirrors (*consisting of*) the toe-nails of the glorious emperor **Vikrama** were like the deer (*in the moon*) to the moon's orb.

(Verse 31) As a bee to the lotus of the foot of this illustrious emperor **Vikrama**, a sharp edge to the sword of (*his*) arm, a protection to (*his*) authority, fresh beauty of youth to the Lady Earth, a condition of long and happy married life for the Fortune of the kingdom, extension for (*his*) glory, warmth to (*his*) lustre, did **the land of Kuntala**[1] esteem the fortunate **Mahādēva.**

(Verse 32) The valour and learning of the race which was the field of the birth of this General **Mahādēva**, and his own performance of manifold pious works, were peculiarly distinguished as objects of public praise.

If it be asked how this was, (*we answer*) :—

(Verse 33) Truly in Jambūdvīpa, which transcends the group of all the continents, there lies this Bhārata-varsha, famed as the most exalted of regions. In it lies **Beḷvala**, natal soil of the multitude of all tribes, culminating peak of the charming palace of the goddess Earth, ranging-ground for the herds of kine of many pious works.

(Verse 34) The **Nareyaṅgal twelve** (*group of villages*), which may be called an ornament of the Lady Earth, is verily to be seen in the province of **Beḷvala** ; therein appears the famous *mahāgrahāra* **Iṭṭage.**

(Verse 35) It is like the Golden Mountain [Mēru], a home of *vibudhas* [gods, *or* sages] ; behold, it is like the Nāgas' world, haunted by *ananta-bhōgi-jana* [Ananta and other snakes, *or* innumerable happy folk] ; after the fashion of the Milk Ocean, it gives lodging to *purushōttama* [Vishṇu, *or* excellent men] ; after the manner of the mountain of the Lord of Wealth, it is a dwelling-place of *mahēśvara* [Śiva, *or* great lords] ; who is there that does not [thus] speak of this Brāhmaṇ estate ?

(Verse 36) Dancing peacocks, singing bees, swans walking about, cock cuckoos warbling the *pañchama* note, rose-ringed parrakeets prattling exactly as some persons have previously spoken, lovers entering the groves of creeping-plants when the Bow of Flowers is at work, vibrating without being able to exhaust its delight, (*are found*) in this park.

(Verse 37) Its park causes the park of celestial trees to be in danger of falling (*in estimation*) ; its water-course that presents itself to sight is the stream of Ganges slipping down from the top of Mahēśvara's braided locks ; thus (*thinking*), the troops of clouds, pouring abundantly into its great tank, affectionately supply waters to the earth : such is the appearance of this town.

(Verse 38) It appears on all sides radiant with noble Brāhmaṇs famous over the encircling earth, holding sacrifices whereof the glorious smoke of oblations, which is as it were a smoke for the purpose of (*driving away*) the gnat of the Kali age, expanding (*and*) swelling up even to the sky, surpasses the outpouring of Yamunā's waters marked by (*their*) union with the abundant stream of the Heavenly River.

(Verse 39) Through them the creeping-plant of Vedic lore grows high ; by means of these excellent Brāhmaṇs the earth is said to pursue the path prescribed by the Vēdas ; the company of celestials waits for the full series of diverse oblations which these gods of earth joyfully present ; as these worthy sages rise from excellence to excellence, this Brāhmaṇ race perfectly understands the supreme Brahma.

(Verse 40) The noble Brāhmaṇs, the **four hundred of Iṭṭage,** in whom all grammars and various lore of the Vēdas, together with the text-books of the arts, have assembled themselves in incarnation, are distinguished by [*or*, are specialists in] the knowledge of Brahma, vessels of unfading good conduct, possessors of the perfection of stainless wisdom, worshipped by the whole of this earth.

[1] See above, vol. 12, page 145.

(Verse 41) Sinless, blameless, peerless, famed for various modes of sacrifice by their c and other hands, study, teaching, charity, and acceptance (*of alms*) from worthy persons, these four hundred **Brāhmaṇs of Iṭṭage.**

(Verse 42) Among them flourished a person consecrated for performance of sacrifice, v was distinguished by the name of **Pōtaya Chauvēra,**[1] scion of a race whose rites were fam over the world, a member of the peerless **Ātrēya Gōtra,** stainless of conduct.

(Verse 43) His son was named **Mādhavabhaṭṭa,** a master of all books of lore, uniqu holy in the whole ocean-girdled earth, following the primitive course of Manu.

(Verse 44) This **Mādhavabhaṭṭa's** son was **Basavaya,** a man of conduct meet fo master of the six Aṅgas, renowned among the folk, as though the Vēda in human form w displaying its six Aṅgas.

(Verse 45) His son was the noble Brāhmaṇ **Dēchirāja,** a Mount Himavat to the Gang of the triad [of Vēdas], a seed for the attainment of good conduct, a native house of righteo ness, a natal soil of fame, highest in the world, highest of the highest, crest-jewel of the exalte who is there who does not style this great man *purushōttama* [noblest of men, *or* Vishṇu] ?

(Verse 46) Lying to the south of the town and forming a foundation for (*the existence c* all people, there is a tank with high tossing waves, which **Dēchirāja,** active in undertaki godly works, famed among diverse classes of sages, foundation of the select, built with (*piou* purpose, (*and*) which in the abundance of (*its*) streams of water—it cannot be gainsaid—is li the Ocean of Milk.

(Verse 47) Of this illustrious **Dēchirāja,** ornament of mankind, the good wife, nam **Nijikabbe,** an ornament of good wives, famous over the world, flourished in dignity on the eart

(Verse 48) To this **Dēchirāja,** who was renowned as a most noble Brāhmaṇ, and **Nijāmbike,** famed for unfailing wifely virtue, was born the peerless **Vāsudēva,** who was li Vasudēva's offspring [Kṛishṇa], worshipped by the whole world, a dwelling-place of spiritu wisdom, a teacher of dalliance in the bazaar of Vedic lore, a leader among the sages of earth.

(Verse 49) Of this illustrious **Vāsudēva,** who walked in the ways of Manu, the belov (*wife*) was **Vaḷajikabbe,** whose face was that of the full moon, a site of the treasure of dignit noblest of Brāhmaṇ women, a jewel among ladies.

(Verse 50) To this lord **Vāsudēva** and to **Vaḷajikabbe,** who was like the Lady Earth, w born in the affluence of their merit **Nārāyaṇadēva,** an ornament of Brāhmaṇs.

(Verse 51) As Indra's splendid elephant is supreme among the furious elephants of th sky, as the Ocean of Milk (*is supreme*) among the oceans, as Mēru, lord of mountains, (*supreme*) in the series of primitive mountains, as the Thunderbolt-bearer [Indra] (*is suprem* among the famous ones of the troop of guardians of the quarters of space, so, when one reflect was **Nārāyaṇadēva** supreme among the best of Brāhmaṇs of this universe: in view of thi who now is there that applauds him not ?

(Verse 52) Who is competent to extol the greatness of **Nārāyaṇa,** whom the world praise as being[2] a supporter of his Gōtra [*or*, uplifter of a mountain], having fame as brilliant a [Vishṇu's] conch and discus [*or*, brilliant with Vishṇu's conch and discus], having radian divine splendour residing in the lotus of his body, praised by hosts of sages [*or*, gods], charm ing with the radiance of truth [*or*, charming to Satyabhāmā], possessing the essence o established order, blessed [*or*, consort of Fortune], lord of worthy sages [*or*, of best radiance] worshipped of the universe.

[1] On the surname Chauvēra see p. 37 above, under vocabulary.

[2] The string of epithets that now follows may be applied equally to the Brāhmaṇ Nārāyaṇa and the god Nārāyaṇa-Kṛishṇa.

(Verse 53) The whole universe was dependent on him ; manliness was his very body ; he was himself a man who aroused in Fortune a personal affection ; there were no other men, however great their merit, who attained to resemblance of him ; he was a **Mūrtti-Nārāyaṇa** [an incarnate Nārāyaṇa], in whom were combined the manifestation of *sattva* [characteristic of Vishṇu], the nature of Brahman, and profundity of radiance [characteristic of Śiva].

(Verse 54) This noble man had a distinguished wife (*named*) **Chandrikāmbike**, a manifest Ganges of pure soul, a dwelling-place of gems of brilliant virtues, (*renowned*) over the earth.

(Verse 55) A Ganges of study of stainless conduct, the Earth in the form of a Brāhmaṇ lady, a Sāvitrī appearing in a stainless race of Brāhmaṇs, the incarnate spirit of her husband's merit, the goddess Arundhatī under a modern name, a mother of eternal majesty : who extols not in these terms this **Chandrikādēvī** ?

(Verse 56) Even as the world-adored Kumāra stout of might was born to the all-worshipped daughter of the Mountain-lord and to Īśa, so to **Chandrikāmbike** and the noble Brāhmaṇ **Nāraṇadēva** was born the fortunate **Mahādēva**, a full-moon from the ocean of his race, an ornament of the universe.

(Verse 57) The fortunate **Mahādēva's** beautiful course of life, repugnant to the Kali Age, breaks up and drives away the defilement arising from the Kali Age ; is, as it were, irrigation-water for the tree of perfectly pure righteousness ; and is in unbroken harmony with the refined path of all the select, from Manu downwards.

(Verse 58) While the General **Mahādēva** by the favours of the triad of gods was a partial incarnation of them, their glorious Śaktis also appeared in the form of the series of his wives, who were the distinguished **Kāḷaladēvi**, **Mallikādēvi**, and **Pampaladēvi**, a head-jewel of women of great virtue.

(Verse 59) Are possession of the three Śaktis,[1] the wearing of the moon-digit of Holy Writ, (*and*) power suited for the protection of devotees seen in any except **Mahādēva** ?

(Verse 60) The illustrious General **Mahādēva** is a darling of the jasmine of eloquence dropping honey sweet as the nectar of the genius of gardens of pride ; a Lord of Rambhā [Indra] in setting up the dance of those famous skilful dancers, the trinity of Śaktis ; a teacher of the brilliant science of kings ; a mine of gems of weighty virtues ; a crest-jewel of generals of the Earth's Favourites [the Chālukyas].

(Verse 61) In such a manner as to establish at **Iṭṭage**,—which was (*already*) renowned in the world as having surpassed, in the greatness of being the place of his birth, the lordly Mountain of sunrise (*and*) the lotus whence arose the Lotus-born [Brahman] (*and*) the Milk ocean whence arose the moon,—(*still more*) fame so as to be worthy to be praised by all mankind, (*this*) ornament of the **Ātrēya** *gōtra*, who was beloved of stainless Fame,—

(Verse 62) Having penetrated the earth down to the sands radiant with the gems on the glittering hoods of snake-princes, straightened the ocean, (*and*) laid down all the mountains as surrounding stones and the lofty fore and hind quarters of the troop of elephants of the Quarters as ground-columns, has not the General **Mahādēva** made the Himālaya into a temple ?

(Verse 63) **Mahādēva's** temple appears as if the Great Gods had raised it in reverence, with the earth as its terrace, the line of primitive mountains as its ground-columns, the divisions of space as its walls, the goddesses of the Quarters as its cunningly carved statues adorned with taste, the Mountain-king [Himālaya] as (*the body of*) the temple, the Golden Mountain [Mēru] as its golden cupola.

[1] These Śaktis are probably the triad *prabhutva, mantra,* and *utsāha* in reference to the Brāhmaṇ Mahādēva and *jñāna, ichchhā,* and *kriyā* in reference to the god Mahādēva, to whom the qualities mentioned in this verse are equally applicable ; compare the next verse.

(Verse 64) The golden cupola on the summit of the god's dwelling, a seat of exaltation, looks as if it were the sun's orb that had arisen on the lordly mountain of sunrise, (*and*) staying there, unwilling to step over it, was illumining the world; it is in fact ever like a full pitcher held by the Goddess of Fortune (*who presides over*) the fortunate **Mahādēva's** prosperity.

(Verse 65) The (*temple of the*) god Mahādēva, which displays itself as having been constructed in reverence by **Mahādēva** the head-jewel among the Generals of the Earth's favourites [the Chālukyas], in the vastness of its lofty flagstaff lifts a finger to point a comparison with all other abodes of gods on the earth bounded by the seven seas, saying: "Look! such are they, (*and*) this!"

(Verse 66) When the god's lofty abode was displayed, which was indeed worthy to belong to the God of Gods, (*this*) Śiva of a General caused those who only looked at it to feel amazement, so that they said: "This is unprecedented; even Brahman does not understand how to contrive (*or*) imitate it; it verily deserves to be styled a Guru to Viśvakarman for (*teaching him*) skill in other works."

(Verse 67) When one compares temples on the ocean-bounded earth, are any, whether it be those formerly built or those yet to be built or those now building, equal (*to this*)? They are not equal. So, after previously constructing with joy of soul this one, which is worthy to be called the Emperor of Temples, in the everlastingly brilliant precinct of the god Mahādēva—

(Verse 68) As there was a pleasure-house of the Lady Fortune, having glory of glory in the world's praise (?), enduring for an æon, he, a tree of desire to the scions of his family, as the sentiment of devotion to his father increased in strength, meditated on the god **Mūrti-Nārāyaṇa** (*and*) constructed in honour of his sire a temple of the god Mūrti-Nārāyaṇa.

(Verse 69) In honour of his mother he set up (*a temple of*) the god Chandalēśvara. He constructed a suburb, which was celebrated by the people of the world, a crown of Kāma; having collected (*and*) brought ladies who must be very descendants of the Mind-born king [Kāma] and Rati and Rambhā, he established them as public women of the suburb.

(Verse 70) Terrible in prowess [*or.* a Bhairava in prowess], having a prowess of arm striking terror into all foes, having attained glory, managing affairs for the welfare of the whole earth, having his merit fully brought into operation, possessing incalculable manliness, he constructed in honour of the boon-giver Sāhasa-Bhairava, the tutelary (*deity*) of his own brilliant cult, a splendid temple.

(Verse 71) He, who was a Sarasvatī of all arts, a patron of all grammarians, poets, logicians, masters of tradition, professors of the Vēdas, adepts in spells, and (*other*) worthy men, constructed a monastery in piety to Sarasvatī of all arts, represented by literature, Vēdas, mystic formulæ, (*and*) the holy Akshara.

(Verse 72) The surrounding wall is like the gathered circle of the arms of Mṛiḍa [Śiva] when he lays down his hand in assuming charge, with the words: "Over the surface of the ocean-encompassed earth this district, which through **Mahādēva's** gift to me I have taken under my charge, is holy; it is not fitting for Kali to enter on any side"—a place of sport for the furious elephants of the sky to rub their temples.

(Verse 73) This sanctuary of Śiva arose from the waters of Ganges when Mṛiḍa [Śiva] in ancient times standing there brought down the river Ganges; as the God joyfully gave it to the Goddess to be a pool for her aquatic sports, the "Tank of the Goddess [Umā or Pārvatī]" stands in the brilliant precinct of the god Mahādēva, with its name corresponding to reality.

Furthermore, as to the manner thereof:—

(Verse 74) While the whole world clasped its hands looking on, the General **Mahādēva** brilliantly performed pious works at **Savasi**, **Kunduṅgoḷa**, **Kāḍalūr**, **Iṭṭage**, **Vēḷugrāme**, **Vāraṇasi**, the **Pampā-sthaḷa of the Lord** famous among the folk, **Mōdegānūr**, the fortunate **Rāya-Nārāyaṇa-puri**, (*and*) **Nareyaṅgal**, with conspicuous merit.

(Verse 75) By performing duly pious works with extreme brilliance at the places called **Nidugundi, Mangalavura,** the fortunate **Lattalūr, Bennekal, Vadavūr, Kōravura,** and the famous **Riddhigāva, Mahādēva** obtained a wealth of glory such that the earth will affectionately praise (*him*) as long as moon, sun, and stars (*endure*).

(Line 69) Ōm ! Hail ! When the victorious rule of king **Tribhuvanamalla,**[1] refuge of the whole earth, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chālukyas,** was advancing in its course of successively increasing prosperity (*to endure*) as long as moon, sun, and stars: Ōm !—

(Lines 70-71) Whereas king **Tribhuvanamalla,** for the supply of material for personal enjoyment, offerings, food-gifts, alms, and festival cloths for the god the Lord Mahādēva of the *agrahāra* **Ittage** and for theatrical entertainments (?), had granted (*the*) one (*entire village*) **Bennekallu,** within the **Kukkanūru thirty,** in perpetuity as long as moon, sun, and stars (*endure*), as a universally respected possession, with definition of the four boundaries within the *tribhōga,*[2] to be held on *tala-vritti* tenure for that god :—

(Lines 71-72) Further, the General **Mahādēvayya,** high minister, *Sandhi-vigrahi* for the Kanarese country, Master of the Household, possessor of all titles of honour, such as : " the high chief of feudatories, who has attained the *pañcha mahāśabda,*[3] great august general, terrifier of foes, moon to the night-lotuses of (*his*) kinsmen, mine of the gems of polity, sun to the day-lotuses of the Brāhman race, seeing as he speaks, pure in his Gōtra, (*behaving*) as a son to the wives of other men, a lion to the elephants who are traitors to his lord, delighter of the souls of worthy men, a bee to the lotus-feet of king **Tribhuvanamalla,** a Skanda in the front of battle,"—

(Lines 72-76) Having delivered property into the hands of the sheriff of the great *agrahāra* **Ittage** and the rest of the Four-hundred Mahājanas, who are endowed with the virtues of practice of the major and minor disciplines, scripture-reading, meditation, spiritual concentration, observance of silence, prayer, oblation, and ecstasy, gracious to sages, skilled in the scriptures of the Vēdas that issued from the lotus-mouth of Hiranyagarbha-Brahman, the Vēdāṅgas, and the ancillary sciences, in the traditional law, in the Purāṇas, in the six philosophical systems, and in the six modes of logic, gods in excellence of sweet speech, consummate masters of the rules of the traditions for the *aśvamēdha* and many other sacrifices, having a lustre like that of the sun in the circuit encompassed by the ten points of space, trees of desire to dependents, shining in glory as far as the four oceans girdling the earth on the east, south, west, and north resembling the profound ocean, lions to the elephants of sin, mines of gems of right judgment, teachers of philanthropy, having the firmness of the primitive mountains, indifferent to others' wives though they be like Tilōttamā, supporters of all learned men, conflagrations of doom to the homesteads of the thirty-two thousand forms of treachery, submarine fires to the oceans which are the armies of potent foes, shatterers of the clouds of guilt, adamant chambers to those who come to them for refuge,—

(Lines 76-78) Did on Sunday, the full-moon day of Bhādrapada **of the cyclic year Nandana, being the thirty-seventh year of the Chālukya Vikrama era,** on the occasion of a transit (*causing*) an eclipse of the moon, during a *vyatīpāta,* grant with pouring of water, for the personal enjoyment, oblations, food-gifts, professors' stipends, clocks, and retinue of dancing-girls and attendants of the god Mahādēvēśvara, five-hundred *mattar* of the eastern fields, as a universally respected possession, free from all conflicting claims: the boundaries

[1] As here, henceforth in all prose passages I shall omit to translate *śrī* and *śrīmat* when they are merely honorific prefixes.

[2] See *Ind. Ant.*, vol. 19, p. 271.

[3] Regarding this epithet see vol. 12 above, p. 254.

thereof are: on the east, the road going from **Kukkanūru** to **Taḷakallu**; on the south, th border of the fields of **Taḷakallu**; on the west, the border is the *aḍḍa-vasuge*; on the north, th border of **Kāṇiyahallu.**

(Lines 78-82) Also, for the retinue of dancing-girls and attendants of the god there wer granted twenty-four houses, as a suburb (*for them*) to dwell in: on the south of the gate-hous —omitting ten cubits of roadway—as far as the sheriff's house, an extent of messuage (*consisting*) of the houses (*amounting to*) 54 cubits as the line of the southern area; on th front eastward from the house of Koḍaliya Kētana, . . 4 cubits as the northern line; on th front eastward from the house of **Mudiyanūra** Vishṇu-Ghaisāsa, 65 cubits; there on the eas to the south of the road, houses forming a line of 21 cubits, with eastward frontage as far a the house of . . . . extending to over 76 cubits; with these, two oilmills with thei buildings, for the perpetual lamp of the god; on the west of the town, a line (*consisting*) of th street of the *kuḷi*, (*comprising*) 3 *mattar* 225 *kamma* of mango-garden of *vasuge*; north of th wall of the god's precinct, a garden (*comprising*) 5 *mattar* 675 cubits; on the east of the tow to the south of the Tank of the Fairy Ladies, a garden (*comprising*) 2 *mattar*; at the junctio of the *aḍḍa-vasuge* of the Road of the Hill with (*the temple of*) the god Kēśava of the stree of **Kāḍiyūr**, 1 *mattar* 500 *kamma* of *takkilu* land; of this hundred, 1 *mattar* 130 *kamma* re land of *vasuge*, 1 *mattar* 100 *kamma* red land; of the street of **Kāḍiyūr** . . . *mattar*; of th Sēnabōva's *vīsaka* of *vasuge*, 4 *mattar*; on the east of (*the temple of*) that god, south of th Tank of the Fairy Ladies, 1 *mattar* of garden; for the choultry of that street, 40 *mattar* eas of the wall of the town (*and*) one house at the head of the street.

(Lines 82-84) There for the instruction of youths in the Ṛigvēda 1 *khaṇḍika*, for th instruction of youths in the Yajurvēda 1 *khaṇḍika*, amounting altogether to 2 *khaṇḍikas*, bein (*given*) in perpetuity, there was a sum of one hundred and twenty *gadyāṇa*, in figures 120 gol *gadyāṇa*, (*entrusted*) to the whole body of Four-hundred Mahājanas, for which they have to pa regularly at the rate of interest of one *paṇa* per gold piece annually. Thus the Four-hundre are to deduct twelve *gadyāṇa* of annual interest on this gold, and regularly pay it every year t the teachers; so the Four-hundred shall maintain this much as long as moon, sun, and sta (*endure*), with universal respect (*and*) in freedom from all conflicting claims.

(Lines 84-86) Thus for those who maintain this pious foundation according to its prope rule the fruit will be the same as if they decorated with gold the horns and hoofs of a thousan kine during an eclipse of the sun at the holy sanctuaries of Benares, Arghyatīrtha, Prayāg and Kurukshētra, and presented them according to rule, so ornamented to a thousand Brāhma learned in the Four Vēdas. To those who violate this pious foundation will accrue the gui of destroying those thousand Brāhmaṇs and those thousand kine at those sanctuaries.

(Lines 86-89) The earth has been enjoyed by many kings, beginning with **Sagara**; wh soever at any time holds the soil has at the same time the fruit thereof. As between donation and the maintenance thereof, it is more blessed to maintain (*a grant*) than give it; through a grant one attains paradise, through the maintenance thereof th everlasting seat. He who should appropriate land, whether given by himself or given b others, is born as a worm in dung for sixty thousand years. He who takes away a singl gold piece, a single cow, or a single finger-breadth of soil goes to hell until the dissolution the universe. "This general principle of law for kings must be maintained by you in ever age;" again and again Rāmabhadra makes this entreaty to all these happy sovereigns. clasp my hands on my head in salutation to those monarchs on the earth, whether born of m own line or of lines of other kings, who with souls free from sin preserve this my law in i entirety.

B.—OF THE TIME OF SANKAMADEVA : A.D. 1178.

As has been said above, this record begins midway in line 89 directly after the end of the inscription A, from which it is separated by only a double mark of punctuation.—The **characters** here are in a script similar to that of A, but somewhat smaller and cramped and inelegant. They are for the most part from $\frac{5}{16}''$ to $\frac{3}{8}''$ in height.—The **language** is Kanarese, of the mediæval type, all in prose.—As regards **vocabulary**, in line 89 we have the form *Āśvayja* for *Āśvayuja* : Dr. Fleet remarks that this seems to indicate the origin of the form *Āśvija*, *Āśvīja*, which is well known. In line 93 we have the accusative *kāla* for *kālaṁ*, perhaps intentionally, but perhaps only as the result of a careless omission of the *anusvāra*. In line 95 we have the word *baḷa* : Dr. Fleet tells me that this is another form of *baṇa*, which term is used to denote recognized separate groups of the head-men or the accountants of a town or village when they are not all of the same descent, and is also applied to the corresponding divisions of the lands attached to the office. In this line we have also another instance of the change of the *ay* sound to *ey*, in the surname Gheysa, = Ghaysa, Ghaisa.—The **orthography** shows, like that of A, a fluctuation in the use of initial *p* and its derivative *h* : thus, we have *paḍuval* in lines 94 and 95, by the side of *hola*, line 93, and *hōda*, line 94.

The **inscription** is of the time of the **Kaḷachurya king Saṅkamadēva.** It records grants which were made for the temple of Mahādēva, and were given in trust to the Four-hundred Mahājanas, headed by the Ūroḍe or village head-man, of **Iṭṭage**, by a certain **Nāgadēvayya Nāyaka**, who, being described as a *mahā-vaḍḍa-vyavahāri*, seems to have been a banker or money-lender on a grand scale.

The details of the **date** (line 89) are : the cyclic year Vilambin, being the second year of the reign of Saṅkamadēva ; the new-moon of Āśvayuja ; Ādivāra (Sunday). **Dr. Fleet** gives me the following remarks :—" This **Vilambin saṁvatsara** was the Śaka year 1100 expired, **A.D. 1178-79.** For this year the given *tithi*, the new-moon of Āśvina, as a true *tithi*, answers to **12 October, A.D. 1178,** on which day it ended at about 22 hrs. 20 min. after mean sunrise (for Ujjain). This day, however, was a Thursday ; whereas the record specifies a Sunday. In this case a mean calendar does not help : the *tithi* as a mean *tithi* ended at 8 hrs. 39 min. on the next day, Friday. Thus, from both points of view this date is an **irregular** one.[1] Further, we are told in line 93 that the grants were made on the occasion of an eclipse of the moon : but of course there cannot be such an eclipse at a new-moon ; and there was no eclipse of the sun at this new-moon, or of the moon at the full-moon of Āśvina, to justify our proposing any emendation of the record. The text here, again, has the expression *sōma-grahaṇa-saṁkrāṁti-vyatīpātad-aṁdu* : regarding this use of the term *saṁkrānti* see p. 40 above."

Regarding two of the **places** mentioned in this record, namely **Kukkanūru and Taḷākallu** (lines 93-4), see remarks at p. 40 above, under the inscription A.

TEXT.[2]

89 **Ōṁ**[3] Svasti śrīmatu-**Kaḷachuryya-** chakravartti-**Saṁkamadēva-varśa(rsha)da** **2neya** **Viḷaṁbi-saṁvatsarada** Āśvayjad[4]=amā-

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[1] In connection with this date the following note may be made. In the Elliot MS. Collection the name of the *saṁvatsara* is given as *Hēviḷambi*. This is well known as a southern corruption or variant of *Hēmalambi*. The Hēmalambin *saṁvatsara* comes next before Vilambin. And it happens that for A.D. 1177 the given *tithi* answers quite regularly to Sunday, 23 October, on which day it ended at about 10 hrs. 42 min. But the record has unmistakably *Viḷaṁbi*, with no possibility of any other reading.—J. F. F.

[2] From the ink-impression.

[3] Represented by the spiral symbol.

[4] Read *Āśvayujad=*, and see above.

samasta-guṇa-sampannar=appa śrīman-
90 vāsye Ādivārad-aṁdu svasti
mahā-vaḍḍa-vyavahāri **Nāgadēvayya-nāyakaru** svasti yama-niyama-svādhyāya-
dhyāna-dhāraṇa-mo(mau)n-ānushṭhāṇa(na)-japa-samādhi-śīla-guṇa-sampannaruṁ vibu-
dha-prasaṁnaruṁ Hiraṇyagarbhbha-Brahma-mukha-kamaḷa-vinirggata-vēda-vēdāṁg-ō-
91 pāṁga-śruti - smri(smṛi)ti-purāṇa-shaḍu-darśana-shaṭu-tarkka-pravīṇar[1]=āśrita-jana-kalpa-
vri(vṛi)ksharum=appa śrīmad-anādiy-agrahāraṁ **Yiṭṭagey=ūr-oḍeya-pramukhav=**
aśēsha-mah[ā*]janaṁ nālnūrvvara kayyalu dravya-dāna-pūrvvakadiṁ
sarvva-namaśya(sya)-sarvva-bādhā-parihārav=āgi paḍadu svasti yama-niyama-
svā-
92 dhyāya-dhyāna-dhāraṇa-mo(mau)n-ānushṭhāṇa(na)-japa-samādhi-śīla - guṇa - sampannar=
appa śrī-Svayaṁbhu-Trikūṭēśvara-dēvara śrī-Mahādēvēśvara-dēvar=āchāryyarum=appa
śrī-Kriyāśakti-paṁḍita-dēvar=avara śishyaru śrī-Sōmēśvara-paṁḍita-dēvar=avara
śishyaru śrī-Vidyābharaṇa-paṁḍita-dēvar=avara śishyaru śrī-
93 Sōmēśvara-paṁḍita-dēvara kāla[2] karchchi dhārā-pūrvvakaṁ māḍi sōma-
śri-Mahādēvēśvara-dēvara agr-
grahaṇa-saṁkrāṁti-vyatīpātad-aṁdu
āsanakke biṭṭa keyi mūḍa-voladalu mat[t*]aru 35 adaṟa sīme
mūḍalu **Niḍḍi(?ṭṭi)gāveya** hola mēre teṁkalu kavileya kallu
mēre paḍuvalu **Kukkanūriṁ**
94 **Taḷakalliṁge** hōda baṭṭ[e*] mēre baḍagalu śrī-Sōmēśvara-dēvara agr-āsanada
keyi Gavaṟēśvara-dēvara kēyi mēre mattav=ā dēvarggey=ūriṁ baḍagalu
tōṁṭa mat[t*]aru 1 adaṟa sīme mūḍalu kaṭṭe mēre teṁkalu
Nāraṇēśvara-dēvara tōṁṭa mēre paḍuvalu **Kiriya-Saṁ**[. .][3]
95 gēriya balaṁ mēre baḍagalu Ip-peṁḍira Vāsudēva-gheysara tōṁṭa mēre
[||*]

TRANSLATION.

(Lines 89-91) Ōm ! Hail ! On Sunday, the new-moon day of Āśvayuja of the cyclic year **Vilambin, being the second year of the Kaḷachurya emperor king Saṅkama,** the *mahā-vaḍḍa-vyavahāri* **Nāgadēvayya Nāyaka,** endowed with all virtues, having delivered property into the hands of the sheriff and the rest of the Four-hundred Mahājanas of Anādi-agrahāra **Iṭṭage,** who are endowed with the virtues of practice of the major and minor disciplines, scripture-reading, meditation, spiritual concentration, observance of silence, prayer, oblation, and ecstasy, gracious to sages, skilled in the scriptures of the Vēdas that issued from the lotus-mouth of Hiraṇyagarbha-Brahman, the Vēdāṅgas, and the ancillary sciences, in the traditional law, in the Purāṇas, in the six philosophical systems, and in the six modes of logic, trees of desire to dependents,—

(Lines 91-93)—did grant with laving of the feet and pouring of water to Sōmēśvara Paṇḍita-dēva,—disciple of Vidyābharaṇa Paṇḍita-dēva, disciple of Sōmēśvara Paṇḍita-dēva, disciple of Kriyāśakti Paṇḍita-dēva,—who is endowed with the virtues of practice of the major and minor disciplines, scripture-reading, meditation, spiritual concentration, observance of silence, prayer, oblation, and ecstasy, and is the teacher (*attached*) to the god the Lord Mahādēva (*belonging to the temple*) of Svayambhu-Trikūṭēśvara, **during a transit** (*causing*) **an eclipse of the moon, in a vyatīpāta,** 35 *mattar* of arable land in the eastern fields for the *agrāsana* of the god the Lord Mahādēva, as a universally respected possession, free from all conflicting claims.

[1] Read *pravīṇarum*.
[2] This stands for *kālaṁ*; perhaps intentionally, perhaps only by a careless omission of the *anusvāra*.
[3] One syllable is illegible here; or perhaps two.

(Lines 93-95) As to the borders thereof : on the east, the fields of **Niḍḍigāve** are the bound ; on the south, a cow's stone [a stone with a cow sculptured on it] is the bound ; on the west, the road going from **Kukkanūru** to **Taḷakallu** is the bound ; on the north, the arable land of the *agrāsana* of the god Sōmēśvara (*and*) the arable land of the god Gavareśvara are the bound. Likewise (*he granted*) to that god 1 *mattar* of garden-land on the north of the town. As to its borders : on the east, the causeway is the bound : on the south, the garden of the god the Lord Nārana is the bound ; on the west, the *baḷa* of **Kiriya-Saṁ . . gēri** is the bound ; on the north, the garden of Vāsudēva Gheysa of the Two Wives is the bound.

No. 5.—THE CYCLE OF JUPITER,

AND

THE NAMES OF THE SAMVATSARAS APPLIED TO HINDU SOLAR YEARS.

A continuation of the author's "Indian Chronography."

BY ROBERT SEWELL, I.C.S. (RETD.).

Introductory.

199. In my "*Indian Chronography*" (pp. 46-65 and Tables XXVII to XXXI A) I have shewn how the exact beginning and ending of a Jovian year can be ascertained, according to the various astronomical authorities in use in India, from K. Y. 3117 (A.D. 16-17) to 5133 (A.D. 2032-33). These calculations were made, as regards the motion of Jupiter, by the mean sign system, that is to say, by conceiving the length of each saṁvatsara as being the time occupied by the planet in passing by his mean motion through one sign, or 30°, of the Hindu zodiac; and they were made as regards the solar year by determining the number of days and decimals of a day by which each saṁvatsara began after apparent Mēsha saṁkrānti[1] in each solar year. In the single case of the *Original Sūrya Siddhānta*, however, (Tables XXX and XXX A) the computation was made with reference to the moment of mean Mēsha saṁkrānti ; for the reason that it is almost certain that during the whole period of its use the Hindu calculators worked entirely on that system.

200. Since the publication of the *Indian Chronography* I have examined a large number of dates of Indian inscriptions, and have come across many cases where the name of the given saṁvatsara does not exactly accord with the solar year with which it should be connected according to rule framed with apparent Mēsha saṁkrānti as the guiding-point. Sometimes this may be due to mere accident ; sometimes it may arise from the use of the name of the saṁvatsara current at the moment of the action commemorated by the record instead of that of the saṁvatsara current at Mēsha saṁkrānti of the current year. But it is certain that at least up to the time of Śrīpati (about A.D. 1040) and probably for a long time afterwards the Hindu calculators based their determination of the Jovian saṁvatsara current at Mēsha saṁkrānti (and, therefore, according to custom giving its name to the entire solar year) not with reference to the *apparent* but to the *mean* Mēsha saṁkrānti ; and this would often cause the solar year to be called by a different Jovian cycle-name. The late Sankara Balkrishna Dikshit hinted (*Indian Calendar*, p. 28) that possibly this practice lasted till as late as the 15th century.

201. My tables in the *Indian Chronography* were intended to enable the beginning and ending time of a saṁvatsara to be calculated by time measured from a known point, and since Table I of the *Indian Calendar* stated that point (apparent Mēsha saṁkrānti) in each year it was obviously most simple to use that point. The tables were not framed to serve as a guide to the Jovian name to be correctly applied to each solar year, though that could be gathered from them with a little trouble and care.

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[1] The Mēsha saṁkrānti point marks the first moment, or beginning, of each solar year.

202. It is evident, however, that we can only be secure in our acceptance of, or rejection as irregular of, an inscription-date, if, besides the tables calculated by the apparent Mēsha saṁkrānti, we have others calculated by the mean Mēsha saṁkrānti; and furthermore have at hand a table containing the Jovian cycle-name properly (*i.e.* by Hindu rule) connected with each solar year with reference to both apparent and mean Mēsha saṁkrānti, and by all the Hindu Siddhāntas, *i.e.* such a table as will shew at a glance whether a cycle-name is properly applicable to a particular solar year by any system or by any known Hindu authority. This then is the work partly done in the present paper.

203. Before explaining the method of preparation and the use of the tables which follow a few remarks may not be considered out of place.

204. As mentioned below, the late Mr. S. Balkrishna Dikshit expressed the opinion that the *Second Ārya Siddhānta*, whose date is believed to be about A.D. 950, was in no part of India in use for a long time. The Siddhānta which has obtained most general acceptance, except in the south, is the *Present Sūrya Siddhānta*, which dates perhaps from about A.D. 1000, and which in parts was corrected by the author of the *Makaranda* in A.D. 1478. My Table XLII (below) shews all the years in which suppressions of Jovian saṁvatsaras took place according to each authority. These suppressions are marked with asterisks. Now it will be apparent to anyone using that table that in this respect the results afforded by calculation from the elements of the *Second Ārya Siddhānta* are much nearer to those of the *Present Sūrya Siddhānta* with the correction (*bīja*) than to results obtained by the use of any other authority. The position of Jupiter, that is, as calculated by the *Second Ārya* differed considerably from that calculated by the *Sūrya Siddhānta* until the Hindu astronomer in the 15th century introduced the correction to the latter's elements; after which the two come much closer together. If, therefore, the corrected *Sūrya Siddhānta* is really the most accurate authority, we must hold that at least in the matter of the motion of Jupiter the *Second Ārya Siddhānta* was unworthily dealt with and received scant justice.

205. Although the *Second Ārya Siddhānta* seems to have been in use for a very short time I was induced to continue the calculations according to its elements through the whole period of over 1,400 years embraced in the general Table XLII below, partly in order to call attention to this peculiarity.

206. In ordinary cases it would suffice, when once the moment of beginning of a saṁvatsara had been calculated with reference to apparent Mēsha saṁkrānti, merely to add to it the time-difference or śōdhya, between apparent and mean Mēsha saṁkrānti in order to arrive at the moment of its beginning with reference to mean Mēsha saṁkrānti; and in ordinary cases the four decimal points given in my tables would suffice. But in order that there may be no mistake in very close cases I have worked the whole of these tables by nine places of decimals. One instance, and that a very interesting and instructive one, will shew how important it is that this should be done, especially with reference to the information afforded by Table XLII.

207. Note the year K. Y. 3710, A.D. 609-10, in which No. 1 Prabhava of a cycle began, according to the *First Ārya Siddhānta* and as tabulated for four decimals of a day, 169·4400 days after mean Mēsha saṁkrānti (Table XXIX B below). We see that during that cycle 41 Plavaṅga was suppressed because it both began and ended within the limits of the solar year A.D. 649-50. Turning to the complementary Table XXIX A of the *Indian Chronography* we see that 41 Plavaṅga began in its year 169·4400 days prior to the time when No. 1 Prabhava began in its year; which means that in A.D. 649 it began precisely at the moment of mean Mēsha saṁkrānti. Was it or was it not suppressed? Did it begin after or before that moment? If before, it was current at that moment and gave its name to the year; if later, it both began and ended within the limits of the solar year, and did not give its name to the year.

Calculation by nine decimals settles the question. 1 Prabhava in A.D. 649-50 really began 169·439979088 days after mean Mēsha saṁkrānti and 41 Plavaṅga began 169·439978320 days earlier than No. 1 Prabhava. So 41 Plavaṅga actually began 0·000000768[d] or ·066 of a second after the moment of mean Mēsha saṁkrānti. Consequently it began and ended within the solar year; it was not current at mean Mēsha saṁkrānti, and on that basis did not give its name to the year; it was suppressed. But if it had begun a tenth of a second earlier it would have been current at the critical instant and the solar year would have been named after it. I am confident that the Hindu framers of pañchāṅgs would have insisted on the year A.D. 649-50 being named after 40 Parābhava even though that saṁvatsara expired less than a tenth of a second after the beginning of the year and 41 Plavaṅga was current from that instant till shortly before its close. The rule was strict as to the naming of the year according to *actual currency at Mēsha saṁkrānti*, and it would have been adhered to.

208. We have yet to learn, and our knowledge can only come from careful and painstaking research and study of a large number of inscription-dates, how far the practice of naming a solar year after a Jovian saṁvatsara was extended to the luni-solar year in those parts of India where such reckoning was used, and when such extension took place. In the *Indian Calendar* (§ 57, p. 53) it was noted that evidence exists to shew that such a practice was followed, at least for a time in some tracts; and the system adopted would doubtless be similar to that obtaining in the case of the solar year, but applied to the luni-solar year; that is to say, the year would be called after the name of the saṁvatsara current at the moment of beginning of the luni-solar year, or at the exact moment when, at the time of the new moon at the end of the lunar month Phālguna, the longitude of the moon's centre coincided with that of the sun. This moment always takes place earlier than the moment of the solar Mēsha saṁkrānti, and of course the Jovian name thus given to the luni-solar year might be one different from that given to the solar year with which it was mostly connected. Careful calculation as to the arc travelled by Jupiter between the moment of beginnings of the luni-solar and solar year would have to be made by the framers of luni-solar pañchāṅgs for each year separately, in order to find the appropriate saṁvatsara whose name the luni-solar year was to bear. This cannot be determined by any general table. In such a system no expunction of a saṁvatsara can take place except in a luni-solar year which has an intercalary month, since the luni-solar common year is in length roughly seven days less than the saṁvatsara.

209. I begin Table XLII from the year A.D. 490 when a cycle began, and not from an earlier date, because at present the earliest certain date yet found in India which contains the saṁvatsara-name of a year belongs to the 8th century A.D. Scholars are not quite clear about the Chalukya inscription of A.D. 602 (see *Indian Chronography*, p. 3). It seemed useless to begin from an earlier date.

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210. The present Tables XXVII B to XXXI E supplement the work of Tables XXVII to XXXI A published in *Indian Chronography*, and enable the beginning and ending time of a Jovian saṁvatsara to be ascertained by any of the principal Indian Siddhāntas, when calculation is made on the basis of mean Mēsha saṁkrānti.

211. The present Table XXVII B follows the *Present Sūrya Siddhānta* without the bīja (or correction introduced in A.D. 1478) on the basis of mean Mēsha saṁkrānti, Table XXVII of *Indian Chronography* being calculated by apparent Mēsha saṁkrānti; and Table XXVII B is to be used with Table XXVII A just as is Table XXVII. The rule is given in § 146, p. 51, and examples in § 147, and (pp. 117-120) "Examples" 48 to 52.

The present Table XXVIII B is calculated for mean Mēsha saṁkrānti according to the *Present Sūrya Siddhānta* with the bīja, and is to be used with Table XXVIII A, *Indian Chronography*, just as is Table XXVIII in that work for apparent Mēsha saṁkrānti.

Similarly the present Table XXIX B is for mean Mēsha saṁkrānti by the *First Ārya Siddhānta* or *Āryabhaṭīya*, and is to be used with Table XXIX A, *Indian Chronography*.

And the present Table XXXI B is for mean Mēsha saṁkrānti by the *Brāhma Siddhānta* and the *Siddhānta Śirōmaṇi*, and is to be used with Table XXXI A, *Indian Chronography*.

Explanation is fully given in *Indian Chronography* (pp. 52 to 62), and the work is shewn in Examples 53 to 60.

The present Tables XXXI C, D and E are similarly prepared according to the *Second Ārya Siddhānta*, C for apparent, E for mean Mēsha saṁkrānti, D being common to both.

212. Having completed my calculations so far I drew up Table XLII, which shews at a glance (the numbers in columns referring to the list at the side) for every year from A.D. 490-91 to 1914-15 what Jovian name would be given to each solar year according to the Hindu rule of naming the year by the saṁvatsara actually current at Mēsha saṁkrānti; and this by all the authorities, and both by apparent and mean Mēsha saṁkrānti. It will be found very useful in testing the accuracy of dates given in inscriptions found in tracts which, as in the north, carried on from year to year the practice of naming the year after the actual astronomical position of Jupiter.

213. Thus, to give an example, suppose we have a date given in a record in the year K. Y. 4606 or Śaka 1427 expired (=A.D. 1505-6), Table XLII shews us at a glance that that solar year was called "Aṅgiras" according to the *Sūrya Siddhānta without the bīja* whether on a basis of apparent or mean Mēsha saṁkrānti, by the *Sūrya Siddhānta with the bīja* also on either base, and (if they had been in use) also by the *Original Sūrya* on a mean base, and by the *Second Ārya Siddhānta* on either base; whereas according to the *First Ārya Siddhānta* on either base, or according to the *Brāhma Siddhānta* and *Siddhānta Śirōmaṇi* on either base the name of the year was "Śrīmukha."

CYCLE OF JUPITER. ELEMENTS ON BASIS OF MEAN MĒSHA SAṀKRĀNTI.

Table XXVII B. By the Sūrya Siddhānta without the bīja.

214. [*Calculation on the basis of apparent Mēsha saṁkrānti is fully explained in Indian Chronography, pp. 49-51.*] At the epoch of the Kaliyuga or in K. Y. 0 expired, B.C. 3102-1, the saṁvatsara 26 Nandana ended and 27 Vijaya began exactly at the moment of mean Mēsha saṁkrānti, Jupiter being then assumed to be precisely in long. 0°. Since Vijaya ended before the end of the solar year it became kshaya, and did not give its name to any year. From the end of 26 Nandana 34 saṁvatsaras passed before the moment of beginning of 1 Prabhava of the next cycle. Using the letters of the List of elements of this Siddhānta on p. 49, *Indian Chronography*,[1] we calculate the interval between the end of 26 Nandana and the beginning of 1 Prabhava by the formula E—(F × 34). (E) 365·258756481 days—(F × 34) 143·889205368 days=221·369551113 days. This is the time after mean Mēsha saṁkrānti of K. Y. 33, B.C. 3069-8, when 1 Prabhava began. Between this 1 Prabhava and the 1 Prabhava of K. Y. 3117 there were exactly 52 whole saṁvatsara cycles.

[1] "D" is the length of one saṁvatsara of Jupiter.
"E" is the length of the sidereal solar year.
"F" = E – D, or the difference between E and D.
"H" = this difference for an entire cycle, or, F × 60.
"I" = E – H, or additive difference for beginnings of successive cycles.

I × 52 = 5789·504726772 days. E × 16 = 5844·140103703 days. Deduct the latter from the former, and add 221·369551113 days (the beginning time of 1 Prabhava of K. Y. 33), and the result is 166·734174182. At this distance of time, therefore, after mean Mēsha saṁkrānti No. 1 Prabhava began in K. Y. 3117, B.C. 3069-68. Calculation for the following cycles follows in order by adding for each the element "I."

Table XXVIII B. By the Sūrya Siddhānta with the bīja.

215. [*Calculation on the basis of apparent Mēsha saṁkrānti is explained in Indian Chronography, pp. 52-53.*] Although the bīja, or correction, was not introduced till A.D. 1478 still, since it involved the change in some respects of the elements of the Siddhānta (*compare the Lists, pp. 49 and 53, Indian Chronography*), calculation had to be made afresh from the epoch of the Kaliyuga, K. Y. 0 expired. At the moment of mean Mēsha saṁkrānti in that year 26 Nandana ended and 27 Vijaya began. Vijaya was kshaya in that year. Using the elements at the top of p. 53, *Ind. Chron.*, we find E − (F × 34) = 221·639172313 days. This is the time measured from mean Mēsha saṁkrānti, when 1 Prabhava began in K. Y. 33, B.C. 3069-68. From the beginning of this Prabhava to the beginning of the 1 Prabhava in K. Y. 4540, A.D. 1439-40, there were exactly 76 cycles of saṁvatsaras. "I" × 76 = 8497·744791036 days. E × 23 = 8400·951399063 days. Deduct the latter from the former and add 221·639172313 days as above, and the result is 318·432564286 days. In K. Y. 4540, A.D. 1439-40, therefore, 1 Prabhava began 318·4326 days after mean Mēsha saṁkrānti. For the beginning-moment of each successive cycle we add the element "I," or 111·812431461 days.

Table XXIX B. By the First Ārya Siddhānta or Āryabhaṭiya.

216. [*For method of calculation on the basis of apparent Mēsha saṁkrānti see Indian Chronography, pp. 53-55.*] At the epoch of the Kaliyuga 26 Nandana is assumed to have ended, and 27 Vijaya to have begun, precisely at the moment of mean Mēsha saṁkrānti. The year was K. Y. 0, A.D. 3102-1. Vijaya was kshaya. We use the same formula as before, *viz.* E—(F × 34), to find the number of days by which 1 Prabhava began after mean Mēsha saṁkrānti in K. Y. 33. E = 365·258680555 days; F × 34 = 144·023981572 days. Result 221·234698983 days. There were exactly 52 cycles between this Prabhava and the Prabhava which began in K. Y. 3117, A.D. 16-17. We therefore add the above result to ("I" × 52) and deduct a multiple of the solar-year length, *i.e.* (E × 16). ("I" × 52) = 5777·133079900. Adding for the beginning of Prabhava 221·234698983 we have 5998·367778883. Deduct (E × 16) or 5844·138888880, and the remainder is 154·228890003. This is the number of days by which 1 Prabhava began after mean Mēsha saṁkrānti in K. Y. 3117, A.D. 16. The calculation begins regularly from that figure, adding the value of "I" for each cycle.

Table XXX B. By the Brāhma Siddhānta and Siddhānta Śirōmaṇi.

217. [*For method of calculation on the basis of apparent Mēsha saṁkrānti see Indian Chronography, pp. 58-62.*] It has already been determined (*see Indian Chronography, p. 59, § 165*) that in K. Y. 0 Jupiter reached long. 0° 6·49836 days after mean Mēsha saṁkrānti. At that moment 27 Vijaya began and 26 Nandana ended. In the following year, K. Y. 1 expired, 28 Jaya began ("F" =) 4·238430044 days earlier in the year than 27 Vijaya. Hence in that year 28 Jaya began 2·259929956 days after mean Mēsha saṁkrānti, and as it ended about 361 days later ("D") it ended before the end of the solar year and became kshaya,

not giving its name to any year. To find the beginning-moment of the No. 1 Prabhava of the next cycle we add as before E—(F × 34) to the ending-moment of 26 Nandana as found above.

E=	−365·258437500	days
(F × 34)=	−144·106621496	do.
	221·151816004	do.
+	6·498360000	do.
	227·650176004	do.

Therefore 1 Prabhava began 227·650176004 days after mean Mēsha saṁkrānti in the year K. Y. 33, B.C. 3069-68.

Add this to "I" × 52, and deduct a multiple of the solar year length, or E × 16, and we have the datum for K. Y. 3117, A.D. 16-17.

"I" × 52.	5769·537012720
	+ 227·650176004
	5997·187188724
E × 16.	−5844·135000000
	153·052188724

This last is the number of days by which 1 Prabhava began in that year after mean Mēsha saṁkrānti.

From that moment we proceed regularly as before, adding the cycle difference "I" for each cycle.

CALCULATION BY THE SECOND ARYA SIDDHĀNTA ON BASIS OF (i) APPARENT, (ii) MEAN MĒSHA SAMKRĀNTI.

218. In my *Indian Chronography* (n. 2, p. 63) I intimated my intention to publish Tables for finding the time of beginning and ending of a Jovian saṁvatsara according to the *Second* (or *Laghu*) *Ārya Siddhānta* in the same way as those published (Tables XXVII to XXXI A) according to the other Hindu authorities ; and I now fulfil my promise.

219. The date of the *Second Ārya Siddhānta* is believed to be about A.D. 950 ; and according to the opinion of the late Mr. Sankara Balkrishna Dikshit, it does not seem to have been anywhere in use for a long time. It was, however, known to Bhāskarāchārya in A.D. 1150, and such being the case I have considered it advisable to prepare the Tables for the whole period covered by the other tables referred to. Though this is certainly useless for later years it is dangerous to draw a line and it is best to be on the safe side, as we know as yet neither the tract where this Siddhānta was used nor the date when its use ceased. As regards the saṁvatsaras of Jupiter this Siddhānta could never have been received as an authority in the South of India because there the astronomically calculated succession of saṁvatsaras, in the matter of the application of their names to the solar years, was neglected after the year A.D. 906 ; every year being afterwards serially connected with the name of a saṁvatsara without regard to any suppression. The presumption is that the use of the *Second Ārya Siddhānta* was confined to the north, or at least to those tracts where suppressions of saṁvatsaras were attended to.

TABLE XXXI C. *Apparent Mēsha saṁkrānti as basis.*

220. The process of calculation for Table XXXI C is as follows :—

According to the *Second Ārya Siddhānta* the position of Jupiter at the moment of mean Mēsha saṁkrānti in K. Y. 0 expired, 1 current, that is to say, at the epoch of the Kaliyuga era, or the moment of mean sunrise on Friday Feb. 18 B.C. 3102, was 357° 7′ 12″ (*Indian Chronography, p. 63*). Jupiter did not reach the point 0° till he had travelled 2° 52′ 48″ of arc. Calculating by his mean motion this journey occupied 34d. 15h. 45m. or 34·65·624537 days (*Table XXXIV*). He reached long. 0° therefore at that length of time after the moment of mean Mēsha saṁkrānti, and when he reached it the saṁvatsara 27 Vijaya began. The time-interval between mean and apparent Mēsha saṁkrānti in K. Y. 0, *i.e.* the interval which we call the " śōdhya ", was determined by Dr. Schram (*op. cit. p. 16*) as 2·171973 days or 2·171972 days after calculation by two separate methods, the result shewing a minute difference of 0·09 of a second. I have halved this difference, and calculated with a śōdhya of 2·1719725 days, or 2d. 4h. 7m. 38·424s. Jupiter therefore reached long. 0°, 26 Nandana ended, and 27 Vijaya began, (34·65624537 + 2·1719725 days =) 36·82821787 days, or (34d. 15h. 45m. + 2d. 4h. 7m. 38·424s. =) 36d. 19h. 52m. 38·424s. after apparent Mēsha saṁkrānti in K. Y. 0 expired.

221. Next has to be ascertained the moment of beginning of the first saṁvatsara "1 Prabhava" of the next 60-saṁvatsara cycle. This occurred after the expiration of exactly 34 saṁvatsaras counting from the end of 26 Nandana.[1] The length of the solar year is (E^1 =) 365·258690278 days. The annual difference between the lengths of the solar year and saṁvatsara is (F=) 4·231719473 days. This last multiplied by 34 is 143·878462082 days E—(F × 34) = 221·380228196 days. This, added to the number of days by which 26 Nandana ended after apparent Mēsha saṁkrānti (*viz.*: 36·82821787 days, as found above) gives us 258·208446066 days. 1 Prabhava therefore began 258·208446066 days after apparent Mēsha saṁkrānti in the year K. Y. 33 expired or B.C. 3069-68. The reason why the solar year was not K. Y. 34 expired is because in K. Y. 8 expired, B.C. 3094·93, the saṁvatsara 35 Plava was expunged.

222. To arrive at the exact beginning of the "1 Prabhava" which began in A.D. 16-17, between which year and the year K. Y. 33 expired or B.C. 3069-68 there were exactly 52 complete cycles of saṁvatsaras, element "I" must be first calculated. This is the difference in the beginning-time of the saṁvatsara No. 1 Prabhava at the beginning of successive 60-year cycles. The annual difference being (F=) 4·231719473 days, F × 60 is 253·903168380 days. Deduct this from the year-length "E" given above, and the remainder is the value of "I", *viz.* 111·355521898 days. 52 of these cycle-differences ("I" × 52) amount to 5790·487138696 days. To this must be added the time by which the 1 Prabhava began after Mēsha saṁkrānti in K. Y. 33 expired, or B.C. 3069-68. This was found to be 258·208446066 days. The total is 6048·695584762 days. Deduct from this a multiple of the solar year-length E, *viz.* (E × 16 =) 5844·139044448, and the remainder is 204·556540314 days.

223. No. 1 Prabhava therefore began in A.D. 16-17 or K. Y. 3117 expired 204·556540314 days after apparent Mēsha saṁkrānti. From this point the calculation for Table XXXI C is carried regularly forward cycle by cycle, the expunged, or kshaya, saṁvatsaras being duly noted, with the years in which the expunction took place.

224. It has been mentioned that in the earliest of the cycles which have been dealt with above the saṁvatsara 35 Plava was expunged. This occurred in the year K. Y. 8 expired, B.C. 3094-3. From 27 Vijaya to 35 Plava is 8 saṁvatsaras. The annual difference "F"

[1] See the list of elements of this Siddhānta on p. 63, *Indian Chronography*, and footnote above, p. 64.

multiplied by 8 is 33·853755784 days. Vijaya was found to have begun 36·828217870 days after apparent Mēsha saṁkrānti in its solar year. Deducting from this 33·853755784 days, *viz.*: the 8-years collective difference, the remainder is 2·974462086 days. 35 Plava, therefore, began at that length of time after apparent Mēsha saṁkrānti in K. Y. 8 expired or B.C. 3094·3; and since the length of a saṁvatsara is only 361 odd days, it is evident that Plava ended before the expiry of the $365\frac{1}{4}$ days of the solar year. It has been necessary to work out this point since, if there had been no expunction in the cycle in question, the year connected with 1 Prabhava of the following cycle would not have been, as it is, K. Y. 33 but K. Y. 34 expired.

[For the sake of conformity with the similar Tables for the other Siddhāntas (Tables XXVII to XXXI A, *Indian Chronography*) I have calculated the śōdhya as it has been determined by Dr. Schram for K. Y. 0, *viz.*: 2·1719725 days, leaving it to workers to make the very slight alteration necessary (if a very close case should be discovered) to get perfect accuracy for the century concerned. Dr. Schram's results will be found in *Indian Chronography*, p. 16. The śōdhya in K. Y. 0 was 2·171972 days, in K. Y. 3000 was 2·172707 days, in K. Y. 4000 was 2·172952 days and in K. Y. 5000 was 2·173197 days. Having found by my Tables the beginning-time of a saṁvatsara, if greater accuracy is necessary, deduct from the result after K. Y. 3000, fairly in proportion to the 2000 years' interval, an amount varying from 0·0007 to 0·0012, or from 1m. 2s. to 1m. 46s. This last is the greatest possible difference.]

Table XXXI D.

Table XXXI D is to be used, for *Second Ārya Siddhānta* computation just as Table XXVII B (*Indian Chronography*) is used for computation by the *Sūrya Siddhānta* without the bīja.

Table XXXI E. *Mean Mēsha saṁkrānti as basis.*

225. The method of work for finding the beginning of the saṁvatsara 1 Prabhava in the year A.D. 16-17, K. Y. 3117 expired, on the basis of reference to mean instead of to apparent Mēsha saṁkranti, could be explained in exactly the same way as has been already done in the latter case; but it is unnecessary to go into such full details a second time. It suffices to say for a beginning, that with reference to mean Mēsha saṁkrānti in the year K. Y. 0 expired or at the epoch of the Kaliyuga era it has been shewn that the saṁvatsara 26 Nandana ended, and 27 Vijaya began 34·656245370 days after that moment. We work from this point. 8 saṁvatsaras later 35 Plava began (F × 8) 33·853755784 days earlier than did 27 Vijaya. Deducting the latter from the former figure we find that in the solar year K. Y. 8 expired, B.C. 3069-8 35 Plava began 0·802489586 days after mean Mēsha saṁkrānti, and therefore ended before the end of the solar year. It was a kshaya saṁvatsara. Hence, as before so here, the 1 Prabhava of the next cycle began in K. Y. 33 and not in K. Y. 34 expired.

226. No. 27 Vijaya began in K. Y. 0 expired 34·656245370 days after mean Mēsha saṁkrānti.

"E"—("F" × 34) = 221·380228196 days. (§ *221 above.*)

Add these. Then 1 Prabhava in K. Y. 33, B.C. 3069-8, began 256·036473566 days after mean Mēsha saṁkrānti. Add this to "I" × 52 which = 5790·487138696. Result 6046·523612262 days. Deduct "E" × 16 or 5844·139044448 days and we arrive at 202·384567814 days, which is the number of days by which 1 Prabhava of the cycle began after mean Mēsha saṁkrānti in K. Y. 3117, A.D. 16-17.

This is tabulated as 202·3846 days, and so in succession.

Time-corrections.

227. Calculation by Tables XXXI C and D, or E and D will enable us to ascertain the moment of beginning and ending of any saṁvatsara by the *Second Ārya Siddhānta* with reference to any Mēsha saṁkrānti moment, true or mean; but as in the case of the *Original Sūrya Siddhānta*, *Brāhma Siddhānta* and *Siddhānta Śirōmani* we must, if we use the *Indian Calendar* Table I, for giving us the time of occurrence of Mēsha saṁkrānti each year (cols. 13 to 17 for the *First Ārya Siddhānta*) apply a correction in order to get at the exact time of Mēsha saṁkrānti by the *Second Ārya Siddhānta*, because the length of the year fixed by the *First Ārya* differed slightly from that fixed by the *Second Ārya Siddhānta*. The two started from the same point, *viz.*: the sunrise epoch of the Kaliyuga, or mean sunrise on Feb. 18 B.C. 3102, but according to the *Second Ārya* the year is 0·84s. longer than the *First Ārya* year (*Ind. Chronography, p. 158, col. 3*). Hence the following Table must be used:—

TABLE A A.

DIFFERENCE BETWEEN THE MOMENTS OF MEAN MĒSHA SAṀKRĀNTI AS CALCULATED BY (1) THE FIRST ĀRYA SIDDHĀNTA, (2) THE SECOND ĀRYA SIDDHĀNTA, THE TWO HAVING BEEN TOGETHER IN K. Y. 0, B.C. 3102.

[*Having found from Table I, cols. 13 to 17, etc. (by applying the fixed śōdhya to the apparent Mēsha saṁkrānti) the moment of mean Mēsha saṁkrānti by the First Ārya Siddhānta, add the time difference given in this Table for every expired year of the K. Y. in order to obtain the same by the Second Ārya Siddhānta.*]

Difference in years.	Time difference.	Difference in years.	Time difference.	Difference in years.	Time difference.	Difference in years.	Time difference.
1	2	1	2	1	2	1	2
	H. M. S.		H. M. S.		H. M. S.		H. M. S.
1	— — 0·84	10	— — 8·40	100	— 1 24	1000	— 14 0
2	— — 1·68	20	— — 16·80	200	— 2 48	2000	— 28 0
3	— — 2·52	30	— — 25·20	300	— 4 12	3000	— 42 0
4	— — 3·36	40	— — 33·60	400	— 5 36	4000	— 56 0
5	— — 4·20	50	— — 42·0	500	— 7 0	5000	1 10 0
6	— — 5·04	60	— — 50·40	600	— 8 24		
7	— — 5·88	70	— — 58·80	700	— 9 48		
8	— — 6·72	80	— 1 7·20	800	— 11 12		
9	— — 7·56	90	— 1 15·60	900	— 12 36		

N.B.—*To obtain exact time of apparent Mēsha saṁkrānti by the First Ārya Siddhānta add 30s. to the time given in Table I, col. 17 of the Indian Calendar in years A.D. whose number is odd; but not in those whose number is even. See Indian Chronography "Hints for workers," No. 20, p. 79.*

228. Again, to fix the exact moment of apparent Mēsha saṁkrānti by the *Second Ārya Siddhānta* we have to note that according to it the śōdhya, or time-difference between mean and apparent Mēsha saṁkrāntis varies slightly year by year, whereas the śōdhya by the *First Ārya Siddhānta* is a constant; so that we must, for absolute accuracy in *Second Ārya Siddhānta* time, take note of this varying difference.

Dr. Schram has fixed its value for us (*see Indian Chronography*, 139 D, p. 16) at diffe millenniums thus—

TABLE B B.

SECOND ĀRYA SIDDHĀNTA ŚŌDHYA.

K. Y. expired.	Christian year.	Exact value of śōdhya as fixed by Dr. Schram.			
		d.	h.	m.	s.
3000	B.C. 103-02	2	4	8	41·88
4000	A.D. 899-900	2	4	9	3·05
5000	A.D. 1899-1900	2	4	9	24·22

It will be seen that for all ordinary purposes it will suffice to use a constant 2d. 4h. 9n but for very close work take the śōdhya-value at K. Y. 3601, A.D. 500, as being 2d. 4h. 8 54·582s. and add for every succeeding 100 years 2·117s. and for 1000 years 21·168s.

RULE FOR WORK, AND EXAMPLE.

229. All work formerly necessary for the purpose of ascertaining which Jovian saṁvatsa began in the course of any given year according to any of the principal Siddhāntas, and wheth calculated by apparent or mean Mēsha saṁkrānti, is now obviated by the information given Table XLII below, which solves the question at a glance. It shews the saṁvatsara current every Mēsha saṁkrānti, and we therefore know that the next saṁvatsara of the cycle beg during the year. When there is an asterisk shown it means that this latter saṁvatsara bo began and ended during the solar year, so that the next again also began during that year ar was current at Mēsha saṁkrānti of next year.

230. But we sometimes desire to know the time of beginning and ending of a saṁvatsa in order to ascertain whether it was current at the time of the event or action chronicled in a inscription.

231. This time is precisely the same whether we calculate from mean or from appare Mēsha saṁkrānti, and as the time of the latter is already given in, or can be gathered from, col 13 to 17 or 17a of the *Indian Calendar*, it is easiest to use that information as basis of worl Find this required time, therefore, according to the *Sūrya Siddhānta* (with or without the bija the *First Ārya* or *Āryabhaṭīya*, the *Original Sūrya*, and *Brāhma Siddhāntas*, and the *Siddhānt Śirōmaṇi* in the manner described in §§ 146, 147, 153, 158, 162 or 167 A and examples 48 to 59 of *Indian Chronography*.

232. The work according to the *Second Ārya Siddhānta* is precisely similar, but we have t use the Tables A A and B B in the text above instead of any of the other Tables in the text o *Indian Chronography*. I proceed with an example.

233. We want to know what saṁvatsara began in K. Y. 4380 expired, A.D. 1279-8 according to the *Second Ārya Siddhānta*. The answer is given by Table XLII below. 18 Tāraṇa was current both at apparent and mean Mēsha saṁkrantis, and therefore in either case gave its name to the solar year; 19 Pārthiva began in the course of the year.

When did Pārthiva begin? and when did it end?

For rough work the following will always suffice, whether we have been calculating by mean or apparent Mēsha saṁkrānti, the time being the same by both. We will work by

apparent Mēsha saṁkrānti. Table XXXI C below shews that in the cycle concerned 1 Prabhava began 351 days after Mēsha saṁkrānti, and Table XXXI D shews that in its year 19 Pārthiva began 76 days earlier than did 1 Prabhava; so 19 Pārthiva began (351—76) 275 days after apparent Mēsha saṁkrānti in the given year. We find the time of apparent Mēsha saṁkrānti in that year from the *Indian Calendar* Table I, *i.e.* according to the *First Ārya Siddhānta*, on March 25 on day 84 (*Table IX*) at about 21 hours after mean sunrise. Call this day 85.[1] Table A A shews the time-difference between the two Siddhāntas, for the 4380 years since K. Y. 0, as being about one hour. This may be ignored. 19 Pārthiva began 275 days later. 275 + 85 = 360, *i.e.* (Table IX, *Ind. Cal.*) 19 Pārthiva began on December 26 A.D. 1279. This suffices for a rough solution of the problem.

For close work we must calculate more carefully. I give here the closest possible according to our available Tables, following the course prescribed above. For the beginning of 19 Pārthiva (*Tables XXXI C and D*) we have 351·4704—76·1710 = 275·2994 = (*Table XXXVI*) 275d. 7h. 11m. 8·16s. after apparent Mēsha saṁkrānti.

Apparent Mēsha saṁkrānti by the *First Ārya Siddhānta* (Table I, *Indian Calendar*, and *Indian Chronography*, "Hint" 20, p. 79) is 84d. 20h. 57m. 30s.

The difference in the śōdhya interval between mean and apparent Mēsha saṁkrānti has to be taken into account. The *First Ārya Siddhānta* fixes this interval as always 2d. 3h. 32m. 30s. But according to the *Second Ārya* it varies slightly. (*See above, Table B B, § 228, and accompanying remarks*). The given K. Y. year is 4380. In K. Y. 4000 it was 2d. 4h. 9m. 3·05s. Add for (say) 400 years 8·47s., at the rate of 2·117s. per 100 years and we have the śōdhya in the given year by the *Second Ārya Siddhānta* as 2d. 4h. 9m. 11·52s.

The time-difference between the two authorities (*Table A A above, § 227*) must also be ascertained. This is, for 4000 years, 56m.; for 300 years, 4m. 12s.; for 80 years, 1m. 7·20s.; total 1h. 1m. 19·20s.

Now we make our calculation.

	d.	h.	m.	s.
First Ārya Siddhānta apparent Mēsha saṁkrānti ...	84	20	57	30
First Ārya Siddhānta śōdhya	2	3	32	30
First Ārya mean Mēsha saṁkrānti	87	0	30	0
Time-difference between *First* and *Second Ārya Siddhānta* in K. Y. 4380		1	1	19·20
Second Ārya Siddhānta mean Mēsha saṁkrānti ...	87	1	31	19·20
Second Ārya Siddhānta śōdhya	—2	4	9	11·52
Apparent Mēsha saṁkrānti by *Second Ārya Siddhānta* ...	84	21	22	7·68
19 Pārthiva began after this	275	7	11	8·16
Time of beginning of 19 Pārthiva by the *Second Ārya Siddhānta*	360	4	33	15·84

360d. = (*Table IX, Indian Calendar*) December 26.

We have found therefore that 19 Pārthiva according to the *Second Ārya Siddhānta*, whether based on apparent or mean Mēsha saṁkrānti (§ *231 above*) began at 4h. 33m. 15·84s. after mean sunrise on December 26, A.D. 1279.

[1] To suit, that is, the European name of the day.

TABLE XXVII B.

The Sixty-saṁvatsara Cycle of Jupiter.

Mean-sign system by the Sūrya Siddhānta without the bīja calculated witl mean Mēsha saṁkrānti.

(For all India up to A.D. 906, and for the northern portion alone after and inc date.)

Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha-saṁkrānti.	Kshaya (expunged) saṁvatsaras.
1	2	3	4
	B.C.		
(0)	(3102-01)	...	27 Vijaya.
33	3069-8	221·3696	
	A.D.		
3117	16-17	166·7342	
(3156)	(55-56)	...	40 Prabhava.
3176	75-76	278·0708	
3236	135-36	24·1487	
(3241)	(140-41)	...	6 Aṅgiras.
3295	194-95	135·4853	
(3327)	(226-27)	...	33 Vikārin.
3354	253-54	246·8219	
(3412)	(311-12)	...	59 Krōdhana.
3413	312-13	358·1586	
3473	372-73	104·2364	
(3497)	(396-97)	...	25 Khara.
3532	431-32	215·5731	
(3582)	(481-82)	...	51 Piṅgala.
3591	490-91	326·9097	
3651	550-51	72·9876	
(3668)	(567-68)	...	18 Tāraṇa.
3710	609-10	184·3242	
(3753)	(652-53)	...	44 Sādhāraṇa.
3769	668-69	295·6608	
3829	728-29	41·7387	
(3838)	(737-38)	...	10 Dhātṛi.
3888	787-88	153·0753	
(3924)	(823-24)	...	37 Śōbhana.
3947	846-47	264·4120	
4007[1]	906-07[1]	10·4898	

Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha-saṁkrānti.	
1	2	3	
	A.D.		
(4009)	(908-09)	...	
4066	965-66	121·8264	
(4094)	(993-94)	...	2
4125	1024-25	233·1631	
(4180)	(1079-80)	...	5
4184	1083-84	344·4997	
4244	1143-44	90·5776	
(4265)	(1164-65)	...	2
4303	1202-03	201·9142	
(4350)	(1249-50)	...	4
4362	1261-62	313·2509	
4422	1321-22	59·3287	
(4436)	(1335-36)	...	1
4481	1380-81	170·6654	
(4521)	(1420-21)	...	4
4540	1439-40	282·0020	
(After this date Tables XXV and XXVIII A in the Indian (are ordinarily to be used.)			
4600[2]	1499-1500[2]	28·0799	
(4606)	(1505-06)	...	
4659	1558-59	139·4165	
(4691)	(1590-91)	...	3
4718	1617-18	250·7531	
(4777)	(1676-77)	...	6(
4777	1676-77	362·0897	

[1] In Southern India the expunction of saṁvatsaras was neglected from, and including, the in A.D. 906.

[2] About A.D. 1500 the bīja (correction) was generally introduced, and the beginning moment were recalculated from the epoch of the Kaliyuga. For years subsequent to A.D. 1500 Tables X and XXVIII A (*Indian Chronography*) should as a rule be used. But since the bīja was not intr India at the same time calculations for three more cycles have been here given according to the S without the bīja.

TABLE XXVIII B.

THE SIXTY-SAṀVATSARA CYCLE OF JUPITER.

Mean-sign system by the SŪRYA SIDDHĀNTA WITH THE BĪJA calculated with reference to mean Mēsha saṁkrānti.

Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha saṁkrānti.	Kshaya (expunged) saṁvatsaras.	Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha saṁkrānti.	Kshaya (expunged) saṁvatsaras.
1	2	3	4	1	2	3	4
	A.D.				A.D.		
4540	1439-40	318·4326		(*4871*)	(*1770-71*)	...	35 Plava.
4600	1499-1500	64·9862		4896	1795-96	258·7896	
(*4615*)	(*1514-15*)	...	16 Chitrabhā-	4956	1855-56	5·3433	
4659	1558-59	176·7987	nu.	(*4957*)	(*1856-57*)	...	2 Vibhava.
(*4700*)	(*1599-1600*)	...	42 Kīlaka.	5015	1914-15	117·1557	
4718	1617-18	288·6111		(*5042*)	(*1941-42*)	...	28 Jaya.
4778	1677-78	35·1648		5074	1973-74	228·9682	
(*4786*)	(*1685-86*)	...	9 Yuvan.	(*5128*)	(*2027-28*)	...	55 Durmati.
4837	1736-37	146·9772		5133	2032-33	340·7806	

TABLE XXIX B.

The Sixty-saṁvatsara Cycle of Jupiter.

Mean-sign system by the First Ārya Siddhānta or Āryabhaṭīya

Calculated with reference to mean Mēsha saṁkrānti.

Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha saṁkrānti.	Kshaya (expunged) saṁvatsara.
1	2	3	4
	B.C.		
(0)	(3102-01)	...	27 Vijaya.
33	3069-68	221·2347	
	A.D.		
3117	16-17	154·2289	
(3153)	(52-53)	...	37 Śōbhana.
3176	75-76	265·3276	
3236	135-36	11·1676	
(3238)	(137-38)	...	3 Śukla.
3295	194-95	122·2663	
(3323)	(222-23)	...	29 Manmatha.
3354	253-54	233·3651	
(3409)	(308-09)	...	56 Dundubhi.
3413	312-13	344·4638	
3473	372-73	90·3038	
(3494)	(393-94)	...	22 Sarvadhārin.
3532	431-32	201·4025	
(3579)	(478-79)	...	48 Ānanda.
3591	490-91	312·5012	
3651	550-51	58·3413	
(3664)	(563-64)	...	14 Vikrama.
3710	609-10	169·4400	
(3750)	(649-50)	...	41 Plavaṅga.
3769	668-69	280·5387	
3829	728-29	26·3787	
(3835)	(734-35)	...	7 Śrīmukha.
3888	787-88	137·4774	
(3920)	(819-20)	...	33 Vikārin.
3947	846-47	248·5762	
(4005)	(904-05)	...	59 Krōdhana.
4006	905-06	359·6749	

Year of the (Kaliyuga) (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha saṁkrānti.
1	2	3
	A.D.	
4066	965-66	105·5149
(4090)	(989-90)	...
4125	1024-25	216·6136
(4176)	(1075-76)	...
4184	1083-84	327·7123
4244	1143-44	73·5524
(4261)	(1160-61)	...
4303	1202-03	184·6511
(4346)	(1245-46)	...
4362	1261-62	295·7498
4422	1321-22	41·5898
(4431)	(1330-31)	...
4481	1380-81	152·6885
(4517)	(1416-17)	...
4540	1439-40	263·7872
4600	1499-1500	9·6273
(4602)	(1501-02)	...
4659	1558-59	120·7260
(4687)	(1586-87)	...
4718	1617-18	231·8247
(4772)	(1671-72)	...
4777	1676-77	342·9234
4837	1736-37	88·7634
(4857)	(1756-57)	...
4896	1795-96	199·8622
(4942)	(1841-42)	...
4955	1854-55	310·9609
5015	1914-15	56·8009
5028	(1927-28)	...
5074	1973-74	167·8996
(5113)	(2012-13)	...
5133	2032-33	278·9983

TABLE XXXI B.

The Sixty-saṁvatsara Cycle of Jupiter.

Mean-sign system by the Brāhma Siddhānta and Siddhānta Śirōmaṇi.

Calculated with reference to mean Mēsha saṁkrānti.

Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha saṁkrānti.	Kshaya (expunged) saṁvatsara.	Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha saṁkrānti.	Kshaya (expunged) saṁvatsara.
1	2	3	4	1	2	3	4
	B.C.				A.D.		
(*1*)	(*3101-00*)	...	28 Jaya.	4066	965-66	102·0022	
33	3069-68	227·6502		(*4090*)	(*989-90*)	...	25 Khara.
				4125	1024-25	212·9548	
				(*4175*)	(*1074-75*)	...	51 Piṅgala.
	A.D.			4184	1083-84	323·9074	
3117	16-17	153·0522		4244	1143-44	69·6016	
(*3153*)	(*52-53*)	...	37 Śōbhana.	(*4260*)	(*1159-60*)	...	17 Subhānu.
3176	75-76	264·0048		4303	1202-03	180·5543	
3236	135-36	9·6990		(*4345*)	(*1244-45*)	...	43 Saumya.
(*3238*)	(*137-38*)	...	3 Sukla.	4362	1261-62	291·5069	
3255	194-95	120·6517		4422	1321-22	37·2011	
(*3323*)	(*222-23*)	...	29 Manmatha.	(*4430*)	(*1329-30*)	...	9 Yuvan.
3354	253-54	231·6043		4481	1380-81	148·1537	
(*3408*)	(*307-08*)	...	55 Durmati.	(*4515*)	(*1414-15*)	...	35 Plava.
3413	312-13	342·5569		4540	1439-40	259·1064	
3473	372-73	88·2511		4600	1499-1500	4·8006	
(*3493*)	(*392-93*)	...	21 Sarvajit.	(*4601*)	(*1500-01*)	...	2 Vibhava.
3532	431-32	199·2038		4659	1558-59	115·7532	
(*3578*)	(*477-78*)	...	47 Pramādin.	(*4686*)	(*1585-86*)	...	28 Jaya.
3591	490-91	310·1564		4718	1617-18	226·7058	
3651	550-51	55·8506		(*4771*)	(*1670-71*)	...	54 Raudra.
(*3664*)	(*563-64*)	...	14 Vikrama.	4777	1676-77	337·6585	
3710	609-10	166·8032		4837	1736-37	83·3527	
(*3749*)	(*648-49*)	...	40 Parābhava.	(*4856*)	(*1755-56*)	...	20 Vyaya.
3769	668-69	277·7559		4896	1795-96	194·3053	
3829	728-29	23·4501		(*4941*)	(*1840-41*)	...	46 Paridhāvin.
(*3834*)	(*733-34*)	...	6 Aṅgiras.	4955	1854-55	305·2579	
3888	787-88	134·4027		5015	1914-15	50·9521	
(*3919*)	(*818-19*)	...	32 Vilamba.	(*5027*)	(*1926-27*)	...	13 Pramāthin.
3947	846-47	245·3553		5074	1973-74	161·9048	
(*4004*)	(*903-04*)	...	58 Raktāksha.	(*5112*)	(*2011-12*)	...	39 Viśvāvasu.
4006	905-06	356·3080		5133	2032-33	272·8574	

TABLE XXXI C.

THE SIXTY-SAṀVATSARA CYCLE OF JUPITER.

Mean-sign system by the SECOND ĀRYA SIDDHĀNTA.

Calculated with reference to apparent Mēsha saṁkrānti.

Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after apparent Mēsha saṁkrānti.	Kshaya (expunged) saṁvatsara.
1	2	3	4
	B.C.		
(0)	*(3102-1)*		
(8)	*(3094-3)*	...	35 Plava.
33	(3069-8)	258·208446	
	A.D.		
3117	16-17	204·5565	
(3065)	*(64-65)*	...	49 Rākshasa.
3176	75-76	315·9121	
3236	135-36	62·0089	
(3250)	*(149-50)*	...	15 Vṛisha.
3295	194-95	173·3644	
(3335)	*(234-35)*	...	41 Plavaṅga.
3354	253 54	284·7199	
3414	313-14	30·8168	
(3421)	*(320-21)*	...	8 Bhāva.
3473	372-73	142·1723	
(3506)	*(405-06)*	...	34 Śārvarin.
3532	431-32	253·5278	
(3591)	*(490-91)*	...	60 Kshaya.
3591	490-91	364·8833	
3651	550-51	110·9802	
(3676)	*(575-76)*	...	26 Nandana.
3710	609-10	222·3357	
(3762)	*(661-62)*	...	53 Siddhārthin.
3769	668-69	333·6912	
3829	728-29	79·7880	
(3847)	*(746-47)*	...	19 Pārthiva.
3888	787-88	191·1436	
(3933)	*(832-33)*	...	46 Paridhāvin.
3947	846-47	302·4991	

Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after apparent Mēsha saṁkrānti.	Kshaya (expunge saṁvatsa:
1	2	3	4
	A.D.		
4007	906-07	48·5959	
(4018)	*(917-18)*	...	12 Bahudhāny
4066	965-66	159·9514	
(4103)	*(1002-03)*	...	38 Krōdh
4125	1024-25	271·3070	
4185	1084-85	17·4038	
(4189)	*(1088-89)*	...	5 Prajāpa
4244	1143-44	128·7593	
(4274)	*(1173-74)*	...	31 Hēmalamba
4303	1202-03	240·1148	
(4359)	*(1258-59)*	...	57 Rudhirōgārin.
4362	1261-62	351·4704	
4422	1321-22	97·5672	
(4445)	*(1344-45)*	...	24 Vikṛit
4481	1380-81	208·9227	
(4530)	*(1429-30)*	...	50 Anala.
4540	1439-40	320·2782	
4600	1499-1500	66·3751	
(4615)	*(1514-15)*	...	16 Chitrabhānu.
4659	1558-59	177·7306	
(4700)	*(1599-1600)*	...	42 Kilaka
4718	1617-18	289·0861	
4778	1677-78	35·1829	
(4786)	*(1685-86)*	...	9 Yuvan.
4837	1736-37	146·5385	
(4871)	*(1770-71)*	...	35 Plava.
4896	1795-96	257·8940	
4956	1855-56	3·9908	
(4956)	*(1855-56)*	...	1 Prabhav
5015	1914-15	115·3463	
(5042)	*(1941-42)*	...	28 Jaya.
5074	1973-74	226·7019	
(5127)	*(2026-27)*	...	54 Raudra
5133	2032-33	338·0574	

N.B.—This table is based on Dr. Schram's valuation of the śōdhya in K. Y. 0, a mean being between his two results (see *Indian Chronography*, p. 16) obtained by different modes of calculation, *viz.*, 2·1 days and 2·171972 days. It is taken here as 2·1719725 days. The greatest difference between the śōdhy K. Y. 0 and that in K. Y. 5000 amounts to no more than 1m. 46½s., or 0·001225 day.

TABLE XXXI D.

The Sixty-saṁvatsara Cycle of Jupiter.

Mean-sign system by the Second Ārya Siddhānta.

The number of days and decimals less than the day given in Table XXXI C by which each saṁvatsara began after apparent Mēsha saṁkrānti in its solar year.

No.	Saṁvatsara.	Number of days.	No.	Saṁvatsara.	Number of days.
1	2	3	1	2	3
1	Prabhava	0·000	32	Vilamba	131·1833
2	Vibhava	4·2317	33	Vikārin	135·4150
3	Śukla	8·4634	34	Śārvarin	139·6467
4	Pramōda	12·6952	35	Plava	143·8785
5	Prajāpati	16·9269	36	Śubhakṛit	148·1102
6	Aṅgiras	21·1586	37	Śōbhana	152·3419
7	Śrīmukha	25·3903	38	Krōdhin	156·5736
8	Bhāva	29·6220	39	Viśvāvasu	160·8053
9	Yuvan	33·8538	40	Parābhava	165·0371
10	Dhātṛi	38·0855	41	Plavaṅga	169·2688
11	Īśvara	42·3172	42	Kīlaka	173·5005
12	Bahudhānya	46·5489	43	Saumya	177·7322
13	Pramāthin	50·7806	44	Sādhāraṇa	181·9639
14	Vikrama	55·0124	45	Virōdhakṛit	186·1957
15	Vṛisha	59·2441	46	Paridhāvin	190·4274
16	Chitrabhānu	63·4758	47	Pramādin	194·6591
17	Subhānu	67·7075	48	Ānanda	198·8908
18	Tāraṇa	71·9392	49	Rākshasa	203·1225
19	Pārthiva	76·1710	50	Anala	207·3543
20	Vyaya	80·4027	51	Piṅgala	211·5860
21	Sarvajit	84·6344	52	Kālayukta	215·8177
22	Sarvadhārin	88·8661	53	Siddhārthin	220·0494
23	Virōdhin	93·0978	54	Raudra	224·2811
24	Vikṛita	97·3295	55	Durmati	228·5129
25	Khara	101·5613	56	Dundubhi	232·7446
26	Nandana	105·7930	57	Rudhirōdgārin ...	236·9763
27	Vijaya	110·0247	58	Raktāksha	241·2080
28	Jaya	114·2564	59	Krōdhana	245·4397
29	Manmatha	118·4881	60	Kshaya	249·6714
30	Durmukha	122·7199	1	Prabhava (*of the following cycle*).	253·9032
31	Hēmalamba	126·9516			

TABLE XXXI E.

THE SIXTY-SAṀVATSARA CYCLE OF JUPITER.

Mean-sign system by the SECOND ĀRYA SIDDHĀNTA.

Calculated with reference to mean Mēsha saṁkrānti.

Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha saṁkrānti.	Kshaya (expunged) saṁvatsara.
1	2	3	4
	B.C.		
(0)	*(3102-1)*		
(8)	*(3094-3)*	...	35 Plava.
33	3069-68	256·3802	
	A.D.		
3117	16-17	202·3846	
(3064)	*(63-64)*	...	48 Ānanda.
3176	75-76	313·7401	
3236	135-36	59·8369	
(3250)	*(149-50)*	...	15 Vṛisha.
3295	194-95	171·1924	
(3335)	*(234-35)*	...	41 Plavaṅga.
3354	253-54	282·5480	
3414	313-14	28·6448	
(3420)	*(319-20)*	...	7 Śrīmukha.
3473	372-73	140·0003	
(3506)	*(405-06)*	...	34 Śārvarin.
3532	431-32	251·3558	
(3591)	*(490-91)*	...	60 Kshaya.
3591	490-91	362·7114	
3651	550-51	108·8082	
(3676)	*(575-76)*	...	26 Nandana.
3710	609-10	220·1637	
(3762)	*(661-62)*	...	53 Siddhārthin.
3769	668-69	331·5192	
3829	728-29	77·6161	
(3847)	*(746-47)*	...	19 Pārthiva.
3888	787-88	188·9716	
(3932)	*(831-32)*	...	45 Virōdhakṛit.
3947	846-47	300·3271	
4007	906-07	46·4239	
(4017)	*(916-17)*	...	11 Īśvara.
4066	965-66	157·7795	

Year of the Kaliyuga (expired).	Christian year.	Number of days by which 1 Prabhava began after mean Mēsha saṁkrānti.	Kshaya (expunged) saṁvatsara.
1	2	3	4
	A.D.		
(4103)	*(1002-03)*	...	38 Krōdhin.
4125	1024-25	269·1350	
4185	1084-85	15·2318	
(4188)	*(1087-88)*	...	4 Pramōda.
4244	1143-44	126·5873	
(4273)	*(1172-73)*	...	30 Durmukha.
4303	1202-03	237·9429	
(4359)	*(1258-59)*	...	57 Rudhirōdgārin.
4362	1261-62	349·2984	
4422	1321-22	95·3952	
(4444)	*(1343-44)*	...	23 Virōdhin.
4481	1380-81	206·7507	
(4529)	*(1428-29)*	...	49 Rākshasa.
4540	1439-40	318·1063	
4600	1499-1500	64·2031	
(4615)	*(1514-15)*	...	16 Chitrabhānu.
4659	1558-59	175·5586	
(4700)	*(1599-1600)*	...	42 Kīlaka.
4718	1617-18	286·9141	
4778	1677-78	33·0110	
(4785)	*(1684-85)*	...	8 Bhāva.
4837	1736-37	144·3665	
(4871)	*(1770-71)*	...	35 Plava.
4896	1795-96	255·7220	
4956	1855-56	1·8188	
(4956)	*(1855-56)*	...	1 Prabhava.
5015	1914-15	113·1744	

To determine the beginning and ending times of a saṁvatsara use this Table with Table XXXI D.
For śōdhya see foot of Table XXXI C.

TABLE XLII.

The Jovian name of each Hindu Calendar year according to the different Siddhantas and systems of calculation.

TABLE XLII.

THE JOVIAN NAME OF EACH HINDU CALENDAR YEAR ACCORDING TO THE DIFFERENT SIDDHĀNTAS AND SYSTEMS OF CALCULATION.

An asterisk shews when an expunction of a saṁvatsara occurs, and when, therefore, the following saṁvatsara does not give its name to the next solar year. "S."=Siddhānta; "M. S."=Mēsha saṁkrānti; numbers in columns 3 to 13 refer to the List of Names of the Jovian saṁvatsaras on the right.

Expired year of Kaliyuga.	Year A.D.	NUMBER OF THE SAṀVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAṀKRĀNTI.										
		SŪRYA S. NO BĪJA.		SŪRYA S. WITH BĪJA.		FIRST ĀRYA S.		ORIG. SŪRYA S.	BRĀHMA S. AND S. ŚIRŌ.		SECOND ĀRYA S.	
		Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.
1	2	3	4	5	6	7	8	9	10	11	12	13
3591	490-91	60	60	...	...	60	60	60	60	60	59*	59*
3592	491-92	1	1	...	...	1	1	1	1	1	1	1
3593	492-93	2	2	...	...	2	2	2	2	2	2	2
3594	493-94	3	3	...	...	3	3	3	3	3	3	3
3595	494-95	4	4	...	...	4	4	4	4	4	4	4
3596	495-96	5	5	...	...	5	5	5	5	5	5	5
3597	496-97	6	6	...	...	6	6	6	6	6	6	6
3598	497-98	7	7	...	...	7	7	7	7	7	7	7
3599	498-99	8	8	...	...	8	8	8	8	8	8	8
3600	499-500	9	9	...	...	9	9	9	9	9	9	9
3601	500-01	10	10	...	...	10	10	10	10	10	10	10
3602	501-02	11	11	...	...	11	11	11	11	11	11	11
3603	502-03	12	12	...	...	12	12	12	12	12	12	12
3604	503-04	13	13	...	...	13	13	13	13	13	13	13
3605	504-05	14	14	...	...	14	14	14	14	14	14	14

Expired year of Kaliyuga.	Year A.D.	NUMBER OF THE SAṀVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAṀKRĀNTI.										
		SŪRYA S. NO BĪJA.		SŪRYA S. WITH BĪJA.		FIRST ĀRYA S.		ORIG. SŪRYA S.	BRĀHMA S. AND S. ŚIRŌ.		SECOND ĀRYA S.	
		Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.
1	2	3	4	5	6	7	8	9	10	11	12	13
3606	505-06	15	15	...	...	15	15	15	15	15	15	15
3607	506-07	16	16	...	...	16	16	16	16	16	16	16
3608	507-08	17	17	...	...	17	17	17	17	17	17	17
3609	508-09	18	18	...	...	18	18	18	18	18	18	18
3610	509-10	19	19	...	...	19	19	19	19	19	19	19
3611	510-11	20	20	...	...	20	20	20	20	20	20	20
3612	511-12	21	21	...	...	21	21	21	21	21	21	21
3613	512-13	22	22	...	...	22	22	22	22	22	22	22
3614	513-14	23	23	...	...	23	23	23	23	23	23	23
3615	514-15	24	24	...	...	24	24	24	24	24	24	24
3616	515-16	25	25	...	...	25	25	25	25	25	25	25
3617	516-17	26	26	...	...	26	26	26	26	26	26	26
3618	517-18	27	27	...	...	27	27	27	27	27	27	27
3619	518-19	28	28	...	...	28	28	28	28	28	28	28
3620	519-20	29	29	...	...	29	29	29	29	29	29	29

Names of the Sixty saṁvatsaras of the cycle of Jupiter.

1. Prabhava.
2. Vibhava.
3. Śukla.
4. Pramōda.
5. Prajāpati.
6. Aṅgiras.
7. Śrīmukha.
8. Bhāva.
9. Yuvan.
10. Dhātṛi.
11. Īśvara.
12. Bahudhānya.
13. Pramāthin.
14. Vikrama.
15. Vṛisha.
16. Chitrabhānu.
17. Subhānu.
18. Tāraṇa.
19. Pārthiva.
20. Vyaya.

1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
3621	520-21	30	30	...	...	30	30	30	30	30	30	30	3661	560-61	10	10	...	...	10	10	10	10	10	10	10	21. Sarvajit.
3622	521-22	31	31	...	...	31	31	31	31	31	31	31	3662	561-62	11	11	...	...	11	11	11	11	11	11	11	22. Sarvadhārin.
3623	522-23	32	32	...	...	32	32	32	32	32	32	32	3663	562-63	12	12	...	...	12	12	12	12	12	12	12	23. Virōdhin.
3624	523-24	33	33	...	...	33	33	33	33	33	33	33	3664	563-64	13	13	...	...	13	13*	13	13*	13*	13	13	24. Vikṛita.
3625	524-25	34	34	...	...	34	34	34	34	34	34	34	3665	564-65	14	14	...	...	14*	15	14	15	15	14	14	25. Khara.
3626	525-26	35	35	...	...	35	35	35	35	35	35	35	3666	565-66	15	15	...	...	16	16	15	16	16	15	15	26. Nandana.
3627	526-27	36	36	...	...	36	36	36	36	36	36	36	3667	566-67	16	16	...	...	17	17	16	17	17	16	16	27. Vijaya.
3628	527-28	37	37	...	...	37	37	37	37	37	37	37	3668	567-68	17*	17*	...	...	18	18	17*	18	18	17	17	28. Jaya.
3629	528-29	38	38	...	...	38	38	38	38	38	38	38	3669	568-69	19	19	...	...	19	19	19	19	19	18	18	29. Manmatha.
3630	529-30	39	39	...	...	39	39	39	39	39	39	39	3670	569-70	20	20	...	...	20	20	20	20	20	19	19	30. Durmukha.
3631	530-31	40	40	...	...	40	40	40	40	40	40	40	3671	570-71	21	21	...	...	21	21	21	21	21	20	20	31. Hēmalamba.
3632	531-32	41	41	...	...	41	41	41	41	41	41	41	3672	571-72	22	22	...	...	22	22	22	22	22	21	21	32. Vilamba.
3633	532-33	42	42	...	...	42	42	42	42	42	42	42	3673	572-73	23	23	...	...	23	23	23	23	23	22	22	33. Vikārin.
3634	533-34	43	43	...	...	43	43	43	43	43	43	43	3674	573-74	24	24	...	...	24	24	24	24	24	23	23	34. Śārvarin.
3635	534-35	44	44	...	...	44	44	44	44	44	44	44	3675	574-75	25	25	...	...	25	25	25	25	25	24	24	35. Plava.
3636	535-36	45	45	...	...	45	45	45	45	45	45	45	3676	575-76	26	26	...	...	26	26	26	26	26	25*	25*	36. Śubhakṛit.
3637	536-37	46	46	...	...	46	46	46	46	46	46	46	3677	576-77	27	27	...	...	27	27	27	27	27	27	27	37. Sōbhana.
3638	537-38	47	47	...	...	47	47	47	47	47	47	47	3678	577-78	28	28	...	...	28	28	28	28	28	28	28	38. Krōdhin.
3639	538-39	48	48	...	...	48	48	48	48	48	48	48	3679	578-79	29	29	...	...	29	29	29	29	29	29	29	39. Viśvāvasu.
3640	539-40	49	49	...	...	49	49	49	49	49	49	49	3680	579-80	30	30	...	...	30	30	30	30	30	30	30	40. Parābhava.
3641	540-41	50	50	...	...	50	50	50	50	50	50	50	3681	580-81	31	31	...	...	31	31	31	31	31	31	31	41. Plavaṅga.
3642	541-42	51	51	...	...	51	51	51	51	51	51	51	3682	581-82	32	32	...	...	32	32	32	32	32	32	32	42. Kīlaka.
3643	542-43	52	52	...	...	52	52	52	52	52	52	52	3683	582-83	33	33	...	...	33	33	33	33	33	33	33	43. Saumya.
3644	543-44	53	53	...	...	53	53	53	53	53	53	53	3684	583-84	34	34	...	...	34	34	34	34	34	34	34	44. Sādhāraṇa.
3645	544-45	54	54	...	...	54	54	54	54	54	54	54	3685	584-85	35	35	...	...	35	35	35	35	35	35	35	45. Virōdhakṛit.
3646	545-46	55	55	...	...	55	55	55	55	55	55	55	3686	585-86	36	36	...	...	36	36	36	36	36	36	36	46. Paridhāvin.
3647	546-47	56	56	...	...	56	56	56	56	56	56	56	3687	586-87	37	37	...	...	37	37	37	37	37	37	37	47. Pramādin.
3648	547-48	57	57	...	...	57	57	57	57	57	57	57	3688	587-88	38	38	...	...	38	38	38	38	38	38	38	48. Ānanda.
3649	548-49	58	58	...	...	58	58	58	58	58	58	58	3689	588-89	39	39	...	...	39	39	39	39	39	39	39	49. Rākshasa.
3650	549-50	59	59	...	...	59	59	59	59	59	59	59	3690	589-90	40	40	...	...	40	40	40	40	40	40	40	50. Anala.
3651	550-51	60	60	...	...	60	60	60	60	60	60	60	3691	590-91	41	41	...	...	41	41	41	41	41	41	41	51. Piṅgala.
3652	551-52	1	1	...	...	1	1	1	1	1	1	1	3692	591-92	42	42	...	...	42	42	42	42	42	42	42	52. Kālayukta.
3653	552-53	2	2	...	...	2	2	2	2	2	2	2	3693	592-93	43	43	...	...	43	43	43	43	43	43	43	53. Siddhārthin.
3654	553-54	3	3	...	...	3	3	3	3	3	3	3	3694	593-94	44	44	...	...	44	44	44	44	44	44	44	54. Raudra.
3655	554-55	4	4	...	...	4	4	4	4	4	4	4	3695	594-95	45	45	...	...	45	45	45	45	45	45	45	55. Durmati.
3656	555-56	5	5	...	...	5	5	5	5	5	5	5	3696	595-96	46	46	...	...	46	46	46	46	46	46	46	56. Dundubhi.
3657	556-57	6	6	...	...	6	6	6	6	6	6	6	3697	596-97	47	47	...	...	47	47	47	47	47	47	47	57. Rudhirōdgārin.
3658	557-58	7	7	...	...	7	7	7	7	7	7	7	3698	597-98	48	48	...	...	48	48	48	48	48	48	48	58. Raktāksha.
3659	558-59	8	8	...	...	8	8	8	8	8	8	8	3699	598-99	49	49	...	...	49	49	49	49	49	49	49	59. Krōdhana.
3660	559-60	9	9	...	...	9	9	9	9	9	9	9	3700	599-600	50	50	...	...	50	50	50	50	50	50	50	60. Kshaya.

TABLE XLII—*contd.*

Expired year of Kaliyuga.	Year A.D.	NUMBER OF THE SAṀVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAṀKRĀNTI.											Expired year of Kaliyuga.	Year A.D.	NUMBER OF THE SAṀVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAṀKRĀNTI.											Names of the Sixty saṁvatsaras of the cycle of Jupiter.
		SŪRYA S. NO BĪJA.		SŪRYA S. WITH BĪJA.		FIRST ĀRYA S.		ORIG. SŪRYA S.	BRĀHMA S. AND S. ŚIRŌ.		SECOND ĀRYA S.				SŪRYA S. NO BĪJA.		SŪRYA S. WITH BĪJA.		FIRST ĀRYA S.		ORIG. SŪRYA S.	BRĀHMA S. AND S. ŚIRŌ.		SECOND ĀRYA S.		
		Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.			Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	
1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
3701	600-01	51	51	...	...	51	51	51	51	51	51	51	3721	620-21	11	11	...	...	11	11	11	11	11	11	11	1. Prabhava.
3702	601-02	52	52	...	...	52	52	52	52	52	52	52	3722	621-22	12	12	...	...	12	12	12	12	12	12	12	2. Vibhava.
3703	602-03	53	53	...	...	53	53	53	53	53	53	53	3723	622-23	13	13	...	...	13	13	13	13	13	13	13	3. Śukla.
3704	603-04	54	54	...	...	54	54	54	54	54	54	54	3724	623-24	14	14	...	...	14	14	14	14	14	14	14	4. Pramōda.
3705	604-05	55	55	...	...	55	55	55	55	55	55	55	3725	624-25	15	15	...	...	15	15	15	15	15	15	15	5. Prajāpati.
3706	605-06	56	56	...	...	56	56	56	56	56	56	56	3726	625-26	16	16	...	...	16	16	16	16	16	16	16	6. Aṅgiras.
3707	606-07	57	57	...	...	57	57	57	57	57	57	57	3727	626-27	17	17	...	...	17	17	17	17	17	17	17	7. Srīmukha.
3708	607-08	58	58	...	...	58	58	58	58	58	58	58	3728	627-28	18	18	...	...	18	18	18	18	18	18	18	8. Bhāva.
3709	608-09	59	59	...	...	59	59	59	59	59	59	59	3729	628-29	19	19	...	...	19	19	19	19	19	19	19	9. Yuvan.
3710	609-10	60	60	...	...	60	60	60	60	60	60	60	3730	629-30	20	20	...	...	20	20	20	20	20	20	20	10. Dhātṛi.
3711	610-11	1	1	...	...	1	1	1	1	1	1	1	3731	630-31	21	21	...	...	21	21	21	21	21	21	21	11. Īśvara.
3712	611-12	2	2	...	...	2	2	2	2	2	2	2	3732	631-32	22	22	...	...	22	22	22	22	22	22	22	12. Bahudhānya.
3713	612-13	3	3	...	...	3	3	3	3	3	3	3	3733	632-33	23	23	...	...	23	23	23	23	23	23	23	13. Pramāthin.
3714	613-14	4	4	...	...	4	4	4	4	4	4	4	3734	633-34	24	24	...	...	24	24	24	24	24	24	24	14. Vikrama.
3715	614-15	5	5	...	...	5	5	5	5	5	5	5	3735	634-35	25	25	...	...	25	25	25	25	25	25	25	15. Vṛisha.
3716	615-16	6	6	...	...	6	6	6	6	6	6	6	3736	635-36	26	26	...	...	26	26	26	26	26	26	26	16. Chitrabhānu.
3717	616-17	7	7	...	...	7	7	7	7	7	7	7	3737	636-37	27	27	...	...	27	27	27	27	27	27	27	17. Subhānu.
3718	617-18	8	8	...	...	8	8	8	8	8	8	8	3738	637-38	28	28	...	...	28	28	28	28	28	28	28	18. Tāraṇa.
3719	618-19	9	9	...	...	9	9	9	9	9	9	9	3739	638-39	29	29	...	...	29	29	29	29	29	29	29	19. Pārthiva.
3720	619-20	10	10	...	...	10	10	10	10	10	10	10	3740	639-40	30	30	...	...	30	30	30	30	30	30	30	20. Vyaya.

1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
3741	640-41	31	31	...	...	31	31	31	31	31	31	31	3781	680-81	12	12	...	...	12	12	12	12	12	12	12	21. Sarvajit.
3742	641-42	32	32	...	...	32	32	32	32	32	32	32	3782	681-82	13	13	...	...	13	13	13	13	13	13	13	22. Sarvadhārin.
3743	642-43	33	33	...	...	33	33	33	33	33	33	33	3783	682-83	14	14	...	...	14	14	14	14	14	14	14	23. Virōdhin.
3744	643-44	34	34	...	...	34	34	34	34	34	34	34	3784	683-84	15	15	...	...	15	15	15	15	15	15	15	24. Vikṛita.
3745	644-45	35	35	...	...	35	35	35	35	35	35	35	3785	684-85	16	16	...	...	16	16	16	16	16	16	16	25. Khara.
3746	645-46	36	36	...	...	36	36	36	36	36	36	36	3786	685-86	17	17	...	...	17	17	17	17	17	17	17	26. Nandana.
3747	646-47	37	37	...	...	37	37	37	37	37	37	37	3787	686-87	18	18	...	...	18	18	18	18	18	18	18	27. Vijaya.
3748	647-48	38	38	...	...	38	38	38	38	38	38	38	3788	687-88	19	19	...	...	19	19	19	19	19	19	19	28. Jaya.
3749	648-49	39	39	...	...	39	39	39	39*	39*	39	39	3789	688-89	20	20	...	...	20	20	20	20	20	20	20	29. Manmatha.
3750	649-50	40	40	...	...	40*	40*	40	41	41	40	40	3790	689-90	21	21	...	...	21	21	21	21	21	21	21	30. Durmukha.
3751	650-51	41	41	...	...	42	42	41	42	42	41	41	3791	690-91	22	22	...	...	22	22	22	22	22	22	22	31. Hēmalamba.
3752	651-52	42	42	...	...	43	43	42	43	43	42	42	3792	691-92	23	23	...	...	23	23	23	23	23	23	23	32. Vilamba.
3753	652-53	43	43*	...	...	44	44	43*	44	44	43	43	3793	692-93	24	24	...	...	24	24	24	24	24	24	24	33. Vikārin.
3754	653-54	44*	45	...	...	45	45	45	45	45	44	44	3794	693-94	25	25	...	...	25	25	25	25	25	25	25	34. Śārvarin.
3755	654-55	46	46	...	...	46	46	46	46	46	45	45	3795	694-95	26	26	...	...	26	26	26	26	26	26	26	35. Plava.
3756	655-56	47	47	...	...	47	47	47	47	47	46	46	3796	695-96	27	27	...	...	27	27	27	27	27	27	27	36. Śubhakṛit.
3757	656-57	48	48	...	...	48	48	48	48	48	47	47	3797	696-97	28	28	...	...	28	28	28	28	28	28	28	37. Śōbhana.
3758	657-58	49	49	...	...	49	49	49	49	49	48	48	3798	697-98	29	29	...	...	29	29	29	29	29	29	29	38. Krōdhin.
3759	658-59	50	50	...	...	50	50	50	50	50	49	49	3799	698-99	30	30	...	...	30	30	30	30	30	30	30	39. Viśvāvasu.
3760	659-60	51	51	...	...	51	51	51	51	51	50	50	3800	699-700	31	31	...	...	31	31	31	31	31	31	31	40. Parābhava.
3761	660-61	52	52	...	...	52	52	52	52	52	51	51	3801	700-01	32	32	...	...	32	32	32	32	32	32	32	41. Plavaṅga.
3762	661-62	53	53	...	...	53	53	53	53	53	52*	52*	3802	701-02	33	33	...	...	33	33	33	33	33	33	33	42. Kīlaka.
3763	662-63	54	54	...	...	54	54	54	54	54	54	54	3803	702-03	34	34	...	...	34	34	34	34	34	34	34	43. Saumya.
3764	663-64	55	55	...	...	55	55	55	55	55	55	55	3804	703-04	35	35	...	...	35	35	35	35	35	35	35	44. Sādhāraṇa.
3765	664-65	56	56	...	...	56	56	56	56	56	56	56	3805	704-05	36	36	...	...	36	36	36	36	36	36	36	45. Virōdhakṛit.
3766	665-66	57	57	...	...	57	57	57	57	57	57	57	3806	705-06	37	37	...	...	37	37	37	37	37	37	37	46. Paridhāvin.
3767	666-67	58	58	...	...	58	58	58	58	58	58	58	3807	706-07	38	38	...	...	38	38	38	38	38	38	38	47. Pramādin.
3768	667-68	59	59	...	...	59	59	59	59	59	59	59	3808	707-08	39	39	...	...	39	39	39	39	39	39	39	48. Ānanda.
3769	668-69	60	60	...	...	60	60	60	60	60	60	60	3809	708-09	40	40	...	...	40	40	40	40	40	40	40	49. Rākshasa.
3770	669-70	1	1	...	...	1	1	1	1	1	1	1	3810	709-10	41	41	...	...	41	41	41	41	41	41	41	50. Anala.
3771	670-71	2	2	...	...	2	2	2	2	2	2	2	3811	710-11	42	42	...	...	42	42	42	42	42	42	42	51. Piṅgala.
3772	671-72	3	3	...	...	3	3	3	3	3	3	3	3812	711-12	43	43	...	...	43	43	43	43	43	43	43	52. Kālayukta.
3773	672-73	4	4	...	...	4	4	4	4	4	4	4	3813	712-13	44	44	...	...	44	44	44	44	44	44	44	53. Siddhārthin.
3774	673-74	5	5	...	...	5	5	5	5	5	5	5	3814	713-14	45	45	...	...	45	45	45	45	45	45	45	54. Raudra.
3775	674-75	6	6	...	...	6	6	6	6	6	6	6	3815	714-15	46	46	...	...	46	46	46	46	46	46	46	55. Durmati.
3776	675-76	7	7	...	...	7	7	7	7	7	7	7	3816	715-16	47	47	...	...	47	47	47	47	47	47	47	56. Dundubhi.
3777	676-77	8	8	...	...	8	8	8	8	8	8	8	3817	716-17	48	48	...	...	48	48	48	48	48	48	48	57. Rudhirōdgārin.
3778	677-78	9	9	...	...	9	9	9	9	9	9	9	3818	717-18	49	49	...	...	49	49	49	49	49	49	49	58. Raktāksha.
3779	678-79	10	10	...	...	10	10	10	10	10	10	10	3819	718-19	50	50	...	...	50	50	50	50	50	50	50	59. Krōdhana.
3780	679-80	11	11	...	...	11	11	11	11	11	11	11	3820	719-20	51	51	...	...	51	51	51	51	51	51	51	60. Kshaya.

TABLE XLII—*contd.*

Expired year of Kaliyuga.	Year A.D.	NUMBER OF THE SAṀVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAṀKRĀNTI.										
		SŪRYA S. NO BĪJA.		SŪRYA S. WITH BĪJA.		FIRST ĀRYA S.		ORIG. SŪRYA S.	BRĀHMA S. AND S. SIRŌ.		SECOND ĀRYA S.	
		Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.
1	2	3	4	5	6	7	8	9	10	11	12	13
3821	720-21	52	52	...	...	52	52	52	52	52	52	52
3822	721-22	53	53	...	...	53	53	53	53	53	53	53
3823	722-23	54	54	...	...	54	54	54	54	54	54	54
3824	723-24	55	55	...	...	55	55	55	55	55	55	55
3825	724-25	56	56	...	...	56	56	56	56	56	56	56
3826	725-26	57	57	...	...	57	57	57	57	57	57	57
3827	726-27	58	58	...	...	58	58	58	58	58	58	58
3828	727-28	59	59	...	...	59	59	59	59	59	59	59
3829	728-29	60	60	...	...	60	60	60	60	60	60	60
3830	729-30	1	1	...	...	1	1	1	1	1	1	1
3831	730-31	2	2	...	...	2	2	2	2	2	2	2
3832	731-32	3	3	...	...	3	3	3	3	3	3	3
3833	732-33	4	4	...	...	4	4	4	4	4	4	4
3834	733-34	5	5	...	...	5	5	5	5	5*	5	5
3835	734-35	6	6	...	...	6*	6*	6	6*	7	6	6
3836	735-36	7	7	...	...	8	8	7	8	8	7	7
3837	736-37	8	8	...	...	9	9	8	9	9	8	8
3838	737-38	9	9*	...	...	10	10	9*	10	10	9	9
3839	738-39	10*	11	...	...	11	11	11	11	11	10	10
3840	739-40	12	12	...	...	12	12	12	12	12	11	11

Expired year of Kaliyuga.	Year A.D.	NUMBER OF THE SAṀVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAṀKRĀNTI.											Names of the Sixty saṁvatsaras of the cycle of Jupiter.
		SŪRYA S. NO BĪJA.		SŪRYA S. WITH BĪJA.		FIRST ĀRYA S.		ORIG. SŪRYA S.	BRĀHMA S. AND S. SIRŌ.		SECOND ĀRYA S.		
		Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	
1	2	3	4	5	6	7	8	9	10	11	12	13	
3841	740-41	13	13	...	...	13	13	13	13	13	12	12	1. Prabhava.
3842	741-42	14	14	...	...	14	14	14	14	14	13	13	2. Vibhava.
3843	742-43	15	15	...	...	15	15	15	15	15	14	14	3. Śukla.
3844	743-44	16	16	...	...	16	16	16	16	16	15	15	4. Pramōda.
3845	744-45	17	17	...	...	17	17	17	17	17	16	16	5. Prajāpati.
3846	745-46	18	18	...	...	18	18	18	18	18	17	17	6. Āṅgiras.
3847	746-47	19	19	...	...	19	19	19	19	19	18*	18*	7. Śrīmukha.
3848	747-48	20	20	...	...	20	20	20	20	20	20	20	8. Bhāva.
3849	748-49	21	21	...	...	21	21	21	21	21	21	21	9. Yuvan.
3850	749-50	22	22	...	...	22	22	22	22	22	22	22	10. Dhātṛi.
3851	750-51	23	23	...	...	23	23	23	23	23	23	23	11. Īśvara.
3852	751-52	24	24	...	...	24	24	24	24	24	24	24	12. Bahudhānya.
3853	752-53	25	25	...	...	25	25	25	25	25	25	25	13. Pramāthin.
3854	753-54	26	26	...	...	26	26	26	26	26	26	26	14. Vikrama.
3855	754-55	27	27	...	...	27	27	27	27	27	27	27	15. Vṛisha.
3856	755-56	28	28	...	...	28	28	28	28	28	28	28	16. Chitrabhānu.
3857	756-57	29	29	...	...	29	29	29	29	29	29	29	17. Subhānu.
3858	757-58	30	30	...	...	30	30	30	30	30	30	30	18. Tāraṇa.
3859	758-59	31	31	...	...	31	31	31	31	31	31	31	19. Pārthiva.
3860	759-60	32	32	...	...	32	32	32	32	32	32	32	20. Vyaya.

1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
3861	760-61	33	33	...	...	33	33	33	33	33	33	33	3901	800-01	13	13	...	...	13	13	13	13	13	13	13	21. Sarvajit.
3862	761-62	34	34	...	...	34	34	34	34	34	34	34	3902	801-02	14	14	...	...	14	14	14	14	14	14	14	22. Sarvadhārin.
3863	762-63	35	35	...	...	35	35	35	35	35	35	35	3903	802-03	15	15	...	...	15	15	15	15	15	15	15	23. Virōdhin.
3864	763-64	36	36	...	...	36	36	36	36	36	36	36	3904	803-04	16	16	...	...	16	16	16	16	16	16	16	24. Vikṛita.
3865	764-65	37	37	...	...	37	37	37	37	37	37	37	3905	804-05	17	17	...	...	17	17	17	17	17	17	17	25. Khara.
3866	765-66	38	38	...	...	38	38	38	38	38	38	38	3906	805-06	18	18	...	...	18	18	18	18	18	18	18	26. Nandana.
3867	766-67	39	39	...	...	39	39	39	39	39	39	39	3907	806-07	19	19	...	...	19	19	19	19	19	19	19	27. Vijaya.
3868	767-68	40	40	...	...	40	40	40	40	40	40	40	3908	807-08	20	20	...	...	20	20	20	20	20	20	20	28. Jaya.
3869	768-69	41	41	...	...	41	41	41	41	41	41	41	3909	808-09	21	21	...	...	21	21	21	21	21	21	21	29. Manmatha.
3870	769-70	42	42	...	...	42	42	42	42	42	42	42	3910	809-10	22	22	...	...	22	22	22	22	22	22	22	30. Durmukha.
3871	770-71	43	43	...	...	43	43	43	43	43	43	43	3911	810-11	23	23	...	...	23	23	23	23	23	23	23	31. Hēmalamba.
3872	771-72	44	44	...	...	44	44	44	44	44	44	44	3912	811-12	24	24	...	...	24	24	24	24	24	24	24	32. Vilamba.
3873	772-73	45	45	...	...	45	45	45	45	45	45	45	3913	812-13	25	25	...	...	25	25	25	25	25	25	25	33. Vikārin.
3874	773-74	46	46	...	...	46	46	46	46	46	46	46	3914	813-14	26	26	...	...	26	26	26	26	26	26	26	34. Śārvarin.
3875	774-75	47	47	...	...	47	47	47	47	47	47	47	3915	814-15	27	27	...	...	27	27	27	27	27	27	27	35. Plava.
3876	775-76	48	48	...	...	48	48	48	48	48	48	48	3916	815-16	28	28	...	...	28	28	28	28	28	28	28	36. Śubhakṛit.
3877	776-77	49	49	...	...	49	49	49	49	49	49	49	3917	816-17	29	29	...	...	29	29	29	29	29	29	29	37. Śōbhana.
3878	777-78	50	50	...	...	50	50	50	50	50	50	50	3918	817-18	30	30	...	...	30	30	30	30	30	30	30	38. Krōdhin.
3879	778-79	51	51	...	...	51	51	51	51	51	51	51	3919	818-19	31	31	...	...	31	31	31	31	31*	31	31	39. Viśvāvasu.
3880	779-80	52	52	...	...	52	52	52	52	52	52	52	3920	819-20	32	32	...	...	32*	32*	32	32*	33	32	32	40. Parābhava.
3881	780-81	53	53	...	...	53	53	53	53	53	53	53	3921	820-21	33	33	...	...	34	34	33	34	34	33	33	41. Plavaṅga.
3882	781-82	54	54	...	...	54	54	54	54	54	54	54	3922	821-22	34	34	...	...	35	35	34	35	35	34	34	42. Kīlaka.
3883	782-83	55	55	...	...	55	55	55	55	55	55	55	3923	822-23	35	35	...	...	36	36	35	36	36	35	35	43. Saumya.
3884	783-84	56	56	...	...	56	56	56	56	56	56	56	3924	823-24	36*	36*	...	...	37	37	36*	37	37	36	36	44. Sādhāraṇa.
3885	784-85	57	57	...	...	57	57	57	57	57	57	57	3925	824-25	38	38	...	...	38	38	38	38	38	37	37	45. Virōdhakṛit.
3886	785-86	58	58	...	...	58	58	58	58	58	58	58	3926	825-26	39	39	...	...	39	39	39	39	39	38	38	46. Paridhāvin.
3887	786-87	59	59	...	...	59	59	59	59	59	59	59	3927	826-27	40	40	...	...	40	40	40	40	40	39	39	47. Pramādin.
3888	787-88	60	60	...	...	60	60	60	60	60	60	60	3928	827-28	41	41	...	...	41	41	41	41	41	40	40	48. Ānanda.
3889	788-89	1	1	...	...	1	1	1	1	1	1	1	3929	828-29	42	42	...	...	42	42	42	42	42	41	41	49. Rākshasa.
3890	789-90	2	2	...	...	2	2	2	2	2	2	2	3930	829-30	43	43	...	...	43	43	43	43	43	42	42	50. Anala.
3891	790-91	3	3	...	...	3	3	3	3	3	3	3	3931	830-31	44	44	...	...	44	44	44	44	44	43	43	51. Piṅgala.
3892	791-92	4	4	...	...	4	4	4	4	4	4	4	3932	831-32	45	45	...	...	45	45	45	45	45	44	44*	52. Kālayukta.
3893	792-93	5	5	...	...	5	5	5	5	5	5	5	3933	832-33	46	46	...	...	46	46	46	46	46	45*	46	53. Siddhārthin.
3894	793-94	6	6	...	...	6	6	6	6	6	6	6	3934	833-34	47	47	...	...	47	47	47	47	47	47	47	54. Raudra.
3895	794-95	7	7	...	...	7	7	7	7	7	7	7	3935	834-35	48	48	...	...	48	48	48	48	48	48	48	55. Durmati.
3896	795-96	8	8	...	...	8	8	8	8	8	8	8	3936	835-36	49	49	...	...	49	49	49	49	49	49	49	56. Dundubhi.
3897	796-97	9	9	...	...	9	9	9	9	9	9	9	3937	836-37	50	50	...	...	50	50	50	50	50	50	50	57. Rudhirōdgārin.
3898	797-98	10	10	...	...	10	10	10	10	10	10	10	3938	837-38	51	51	...	...	51	51	51	51	51	51	51	58. Raktāksha.
3899	798-99	11	11	...	...	11	11	11	11	11	11	11	3939	838-39	52	52	...	...	52	52	52	52	52	52	52	59. Krōdhana.
3900	799-800	12	12	...	...	12	12	12	12	12	12	12	3940	839-40	53	53	...	...	53	53	53	53	53	53	53	60. Kshaya.

TABLE XLII—*contd.*

Expired year of Kaliyuga.	Year A.D.	NUMBER OF THE SAṀVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAṀKRĀNTI.											Expired year of Kaliyuga.	Year A.D.	NUMBER OF THE SAṀVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAṀKRĀNTI.											Names of the Sixty saṁvatsaras of the cycle of Jupiter.
		Sūrya S. no bīja.		Sūrya S. with bīja.		First Ārya S.		Orig. Sūrya S.	Brāhma S. and S. Śirō.		Second Ārya S.				Sūrya S. no bīja.		Sūrya S. with bīja.		First Ārya S.		Orig. Sūrya S.	Brāhma S. and S. Śirō.		Second Ārya S.		
		Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.			Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	
1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
3941	840-41	54	54	...	...	54	54	54	54	54	54	54	3961	860-61	14	14	...	...	14	14	14	14	14	14	14	1. Prabhava.
3942	841-42	55	55	...	...	55	55	55	55	55	55	55	3962	861-62	15	15	...	...	15	15	15	15	15	15	15	2. Vibhava.
3943	842-43	56	56	...	...	56	56	56	56	56	56	56	3963	862-63	16	16	...	...	16	16	16	16	16	16	16	3. Śukla.
3944	843-44	57	57	...	...	57	57	57	57	57	57	57	3964	863-64	17	17	...	...	17	17	17	17	17	17	17	4. Pramōda.
3945	844-45	58	58	...	...	58	58	58	58	58	58	58	3965	864-65	18	18	...	...	18	18	18	18	18	18	18	5. Prajāpati,
3946	845-46	59	59	...	...	59	59	59	59	59	59	59	3966	865-66	19	19	...	...	19	19	19	19	19	19	19	6. Aṅgiras.
3947	846-47	60	60	...	...	60	60	60	60	60	60	60	3967	866-67	20	20	...	...	20	20	20	20	20	20	20	7. Srīmukha.
3948	847-48	1	1	...	...	1	1	1	1	1	1	1	3968	867-68	21	21	...	...	21	21	21	21	21	21	21	8. Bhāva.
3949	848-49	2	2	...	...	2	2	2	2	2	2	2	3969	868-69	22	22	...	...	22	22	22	22	22	22	22	9. Yuvan.
3950	849-50	3	3	...	...	3	3	3	3	3	3	3	3970	869-70	23	23	...	...	23	23	23	23	23	23	23	10. Dhātṛi.
3951	850-51	4	4	...	...	4	4	4	4	4	4	4	3971	870-71	24	24	...	...	24	24	24	24	24	24	24	11. Īśvara.
3952	851-52	5	5	...	...	5	5	5	5	5	5	5	3972	871-72	25	25	...	...	25	25	25	25	25	25	25	12. Bahudhānya.
3953	852-53	6	6	...	...	6	6	6	6	6	6	6	3973	872-73	26	26	...	...	26	26	26	26	26	26	26	13. Pramāthin.
3954	853-54	7	7	...	...	7	7	7	7	7	7	7	3974	873-74	27	27	...	...	27	27	27	27	27	27	27	14. Vikrama.
3955	854-55	8	8	...	...	8	8	8	8	8	8	8	3975	874-75	28	28	...	...	28	28	28	28	28	28	28	15. Vṛisha.
3956	855-56	9	9	...	...	9	9	9	9	9	9	9	3976	875-76	29	29	...	...	29	29	29	29	29	29	29	16. Chitrabhānu.
3957	856-57	10	10	...	...	10	10	10	10	10	10	10	3977	876-77	30	30	...	...	30	30	30	30	30	30	30	17. Subhānu.
3958	857-58	11	11	...	...	11	11	11	11	11	11	11	3978	877-78	31	31	...	...	31	31	31	31	31	31	31	18. Tāraṇa.
													[illegible]	878-79	32	32	...	...	32	32	32	32	32	32	32	19. Pārthiva.

1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
3981	880-81	34	34	...	...	34	34	34	34	34	34	34	4021	920-21	15	15	...	...	15	15	15	15	15	15	15	21. Sarvajit.
3982	881-82	35	35	...	...	35	35	35	35	35	35	35	4022	921-22	16	16	...	...	16	16	16	16	16	16	16	22. Sarvadhārin.
3983	882-83	36	36	...	...	36	36	36	36	36	36	36	4023	922-23	17	17	...	...	17	17	17	17	17	17	17	23. Virōdhin.
3984	883-84	37	37	...	...	37	37	37	37	37	37	37	4024	923-24	18	18	...	...	18	18	18	18	18	18	18	24. Vikṛita.
3985	884-85	38	38	...	...	38	38	38	38	38	38	38	4025	924-25	19	19	...	...	19	19	19	19	19	19	19	25. Khara.
3986	885-86	39	39	...	...	39	39	39	39	39	39	39	4026	925-26	20	20	...	...	20	20	20	20	20	20	20	26. Nandana.
3987	886-87	40	40	...	...	40	40	40	40	40	40	40	4027	926-27	21	21	...	...	21	21	21	21	21	21	21	27. Vijaya.
3988	887-88	41	41	...	...	41	41	41	41	41	41	41	4028	927-28	22	22	...	...	22	22	22	22	22	22	22	28. Jaya.
3989	888-89	42	42	...	...	42	42	42	42	42	42	42	4029	928-29	23	23	...	...	23	23	23	23	23	23	23	29. Manmatha.
3990	889-90	43	43	...	...	43	43	43	43	43	43	43	4030	929-30	24	24	...	...	24	24	24	24	24	24	24	30. Durmukha.
3991	890-91	44	44	...	...	44	44	44	44	44	44	44	4031	930-31	25	25	...	...	25	25	25	25	25	25	25	31. Hēmalamba.
3992	891-92	45	45	...	...	45	45	45	45	45	45	45	4032	931-32	26	26	...	...	26	26	26	26	26	26	26	32. Vilamba.
3993	892-93	46	46	...	...	46	46	46	46	46	46	46	4033	932-33	27	27	...	...	27	27	27	27	27	27	27	33. Vikārin.
3994	893-94	47	47	...	...	47	47	47	47	47	47	47	4034	933-34	28	28	...	...	28	28	28	28	28	28	28	34. Śārvarin.
3995	894-95	48	48	...	...	48	48	48	48	48	48	48	4035	934-35	29	29	...	...	29	29	29	29	29	29	29	35. Plava.
3996	895-96	49	49	...	...	49	49	49	49	49	49	49	4036	935-36	30	30	...	...	30	30	30	30	30	30	30	36. Śubhakṛit.
3997	896-97	50	50	...	...	50	50	50	50	50	50	50	4037	936-37	31	31	...	...	31	31	31	31	31	31	31	37. Sōbhana.
3998	897-98	51	51	...	...	51	51	51	51	51	51	51	4038	937-38	32	32	...	...	32	32	32	32	32	32	32	38. Krōdhin.
3999	898-99	52	52	...	...	52	52	52	52	52	52	52	4039	938-39	33	33	...	...	33	33	33	33	33	33	33	39. Viśvāvasu.
4000	899-900	53	53	...	...	53	53	53	53	53	53	53	4040	939-40	34	34	...	...	34	34	34	34	34	34	34	40. Parābhava.
4001	900-01	54	54	...	...	54	54	54	54	54	54	54	4041	940-41	35	35	...	...	35	35	35	35	35	35	35	41. Plavaṅga.
4002	901-02	55	55	...	...	55	55	55	55	55	55	55	4042	941-42	36	36	...	...	36	36	36	36	36	36	36	42. Kīlaka.
4003	902-03	56	56	...	...	56	56	56	56	56	56	56	4043	942-43	37	37	...	...	37	37	37	37	37	37	37	43. Saumya.
4004	903-04	57	57	...	...	57	57	57	57	57*	57	57	4044	943-44	38	38	...	...	38	38	38	38	38	38	38	44. Sādhāraṇa.
4005	904-05	58	58	...	...	58	58*	58	58*	59	58	58	4045	944-45	39	39	...	...	39	39	39	39	39	39	39	45. Virōdhakṛit.
4006	905-06	59	59	...	...	59*	60	59	60	60	59	59	4046	945-46	40	40	...	...	40	40	40	40	40	40	40	46. Paridhāvin.
4007	906-07	60	60	...	...	1	1	60	1	1	60	60	4047	946-47	41	41	...	...	41	41	41	41	41	41	41	47. Pramādin.
4008	907-08	1	1	...	...	2	2	1	2	2	1	1	4048	947-48	42	42	...	...	42	42	42	42	42	42	42	48. Ānanda.
4009	908-09	2*	2*	...	...	3	3	2*	3	3	2	2	4049	948-49	43	43	...	...	43	43	43	43	43	43	43	49. Rākshasa.
4010	909-10	4	4	...	...	4	4	4	4	4	3	3	4050	949-50	44	44	...	...	44	44	44	44	44	44	44	50. Anala.
4011	910-11	5	5	...	...	5	5	5	5	5	4	4	4051	950-51	45	45	...	...	45	45	45	45	45	45	45	51. Piṅgala.
4012	911-12	6	6	...	...	6	6	6	6	6	5	5	4052	951-52	46	46	...	...	46	46	46	46	46	46	46	52. Kālayukta.
4013	912-13	7	7	...	...	7	7	7	7	7	6	6	4053	952-53	47	47	...	...	47	47	47	47	47	47	47	53. Siddhārthin.
4014	913-14	8	8	...	...	8	8	8	8	8	7	7	4054	953-54	48	48	...	...	48	48	48	48	48	48	48	54. Raudra.
4015	914-15	9	9	...	...	9	9	9	9	9	8	8	4055	954-55	49	49	...	...	49	49	49	49	49	49	49	55. Durmati.
4016	915-16	10	10	...	...	10	10	10	10	10	9	9	4056	955-56	50	50	...	...	50	50	50	50	50	50	50	56. Dundubhi.
4017	916-17	11	11	...	...	11	11	11	11	11	10	10*	4057	956-57	51	51	...	...	51	51	51	51	51	51	51	57. Rudhirōdgārin.
4018	917-18	12	12	...	...	12	12	12	12	12	11*	12	4058	957-58	52	52	...	...	52	52	52	52	52	52	52	58. Raktāksha.
4019	918-19	13	13	...	...	13	13	13	13	13	13	13	4059	958-59	53	53	...	...	53	53	53	53	53	53	53	59. Krōdhana.
4020	919-20	14	14	...	...	14	14	14	14	14	14	14	4060	959-60	54	54	...	...	54	54	54	54	54	54	54	60. Kshaya.

TABLE XLII—*contd.*

Expired year of Kaliyuga.	Year A.D.	Number of the saṁvatsara connected with each solar year according to the several Siddhāntas, by reason of its currency at apparent, or at mean, Mēsha saṁkrānti. — Sūrya S. no bīja. Apparent M. S.	Sūrya S. no bīja. Mean M. S.	Sūrya S. with bīja. Apparent M. S.	Sūrya S. with bīja. Mean M. S.	First Ārya S. Apparent M. S.	First Ārya S. Mean M. S.	Orig. Sūrya S. Mean M. S.	Brāhma S. and S. Śirō. Apparent M. S.	Brāhma S. and S. Śirō. Mean M. S.	Second Ārya S. Apparent M. S.	Second Ārya S. Mean M. S.
1	2	3	4	5	6	7	8	9	10	11	12	13
4061	960-61	55	55	...	...	55	55	55	55	55	55	55
4062	961-62	56	56	...	...	56	56	56	56	56	56	56
4063	962-63	57	57	...	...	57	57	57	57	57	57	57
4064	963-64	58	58	...	...	58	58	58	58	58	58	58
4065	964-65	59	59	...	...	59	59	59	59	59	59	59
4066	965-66	60	60	...	...	60	60	60	60	60	60	60
4067	966-67	1	1	...	...	1	1	1	1	1	1	1
4068	967-68	2	2	...	...	2	2	2	2	2	2	2
4069	968-69	3	3	...	...	3	3	3	3	3	3	3
4070	969-70	4	4	...	...	4	4	4	4	4	4	4
4071	970-71	5	5	...	...	5	5	5	5	5	5	5
4072	971-72	6	6	...	..	6	6	6	6	6	6	6
4073	972-73	7	7	...	..	7	7	7	7	7	7	7
4074	973-74	8	8	...	...	8	8	8	8	8	8	8
4075	974-75	9	9	...	...	9	9	9	9	9	9	9
4076	975-76	10	10	...	...	10	10	10	10	10	10	10
4077	976-77	11	11	...	...	11	11	11	11	11	11	11
4078	977-78	12	12	...	...	12	12	12	12	12	12	12
4079	978-79	13	13	...	...	13	13	13	13	13	13	13
4080	979-80	14	14	...	...	14	14	14	14	14	14	14

Expired year of Kaliyuga.	Year A.D.	Number of the saṁvatsara connected with each solar year according to the several Siddhāntas, by reason of its currency at apparent, or at mean, Mēsha saṁkrānti. — Sūrya S. no bīja. Apparent M. S.	Sūrya S. no bīja. Mean M. S.	Sūrya S. with bīja. Apparent M. S.	Sūrya S. with bīja. Mean M. S.	First Ārya S. Apparent M. S.	First Ārya S. Mean M. S.	Orig. Sūrya S. Mean M. S.	Brāhma S. and S. Śirō. Apparent M. S.	Brāhma S. and S. Śirō. Mean M. S.	Second Ārya S. Apparent M. S.	Second Ārya S. Mean M. S.	Names of the Sixty saṁvatsaras of the cycle of Jupiter.
1	2	3	4	5	6	7	8	9	10	11	12	13	
4081	980-81	15	15	...	...	15	15	15	15	15	15	15	1. Prabhava.
4082	981-82	16	16	...	...	16	16	16	16	16	16	16	2. Vibhava.
4083	982-83	17	17	...	...	17	17	17	17	17	17	17	3. Sukla.
4084	983-84	18	18	...	...	18	18	18	18	18	18	18	4. Pramōda.
4085	984-85	19	19	...	...	19	19	19	19	19	19	19	5. Prajāpati.
4086	985-86	20	20	...	...	20	20	20	20	20	20	20	6. Āṅgiras.
4087	986-87	21	21	...	...	21	21	21	21	21	21	21	7. Śrīmukha.
4088	987-88	22	22	...	...	22	22	22	22	22	22	22	8. Bhāva.
4089	988-89	23	23	...	...	23	23	23	23	23	23	23	9. Yuvan.
4090	989-90	24	24	...	...	24	24*	24	24*	24*	24	24	10. Dhātṛi.
4091	990-91	25	25	...	...	25*	26	25	26	26	25	25	11. Īśvara.
4092	991-92	26	26	...	...	27	27	26	27	27	26	26	12. Bahudhānya.
4093	992-93	27	27	...	...	28	28	27	28	28	27	27	13. Pramāthin.
4094	993-94	28	28*	...	...	29	29	28*	29	29	28	28	14. Vikrama.
4095	994-95	29*	30	...	...	30	30	30	30	30	29	29	15. Vṛisha.
4096	995-96	31	31	...	...	31	31	31	31	31	30	30	16. Chitrabhānu.
4097	996-97	32	32	...	...	32	32	32	32	32	31	31	17. Subhānu.
4098	997-98	33	33	...	...	33	33	33	33	33	32	32	18. Tāraṇa.
4099	998-99	34	34	...	...	34	34	34	34	34	33	33	19. Pārthiva.
4100	999-1000	35	35	...	...	35	35	35	35	35	34	34	20. Vyaya.

1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
4101	1000-01	36	36	...	...	36	36	36	36	36	35	35	4141	1040-41	16	16	...	...	16	16	16	16	16	16	16	21. Sarvajit.
4102	1001-02	37	37	...	...	37	37	37	37	37	36	36	4142	1041-42	17	17	...	...	17	17	17	17	17	17	17	22. Sarvadhārin.
4103	1002-03	38	38	...	...	38	38	38	38	38	37*	37*	4143	1042-43	18	18	...	...	18	18	18	18	18	18	18	23. Virōdhin.
4104	1003-04	39	39	...	...	39	39	39	39	39	39	39	4144	1043-44	19	19	...	...	19	19	19	19	19	19	19	24. Vikṛita.
4105	1004-05	40	40	...	..	40	40	40	40	40	40	40	4145	1044-45	20	20	...	...	20	20	20	20	20	20	20	25. Khara.
4106	1005-06	41	41	...	...	41	41	41	41	41	41	41	4146	1045-46	21	21	...	...	21	21	21	21	21	21	21	26. Nandana.
4107	1006-07	42	42	...	...	42	42	42	42	42	42	42	4147	1046-47	22	22	...	...	22	22	22	22	22	22	22	27. Vijaya.
4108	1007-08	43	43	...	...	43	43	43	43	43	43	43	4148	1047-48	23	23	...	...	23	23	23	23	23	23	23	28. Jaya.
4109	1008-09	44	44	...	...	44	44	44	44	44	44	44	4149	1048-49	24	24	...	...	24	24	24	24	24	24	24	29. Manmatha.
4110	1009-10	45	45	...	...	45	45	45	45	45	45	45	4150	1049-50	25	25	...	...	25	25	25	25	25	25	25	30. Durmukha.
4111	1010-11	46	46	...	...	46	46	46	46	46	46	46	4151	1050-51	26	26	...	...	26	26	26	26	26	26	26	31. Hēmalamba.
4112	1011-12	47	47	...	...	47	47	47	47	47	47	47	4152	1051-52	27	27	...	...	27	27	27	27	27	27	27	32. Vilamba.
4113	1012-13	48	48	...	...	48	48	48	48	48	48	48	4153	1052-53	28	28	...	...	28	28	28	28	28	28	28	33. Vikārin.
4114	1013-14	49	49	...	...	49	49	49	49	49	49	49	4154	1053-54	29	29	...	...	29	29	29	29	29	29	29	34. Śārvarin.
4115	1014-15	50	50	...	...	50	50	50	50	50	50	50	4155	1054-55	30	30	...	...	30	30	30	30	30	30	30	35. Plava.
4116	1015-16	51	51	...	...	51	51	51	51	51	51	51	4156	1055-56	31	31	...	...	31	31	31	31	31	31	31	36. Śubhakṛit.
4117	1016-17	52	52	...	...	52	52	52	52	52	52	52	4157	1056-57	32	32	...	...	32	32	32	32	32	32	32	37. Śōbhana.
4118	1017-18	53	53	...	...	53	53	53	53	53	53	53	4158	1057-58	33	33	...	...	33	33	33	33	33	33	33	38. Krōdhin.
4119	1018-19	54	54	...	...	54	54	54	54	54	54	54	4159	1058-59	34	34	...	...	34	34	34	34	34	34	34	39. Viśvāvasu.
4120	1019-20	55	55	...	...	55	55	55	55	55	55	55	4160	1059-60	35	35	...	...	35	35	35	35	35	35	35	40. Parābhava.
4121	1020-21	56	56	...	...	56	56	56	56	56	56	56	4161	1060-61	36	36	...	...	36	36	36	36	36	36	36	41. Plavaṅga.
4122	1021-22	57	57	...	...	57	57	57	57	57	57	57	4162	1061-62	37	37	...	...	37	37	37	37	37	37	37	42. Kīlaka.
4123	1022-23	58	58	...	...	58	58	58	58	58	58	58	4163	1062-63	38	38	...	...	38	38	38	38	38	38	38	43. Saumya.
4124	1023-24	59	59	...	...	59	59	59	59	59	59	59	4164	1063-64	39	39	...	...	39	39	39	39	39	39	39	44. Sādhāraṇa.
4125	1024-25	60	60	...	...	60	60	60	60	60	60	60	4165	1064-65	40	40	...	...	40	40	40	40	40	40	40	45. Virōdhakṛit.
4126	1025-26	1	1	...	...	1	1	1	1	1	1	1	4166	1065-66	41	41	...	...	41	41	41	41	41	41	41	46. Paridhāvin.
4127	1026-27	2	2	...	...	2	2	2	2	2	2	2	4167	1066-67	42	42	...	...	42	42	42	42	42	42	42	47. Pramādin.
4128	1027-28	3	3	...	...	3	3	3	3	3	3	3	4168	1067-68	43	43	...	...	43	43	43	43	43	43	43	48. Ānanda.
4129	1028-29	4	4	...	...	4	4	4	4	4	4	4	4169	1068-69	44	44	...	...	44	44	44	44	44	44	44	49. Rākshasa.
4130	1029-30	5	5	...	...	5	5	5	5	5	5	5	4170	1069-70	45	45	...	...	45	45	45	45	45	45	45	50. Anala.
4131	1030-31	6	6	...	...	6	6	6	6	6	6	6	4171	1070-71	46	46	...	...	46	46	46	46	46	46	46	51. Piṅgala.
4132	1031-32	7	7	...	...	7	7	7	7	7	7	7	4172	1071-72	47	47	...	...	47	47	47	47	47	47	47	52. Kālayukta.
4133	1032-33	8	8	...	...	8	8	8	8	8	8	8	4173	1072-73	48	48	...	...	48	48	48	48	48	48	48	53. Siddhārthin.
4134	1033-34	9	9	...	...	9	9	9	9	9	9	9	4174	1073-74	49	49	...	...	49	49	49	49	49	49	49	54. Raudra.
4135	1034-35	10	10	...	...	10	10	10	10	10	10	10	4175	1074-75	50	50	...	...	50	50	50	50*	50*	50	50	55. Durmati.
4136	1035-36	11	11	..	...	11	11	11	11	11	11	11	4176	1075-76	51	51	...	...	51*	51*	51	52	52	51	51	56. Dundubhi.
4137	1036-37	12	12	...	...	12	12	12	12	12	12	12	4177	1076-77	52	52	...	...	53	53	52	53	53	52	52	57. Rudhirōdgārin.
4138	1037-38	13	13	...	...	13	13	13	13	13	13	13	4178	1077-78	53	53	...	...	54	54	53	54	54	53	53	58. Raktāksha.
4139	1038-39	14	14	...	...	14	14	14	14	14	14	14	4179	1078-79	54	54	...	...	55	55	54	55	55	54	54	59. Krōdhana.
4140	1039-40	15	15	...	...	15	15	15	15	15	15	15	4180	1079-80	55*	55*	...	...	56	56	55*	56	56	55	55	60. Kshaya.

TABLE XLII—*contd.*

Expired year of Kaliyuga.	Year A.D.	NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAMKRĀNTI. Sūrya S. no Bīja. Apparent M. S.	Sūrya S. no Bīja. Mean M. S.	Sūrya S. with Bīja. Apparent M. S.	Sūrya S. with Bīja. Mean M. S.	First Ārya S. Apparent M. S.	First Ārya S. Mean M. S.	Orig. Sūrya S. Mean M. S.	Brāhma S. and S. Śirō. Apparent M. S.	Brāhma S. and S. Śirō. Mean M. S.	Second Ārya S. Apparent M. S.	Second Ārya S. Mean M. S.	Expired year of Kaliyuga.	Year A.D.	NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAMKRĀNTI. Sūrya S. no Bīja. Apparent M. S.	Sūrya S. no Bīja. Mean M. S.	Sūrya S. with Bīja. Apparent M. S.	Sūrya S. with Bīja. Mean M. S.	First Ārya S. Apparent M. S.	First Ārya S. Mean M. S.	Orig. Sūrya S. Mean M. S.	Brāhma S. and S. Śirō. Apparent M. S.	Brāhma S. and S. Śirō. Mean M. S.	Second Ārya S. Apparent M. S.	Second Ārya S. Mean M. S.	Names of the Sixty samvatsaras of the cycle of Jupiter.
1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
4181	1080-81	57	57	...	...	57	57	57	57	57	56	56	4201	1100-01	17	17	...	...	17	17	17	17	17	17	17	1. Prabhava.
4182	1081-82	58	58	...	...	58	58	58	58	58	57	57	4202	1101-02	18	18	...	...	18	18	18	18	18	18	18	2. Vibhava.
4183	1082-83	59	59	...	...	59	59	59	59	59	58	58	4203	1102-03	19	19	...	...	19	19	19	19	19	19	19	3. Śukla.
4184	1083-84	60	60	...	...	60	60	60	60	60	59	59	4204	1103-04	20	20	...	...	20	20	20	20	20	20	20	4. Pramōda.
4185	1084-85	1	1	...	...	1	1	1	1	1	60	60	4205	1104-05	21	21	...	...	21	21	21	21	21	21	21	5. Prajāpati.
4186	1085-86	2	2	...	...	2	2	2	2	2	1	1	4206	1105-06	22	22	...	...	22	22	22	22	22	22	22	6. Aṅgiras.
4187	1086-87	3	3	...	...	3	3	3	3	3	2	2	4207	1106-07	23	23	...	...	23	23	23	23	23	23	23	7. Śrīmukha.
4188	1087-88	4	4	...	...	4	4	4	4	4	3	3*	4208	1107-08	24	24	...	...	24	24	24	24	24	24	24	8. Bhāva.
4189	1088-89	5	5	...	...	5	5	5	5	5	4*	5	4209	1108-09	25	25	...	...	25	25	25	25	25	25	25	9. Yuvan.
4190	1089-90	6	6	...	...	6	6	6	6	6	6	6	4210	1109-10	26	26	...	...	26	26	26	26	26	26	26	10. Dhātṛi.
4191	1090-91	7	7	...	...	7	7	7	7	7	7	7	4211	1110-11	27	27	...	...	27	27	27	27	27	27	27	11. Īśvara.
4192	1091-92	8	8	...	...	8	8	8	8	8	8	8	4212	1111-12	28	28	...	...	28	28	28	28	28	28	28	12. Bahudhānya.
4193	1092-93	9	9	...	...	9	9	9	9	9	9	9	4213	1112-13	29	29	...	...	29	29	29	29	29	29	29	13. Pramāthin.
4194	1093-94	10	10	...	...	10	10	10	10	10	10	10	4214	1113-14	30	30	...	...	30	30	30	30	30	30	30	14. Vikrama.
4195	1094-95	11	11	...	...	11	11	11	11	11	11	11	4215	1114-15	31	31	...	...	31	31	31	31	31	31	31	15. Vṛisha.
4196	1095-96	12	12	...	...	12	12	12	12	12	12	12	4216	1115-16	32	[illegible]	...	...	32	32	32	32	32	32	32	16. Chitrabhānu.
4197	1096-97	13	13	...	...	13	13	13	13	13	13	13	4217	1116-17	33	[illegible]	...	...	33	33	33	33	33	33	33	17. Subhānu.
4198	1097-98	14	14	...	...	14	14	14	14	14	14	14	4218	1117-18	34	34	...	...	34	34	34	34	34	34	34	18. Tāraṇa.
4199	1098-99	15	15	...	...	15	15	15	15	15	15	15	4219	1118-19	35	35	...	...	35	35	35	35	35	35	35	19. Pārthiva.
4200	1099-1100	16	16	...	...	16	16	16	16	16	16	16	4220	1119-20	36	36	...	...	36	36	36	36	36	36	36	20. Vyaya.

1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
4221	1120-21	37	37	...	...	37	37	37	37	37	37	37	4261	1160-61	17	17	...	...	17*	17*	17	18	18	17	17	21. Sarvajit.
4222	1121-22	38	38	...	...	38	38	38	38	38	38	38	4262	1161-62	18	18	...	...	19	19	18	19	19	18	18	22. Sarvadhārin.
4223	1122-23	39	39	...	...	39	39	39	39	39	39	39	4263	1162-63	19	19	...	...	20	20	19	20	20	19	19	23. Virōdhin.
4224	1123-24	40	40	...	...	40	40	40	40	40	40	40	4264	1163-64	20	20	...	...	21	21	20	21	21	20	20	24. Vikṛita.
4225	1124-25	41	41	...	...	41	41	41	41	41	41	41	4265	1164-65	21*	21*	...	...	22	22	21*	22	22	21	21	25. Khara.
4226	1125-26	42	42	...	...	42	42	42	42	42	42	42	4266	1165-66	23	23	...	...	23	23	23	23	23	22	22	26. Nandana.
4227	1126-27	43	43	...	...	43	43	43	43	43	43	43	4267	1166-67	24	24	...	...	24	24	24	24	24	23	23	27. Vijaya.
4228	1127-28	44	44	...	...	44	44	44	44	44	44	44	4268	1167-68	25	25	...	...	25	25	25	25	25	24	24	28. Jaya.
4229	1128-29	45	45	...	...	45	45	45	45	45	45	45	4269	1168-69	26	26	...	...	26	26	26	26	26	25	25	29. Manmatha.
4230	1129-30	46	46	...	...	46	46	46	46	46	46	46	4270	1169-70	27	27	...	...	27	27	27	27	27	26	26	30. Durmukha.
4231	1130-31	47	47	...	...	47	47	47	47	47	47	47	4271	1170-71	28	28	...	...	28	28	28	28	28	27	27	31. Hēmalamba.
4232	1131-32	48	48	...	...	48	48	48	48	48	48	48	4272	1171-72	29	29	...	...	29	29	29	29	29	28	28	32. Vilamba.
4233	1132-33	49	49	...	...	49	49	49	49	49	49	49	4273	1172-73	30	30	...	...	30	30	30	30	30	29	29*	33. Vikārin.
4234	1133-34	50	50	...	...	50	50	50	50	50	50	50	4274	1173-74	31	31	...	...	31	31	31	31	31	30*	31	34. Śārvarin.
4235	1134-35	51	51	...	...	51	51	51	51	51	51	51	4275	1174-75	32	32	...	...	32	32	32	32	32	32	32	35. Plava.
4236	1135-36	52	52	...	...	52	52	52	52	52	52	52	4276	1175-76	33	33	...	...	33	33	33	33	33	33	33	36. Śubhakṛit.
4237	1136-37	53	53	...	...	53	53	53	53	53	53	53	4277	1176-77	34	34	...	...	34	34	34	34	34	34	34	37. Sōbhana.
4238	1137-38	54	54	...	...	54	54	54	54	54	54	54	4278	1177-78	35	35	...	...	35	35	35	35	35	35	35	38. Krōdhin.
4239	1138-39	55	55	...	...	55	55	55	55	55	55	55	4279	1178-79	36	36	...	...	36	36	36	36	36	36	36	39. Viśvāvasu.
4240	1139-40	56	56	...	...	56	56	56	56	56	56	56	4280	1179-80	37	37	...	...	37	37	37	37	37	37	37	40. Parābhava.
4241	1140-41	57	57	...	...	57	57	57	57	57	57	57	4281	1180-81	38	38	...	...	38	38	38	38	38	38	38	41. Plavaṅga.
4242	1141-42	58	58	...	...	58	58	58	58	58	58	58	4282	1181-82	39	39	...	...	39	39	39	39	39	39	39	42. Kīlaka.
4243	1142-43	59	59	...	...	59	59	59	59	59	59	59	4283	1182-83	40	40	...	...	40	40	40	40	40	40	40	43. Saumya.
4244	1143-44	60	60	...	...	60	60	60	60	60	60	60	4284	1183-84	41	41	...	...	41	41	41	41	41	41	41	44. Sādhāraṇa.
4245	1144-45	1	1	...	...	1	1	1	1	1	1	1	4285	1184-85	42	42	...	...	42	42	42	42	42	42	42	45. Virōdhakṛit.
4246	1145-46	2	2	...	...	2	2	2	2	2	2	2	4286	1185-86	43	43	...	...	43	43	43	43	43	43	43	46. Paridhāvin.
4247	1146-47	3	3	...	...	3	3	3	3	3	3	3	4287	1186-87	44	44	...	...	44	44	44	44	44	44	44	47. Pramādin.
4248	1147-48	4	4	...	...	4	4	4	4	4	4	4	4288	1187-88	45	45	...	...	45	45	45	45	45	45	45	48. Ānanda.
4249	1148-49	5	5	...	...	5	5	5	5	5	5	5	4289	1188-89	46	46	...	...	46	46	46	46	46	46	46	49. Rākshasa.
4250	1149-50	6	6	...	...	6	6	6	6	6	6	6	4290	1189-90	47	47	...	...	47	47	47	47	47	47	47	50. Anala.
4251	1150-51	7	7	...	...	7	7	7	7	7	7	7	4291	1190-91	48	48	...	...	48	48	48	48	48	48	48	51. Piṅgala.
4252	1151-52	8	8	...	...	8	8	8	8	8	8	8	4292	1191-92	49	49	...	...	49	49	49	49	49	49	49	52. Kālayukta.
4253	1152-53	9	9	...	...	9	9	9	9	9	9	9	4293	1192-93	50	50	...	...	50	50	50	50	50	50	50	53. Siddhārthin.
4254	1153-54	10	10	...	...	10	10	10	10	10	10	10	4294	1193-94	51	51	...	...	51	51	51	51	51	51	51	54. Raudra.
4255	1154-55	11	11	...	...	11	11	11	11	11	11	11	4295	1194-95	52	52	...	...	52	52	52	52	52	52	52	55. Durmati.
4256	1155-56	12	12	...	...	12	12	12	12	12	12	12	4296	1195-96	53	53	...	...	53	53	53	53	53	53	53	56. Dundubhi.
4257	1156-57	13	13	...	...	13	13	13	13	13	13	13	4297	1196-97	54	54	...	...	54	54	54	54	54	54	54	57. Rudhirōdgārin.
4258	1157-58	14	14	...	...	14	14	14	14	14	14	14	4298	1197-98	55	55	...	...	55	55	55	55	55	55	55	58. Raktāksha.
4259	1158-59	15	15	...	...	15	15	15	15	15	15	15	4299	1198-99	56	56	...	...	56	56	56	56	56	56	56	59. Krōdhana.
4260	1159-60	16	16	...	...	16	16	16	16*	16*	16	16	4300	1199-1200	57	57	...	...	57	57	57	57	57	57	57	60. Kshaya.

TABLE XLII—*contd.*

Expired year of Kaliyuga.	Year A.D.	Number of the Saṁvatsara connected with each solar year according to the several Siddhāntas, by reason of its currency at apparent, or at mean, Mēsha Saṁkrānti. Sūrya S. no Bīja. Apparent M. S.	Sūrya S. no Bīja. Mean M. S.	Sūrya S. with Bīja. Apparent M. S.	Sūrya S. with Bīja. Mean M. S.	First Ārya S. Apparent M. S.	First Ārya S. Mean M. S.	Orig. Sūrya S. Mean M. S.	Brāhma S. and S. Śirō. Apparent M. S.	Brāhma S. and S. Śirō. Mean M. S.	Second Ārya S. Apparent M. S.	Second Ārya S. Mean M. S.
1	2	3	4	5	6	7	8	9	10	11	12	13
4301	1200-01	58	58	...	...	58	58	58	58	58	58	58
4302	1201-02	59	59	...	...	59	59	59	59	59	59	59
4303	1202-03	60	60	...	...	60	60	60	60	60	60	60
4304	1203-04	1	1	...	...	1	1	1	1	1	1	1
4305	1204-05	2	2	...	...	2	2	2	2	2	2	2
4306	1205-06	3	3	...	...	3	3	3	3	3	3	3
4307	1206-07	4	4	...	...	4	4	4	4	4	4	4
4308	1207-08	5	5	...	...	5	5	5	5	5	5	5
4309	1208-09	6	6	...	...	6	6	6	6	6	6	6
4310	1209-10	7	7	...	...	7	7	7	7	7	7	7
4311	1210-11	8	8	...	...	8	8	8	8	8	8	8
4312	1211-12	9	9	...	...	9	9	9	9	9	9	9
4313	1212-13	10	10	...	...	10	10	10	10	10	10	10
4314	1213-14	11	11	...	...	11	11	11	11	11	11	11
4315	1214-15	12	12	...	...	12	12	12	12	12	12	12
4316	1215-16	13	13	...	...	13	13	13	13	13	13	13
4317	1216-17	14	14	...	...	14	14	14	14	14	14	14
4318	1217-18	15	15	...	...	15	15	15	15	15	15	15
4319	1218-19	16	16	...	...	16	16	16	16	16	16	16
4320	1219-20	17	17	...	...	17	17	17	17	17	17	17

Expired year of Kaliyuga.	Year A.D.	Number of the Saṁvatsara connected with each solar year according to the several Siddhāntas, by reason of its currency at apparent, or at mean, Mēsha Saṁkrānti. Sūrya S. no Bīja. Apparent M. S.	Sūrya S. no Bīja. Mean M. S.	Sūrya S. with Bīja. Apparent M. S.	Sūrya S. with Bīja. Mean M. S.	First Ārya S. Apparent M. S.	First Ārya S. Mean M. S.	Orig. Sūrya S. Mean M. S.	Brāhma S. and S. Śirō. Apparent M. S.	Brāhma S. and S. Śirō. Mean M. S.	Second Ārya S. Apparent M. S.	Second Ārya S. Mean M. S.	Names of the Sixty saṁvatsaras of the cycle of Jupiter.
1	2	3	4	5	6	7	8	9	10	11	12	13	
4321	1220-21	18	18	...	...	18	18	18	18	18	18	18	1. Prabhava.
4322	1221-22	19	19	...	...	19	19	19	19	19	19	19	2. Vibhava.
4323	1222-23	20	20	...	...	20	20	20	20	20	20	20	3. Śukla.
4324	1223-24	21	21	...	...	21	21	21	21	21	21	21	4. Pramōda.
4325	1224-25	22	22	..	...	22	22	22	22	22	22	22	5. Prajāpati.
4326	1225-26	23	23	...	...	23	23	23	23	23	23	23	6. Aṅgiras.
4327	1226-27	24	24	...	...	24	24	24	24	24	24	24	7. Śrīmukha.
4328	1227-28	25	25	...	...	25	25	25	25	25	25	25	8. Bhāva.
4329	1228-29	26	26	...	...	26	26	26	26	26	26	26	9. Yuvan.
4330	1229-30	27	27	...	...	27	27	27	27	27	27	27	10. Dhātṛi.
4331	1230-31	28	28	...	...	28	28	28	28	28	28	28	11. Īśvara.
4332	1231-32	29	29	...	...	29	29	29	29	29	29	29	12. Bahudhānya.
4333	1232-33	30	30	...	...	30	30	30	30	30	30	30	13. Pramāthin.
4334	1233-34	31	31	...	...	31	31	31	31	31	31	31	14. Vikrama.
4335	1234-35	32	32	...	...	32	32	32	32	32	32	32	15. Vṛisha.
4336	1235-36	33	33	...	...	33	33	33	33	33	33	33	16. Chitrabhānu.
4337	1236-37	34	34	...	...	34	34	34	34	34	34	34	17. Subhānu.
4338	1237-38	35	35	...	...	35	35	35	35	35	35	35	18. Tāraṇa.
4339	1238-39	36	36	...	...	36	36	36	36	36	36	36	19. Pārthiva.
4340	1239-40	37	37	...	...	37	37	37	37	37	37	37	20. Vyaya.

1	2	3	4	5	6	7	8	9	10	11	12	13
4341	1240-41	38	38	...	...	38	38	38	38	38	38	38
4342	1241-42	39	39	...	...	39	39	39	39	39	39	39
4343	1242-43	40	40	...	...	40	40	40	40	40	40	40
4344	1243-44	41	41	...	...	41	41	41	41	41	41	41
4345	1244-45	42	42	...	...	42	42	42	42	42*	42	42
4346	1245-46	43	43	...	...	43	43*	43	43*	44	43	43
4347	1246-47	44	44	...	...	44*	45	44	45	45	44	44
4348	1247-48	45	45	...	...	46	46	45	46	46	45	45
4349	1248-49	46	46	...	...	47	47	46	47	47	46	46
4350	1249-50	47	47*	...	...	48	48	47*	48	48	47	47
4351	1250-51	48*	49	...	...	49	49	49	49	49	48	48
4352	1251-52	50	50	...	...	50	50	50	50	50	49	49
4353	1252-53	51	51	...	...	51	51	51	51	51	50	50
4354	1253-54	52	52	...	...	52	52	52	52	52	51	51
4355	1254-55	53	53	...	...	53	53	53	53	53	52	52
4356	1255-56	54	54	...	...	54	54	54	54	54	53	53
4357	1256-57	55	55	...	...	55	55	55	55	55	54	54
4358	1257-58	56	56	...	...	56	56	56	56	56	55	55
4359	1258-59	57	57	...	...	57	57	57	57	57	56*	56*
4360	1259-60	58	58	...	...	58	58	58	58	58	58	58
4361	1260-61	59	59	...	...	59	59	59	59	59	59	59
4362	1261-62	60	60	...	...	60	60	60	60	60	60	60
4363	1262-63	1	1	...	...	1	1	1	1	1	1	1
4364	1263-64	2	2	...	...	2	2	2	2	2	2	2
4365	1264-65	3	3	...	...	3	3	3	3	3	3	3
4366	1265-66	4	4	...	...	4	4	4	4	4	4	4
4367	1266-67	5	5	...	...	5	5	5	5	5	5	5
4368	1267-68	6	6	...	...	6	6	6	6	6	6	6
4369	1268-69	7	7	...	...	7	7	7	7	7	7	7
4370	1269-70	8	8	...	...	8	8	8	8	8	8	8
4371	1270-71	9	9	...	...	9	9	9	9	9	9	9
4372	1271-72	10	10	...	...	10	10	10	10	10	10	10
4373	1272-73	11	11	...	...	11	11	11	11	11	11	11
4374	1273-74	12	12	...	...	12	12	12	12	12	12	12
4375	1274-75	13	13	...	...	13	13	13	13	13	13	13
4376	1275-76	14	14	...	...	14	14	14	14	14	14	14
4377	1276-77	15	15	...	...	15	15	15	15	15	15	15
4378	1277-78	16	16	...	...	16	16	16	16	16	16	16
4379	1278-79	17	17	...	...	17	17	17	17	17	17	17
4380	1279-80	18	18	...	...	18	18	18	18	18	18	18

1	2	3	4	5	6	7	8	9	10	11	12	13	
4381	1280-81	19	19	...	...	19	19	19	19	19	19	19	21. Sarvajit.
4382	1281-82	20	20	...	...	20	20	20	20	20	20	20	22. Sarvadhārin.
4383	1282-83	21	21	...	...	21	21	21	21	21	21	21	23. Virōdhin.
4384	1283-84	22	22	...	...	22	22	22	22	22	22	22	24. Vikṛita.
4385	1284-85	23	23	...	...	23	23	23	23	23	23	23	25. Khara.
4386	1285-86	24	24	...	...	24	24	24	24	24	24	24	26. Nandana.
4387	1286-87	25	25	...	...	25	25	25	25	25	25	25	27. Vijaya.
4388	1287-88	26	26	...	...	26	26	26	26	26	26	26	28. Jaya.
4389	1288-89	27	27	...	...	27	27	27	27	27	27	27	29. Manmatha.
4390	1289-90	28	28	...	...	28	28	28	28	28	28	28	30. Durmukha.
4391	1290-91	29	29	...	...	29	29	29	29	29	29	29	31. Hēmalamba.
4392	1291-92	30	30	...	...	30	30	30	30	30	30	30	32. Vilamba.
4393	1292-93	31	31	...	...	31	31	31	31	31	31	31	33. Vikārin.
4394	1293-94	32	32	...	...	32	32	32	32	32	32	32	34. Śārvarin.
4395	1294-95	33	33	...	...	33	33	33	33	33	33	33	35. Plava.
4396	1295-96	34	34	...	...	34	34	34	34	34	34	34	36. Śubhakṛit.
4397	1296-97	35	35	...	...	35	35	35	35	35	35	35	37. Śōbhana.
4398	1297-98	36	36	...	...	36	36	36	36	36	36	36	38. Krōdhin.
4399	1298-99	37	37	...	...	37	37	37	37	37	37	37	39. Viśvāvasu.
4400	1299-1300	38	38	...	...	38	38	38	38	38	38	38	40. Parābhava.
4401	1300-01	39	39	...	...	39	39	39	39	39	39	39	41. Plavaṅga.
4402	1301-02	40	40	...	...	40	40	40	40	40	40	40	42. Kīlaka.
4403	1302-03	41	41	...	...	41	41	41	41	41	41	41	43. Saumya.
4404	1303-04	42	42	...	...	42	42	42	42	42	42	42	44. Sādhāraṇa.
4405	1304-05	43	43	...	...	43	43	43	43	43	43	43	45. Virōdhakṛit.
4406	1305-06	44	44	...	...	44	44	44	44	44	44	44	46. Paridhāvin.
4407	1306-07	45	45	...	...	45	45	45	45	45	45	45	47. Pramādin.
4408	1307-08	46	46	...	...	46	46	46	46	46	46	46	48. Ānanda.
4409	1308-09	47	47	...	...	47	47	47	47	47	47	47	49. Rākshasa.
4410	1309-10	48	48	...	...	48	48	48	48	48	48	48	50. Anala.
4411	1310-11	49	49	...	...	49	49	49	49	49	49	49	51. Piṅgala.
4412	1311-12	50	50	...	...	50	50	50	50	50	50	50	52. Kālayukta.
4413	1312-13	51	51	...	...	51	51	51	51	51	51	51	53. Siddhārthin.
4414	1313-14	52	52	...	...	52	52	52	52	52	52	52	54. Raudra.
4415	1314-15	53	53	...	...	53	53	53	53	53	53	53	55. Durmati.
4416	1315-16	54	54	...	...	54	54	54	54	54	54	54	56. Dundubhi.
4417	1316-17	55	55	...	...	55	55	55	55	55	55	55	57. Rudhirōdgārin.
4418	1317-18	56	56	...	...	56	56	56	56	56	56	56	58. Raktāksha.
4419	1318-19	57	57	...	...	57	57	57	57	57	57	57	59. Krōdhana.
4420	1319-20	58	58	...	...	58	58	58	58	58	58	58	60. Kshaya.

TABLE XLII—*contd.*

Expired year of Kaliyuga.	Year A.D.	Number of the Saṁvatsara connected with each solar year according to the several Siddhāntas, by reason of its currency at apparent, or at mean, Mēsha saṁkrānti.										
		Sūrya S. no bīja.		Sūrya S. with bīja.		First Ārya S.		Orig. Sūrya S.	Brāhma S. and S. Śirō.		Second Ārya S.	
		Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.
1	2	3	4	5	6	7	8	9	10	11	12	13
4421	1320-21	59	59	...	...	59	59	59	59	59	59	59
4422	1321-22	60	60	...	...	60	60	60	60	60	60	60
4423	1322-23	1	1	...	...	1	1	1	1	1	1	1
4424	1323-24	2	2	...	...	2	2	2	2	2	2	2
4425	1324-25	3	3	...	...	3	3	3	3	3	3	3
4426	1325-26	4	4	...	...	4	4	4	4	4	4	4
4427	1326-27	5	5	...	...	5	5	5	5	5	5	5
4428	1327-28	6	6	...	...	6	6	6	6	6	6	6
4429	1328-29	7	7	...	...	7	7	7	7	7	7	7
4430	1329-30	8	8	...	...	8	8	8	8	8*	8	8
4431	1330-31	9	9	...	...	9	9*	9	9*	10	9	9
4432	1331-32	10	10	...	...	10*	11	10	11	11	10	10
4433	1332-33	11	11	...	...	12	12	11	12	12	11	11
4434	1333-34	12	12	...	...	13	13	12	13	13	12	12
4435	1334-35	13	13	...	...	14	14	13	14	14	13	13
						[illegible]	15	14*	15	15	14	14

Expired year of Kaliyuga.	Year A.D.	Number of the Saṁvatsara connected with each solar year according to the several Siddhāntas, by reason of its currency at apparent, or at mean, Mēsha saṁkrānti.											Names of the Sixty saṁvatsaras of the cycle of Jupiter.
		Sūrya S. no bīja.		Sūrya S. with bīja.		First Ārya S.		Orig. Sūrya S.	Brāhma S. and S. Śirō.		Second Ārya S.		
		Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	
1	2	3	4	5	6	7	8	9	10	11	12	13	
4441	1340-41	20	20	...	...	20	20	20	20	20	19	19	1. Prabhava.
4442	1341-42	21	21	...	...	21	21	21	21	21	20	20	2. Vibhava.
4443	1342-43	22	22	...	...	22	22	22	22	22	21	21	3. Śukla.
4444	1343-44	23	23	...	...	23	23	23	23	23	22	22*	4. Pramōda.
4445	1344-45	24	24	...	...	24	24	24	24	24	23*	24	5. Prajāpati.
4446	1345-46	25	25	...	...	25	25	25	25	25	25	25	6. Aṅgiras.
4447	1346-47	26	26	...	...	26	26	26	26	26	26	26	7. Śrīmukha.
4448	1347-48	27	27	...	...	27	27	27	27	27	27	27	8. Bhāva.
4449	1348-49	28	28	...	...	28	28	28	28	28	28	28	9. Yuvan.
4450	1349-50	29	29	...	...	29	29	29	29	29	29	29	10. Dhātṛi.
4451	1350-51	30	30	...	...	30	30	30	30	30	30	30	11. Īśvara.
4452	1351-52	31	31	...	...	31	31	31	31	31	31	31	12. Bahudhānya.
4453	1352-53	32	32	...	...	32	32	32	32	32	32	32	13. Pramāthin.
4454	1353-54	33	33	...	...	33	33	33	33	33	33	33	14. Vikrama.
4455	1354-55	34	34	...	...	34	34	34	34	34	34	34	15. Vṛisha.
4456	1355-56	35	35	...	...	35	35	35	35	35	35	35	16. Chitrabhānu.
[illegible]	[illegible]	[illegible]	[illegible]		...	36	36	36	36	36	36	36	17. Subhānu.
										[illegible]	[illegible]	[illegible]	18. Tārana.

1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
4461	1360-61	40	40	...	...	40	40	40	40	40	40	40	4501	1400-01	20	20	...	...	20	20	20	20	20	20	20	21. Sarvajit.
4462	1361-62	41	41	...	...	41	41	41	41	41	41	41	4502	1401-02	21	21	...	...	21	21	21	21	21	21	21	22. Sarvadhārin.
4463	1362-63	42	42	...	...	42	42	42	42	42	42	42	4503	1402-03	22	22	...	...	22	22	22	22	22	22	22	23. Virōdhin.
4464	1363-64	43	43	...	...	43	43	43	43	43	43	43	4504	1403-04	23	23	...	...	23	23	23	23	23	23	23	24. Vikṛita.
4465	1364-65	44	44	...	...	44	44	44	44	44	44	44	4505	1404-05	24	24	...	...	24	24	24	24	24	24	24	25. Khara.
4466	1365-66	45	45	...	...	45	45	45	45	45	45	45	4506	1405-06	25	25	...	...	25	25	25	25	25	25	25	26. Nandana.
4467	1366-67	46	46	...	...	46	46	46	46	46	46	46	4507	1406-07	26	26	...	...	26	26	26	26	26	26	26	27. Vijaya.
4468	1367-68	47	47	...	...	47	47	47	47	47	47	47	4508	1407-08	27	27	...	...	27	27	27	27	27	27	27	28. Jaya.
4469	1368-69	48	48	...	...	48	48	48	48	48	48	48	4509	1408-09	28	28	...	...	28	28	28	28	28	28	28	29. Manmatha.
4470	1369-70	49	49	...	...	49	49	49	49	49	49	49	4510	1409-10	29	29	...	...	29	29	29	29	29	29	29	30. Durmukha.
4471	1370-71	50	50	...	...	50	50	50	50	50	50	50	4511	1410-11	30	30	...	...	30	30	30	30	30	30	30	31. Hēmalamba.
4472	1371-72	51	51	...	...	51	51	51	51	51	51	51	4512	1411-12	31	31	...	...	31	31	31	31	31	31	31	32. Vilamba.
4473	1372-73	52	52	...	...	52	52	52	52	52	52	52	4513	1412-13	32	32	...	...	32	32	32	32	32	32	32	33. Vikārin.
4474	1373-74	53	53	...	...	53	53	53	53	53	53	53	4514	1413-14	33	33	...	...	33	33	33	33	33	33	33	34. Śārvarin.
4475	1374-75	54	54	...	...	54	54	54	54	54	54	54	4515	1414-15	34	34	...	...	34	34	34	34	34*	34	34	35. Plava.
4476	1375-76	55	55	...	...	55	55	55	55	55	55	55	4516	1415-16	35	35	...	...	35	35	35	35*	36	35	35	36. Śubhakṛit.
4477	1376-77	56	56	...	...	56	56	56	56	56	56	56	4517	1416-17	36	36	...	...	36*	36*	36	37	37	36	36	37. Śōbhana.
4478	1377-78	57	57	...	...	57	57	57	57	57	57	57	4518	1417-18	37	37	...	...	38	38	37	38	38	37	37	38. Krōdhin.
4479	1378-79	58	58	...	...	58	58	58	58	58	58	58	4519	1418-19	38	38	...	...	39	39	38	39	39	38	38	39. Viśvāvasu.
4480	1379-80	59	59	...	...	59	59	59	59	59	59	59	4520	1419-20	39	39	...	...	40	40	39	40	40	39	39	40. Parābhava.
4481	1380-81	60	60	...	...	60	60	60	60	60	60	60	4521	1420-21	40*	40*	...	...	41	41	40*	41	41	40	40	41. Plavaṅga.
4482	1381-82	1	1	...	...	1	1	1	1	1	1	1	4522	1421-22	42	42	...	...	42	42	42	42	42	41	41	42. Kīlaka.
4483	1382-83	2	2	...	...	2	2	2	2	2	2	2	4523	1422-23	43	43	...	...	43	43	43	43	43	42	42	43. Saumya.
4484	1383-84	3	3	...	...	3	3	3	3	3	3	3	4524	1423-24	44	44	...	...	44	44	44	44	44	43	43	44. Sādhāraṇa.
4485	1384-85	4	4	...	...	4	4	4	4	4	4	4	4525	1424-25	45	45	...	...	45	45	45	45	45	44	44	45. Virōdhakṛit.
4486	1385-86	5	5	...	...	5	5	5	5	5	5	5	4526	1425-26	46	46	...	...	46	46	46	46	46	45	45	46. Paridhāvin.
4487	1386-87	6	6	...	...	6	6	6	6	6	6	6	4527	1426-27	47	47	...	...	47	47	47	47	47	46	46	47. Pramādin.
4488	1387-88	7	7	...	...	7	7	7	7	7	7	7	4528	1427-28	48	48	...	...	48	48	48	48	48	47	47	48. Ānanda.
4489	1388-89	8	8	...	...	8	8	8	8	8	8	8	4529	1428-29	49	49	...	...	49	49	49	49	49	48	48*	49. Rākshasa.
4490	1389-90	9	9	...	...	9	9	9	9	9	9	9	4530	1429-30	50	50	...	...	50	50	50	50	50	49*	50	50. Anala.
4491	1390-91	10	10	...	...	10	10	10	10	10	10	10	4531	1430-31	51	51	...	...	51	51	51	51	51	51	51	51. Piṅgala.
4492	1391-92	11	11	...	...	11	11	11	11	11	11	11	4532	1431-32	52	52	...	...	52	52	52	52	52	52	52	52. Kālayukta.
4493	1392-93	12	12	...	...	12	12	12	12	12	12	12	4533	1432-33	53	53	...	...	53	53	53	53	53	53	53	53. Siddhārthin.
4494	1393-94	13	13	...	...	13	13	13	13	13	13	13	4534	1433-34	54	54	...	...	54	54	54	54	54	54	54	54. Raudra.
4495	1394-95	14	14	...	...	14	14	14	14	14	14	14	4535	1434-35	55	55	...	...	55	55	55	55	55	55	55	55. Durmati.
4496	1395-96	15	15	...	...	15	15	15	15	15	15	15	4536	1435-36	56	56	...	...	56	56	56	56	56	56	53	56. Dundubhi.
4497	1396-97	16	16	...	...	16	16	16	16	16	16	16	4537	1436-37	57	57	...	...	57	57	57	57	57	57	57	57. Rudhirōdgārin.
4498	1397-98	17	17	...	...	17	17	17	17	17	17	17	4538	1437-38	58	58	...	...	58	58	58	58	58	58	58	58. Raktāksha.
4499	1398-99	18	18	...	...	18	18	18	18	18	18	18	4539	1438-39	59	59	...	...	59	59	59	59	59	59	59	59. Krōdhana.
4500	1399-1400	19	19	...	...	19	19	19	19	19	19	19	4540	1439-40	60	60	...	...	60	60	60	60	60	60	60	60. Kshaya.

1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
4461	1360-61	40	40	...	...	40	40	40	40	40	40	40	4501	1400-01	20	20	...	...	20	20	20	20	20	20	20	21. Sarvajit.
4462	1361-62	41	41	...	...	41	41	41	41	41	41	41	4502	1401-02	21	21	...	...	21	21	21	21	21	21	21	22. Sarvadhārin.
4463	1362-63	42	42	...	...	42	42	42	42	42	42	42	4503	1402-03	22	22	...	...	22	22	22	22	22	22	22	23. Virōdhin.
4464	1363-64	43	43	...	...	43	43	43	43	43	43	43	4504	1403-04	23	23	...	...	23	23	23	23	23	23	23	24. Vikṛita.
4465	1364-65	44	44	...	...	44	44	44	44	44	44	44	4505	1404-05	24	24	...	...	24	24	24	24	24	24	24	25. Khara.
4466	1365-66	45	45	...	...	45	45	45	45	45	45	45	4506	1405-06	25	25	...	...	25	25	25	25	25	25	25	26. Nandana.
4467	1366-67	46	46	...	...	46	46	46	46	46	46	46	4507	1406-07	26	26	...	...	26	26	26	26	26	26	26	27. Vijaya.
4468	1367-68	47	47	...	...	47	47	47	47	47	47	47	4508	1407-08	27	27	...	...	27	27	27	27	27	27	27	28. Jaya.
4469	1368-69	48	48	...	...	48	48	48	48	48	48	48	4509	1408-09	28	28	...	...	28	28	28	28	28	28	28	29. Maumatha.
4470	1369-70	49	49	...	...	49	49	49	49	49	49	49	4510	1409-10	29	29	...	...	29	29	29	29	29	29	29	30. Durmukha.
4471	1370-71	50	50	...	...	50	50	50	50	50	50	50	4511	1410-11	30	30	...	...	30	30	30	30	30	30	30	31. Hēmalamba.
4472	1371-72	51	51	...	...	51	51	51	51	51	51	51	4512	1411-12	31	31	...	...	31	31	31	31	31	31	31	32. Vilamba.
4473	1372-73	52	52	...	...	52	52	52	52	52	52	52	4513	1412-13	32	32	...	...	32	32	32	32	32	32	32	33. Vikārin.
4474	1373-74	53	53	...	...	53	53	53	53	53	53	53	4514	1413-14	33	33	...	...	33	33	33	33	33	33	33	34. Śārvarin.
4475	1374-75	54	54	...	...	54	54	54	54	54	54	54	4515	1414-15	34	34	...	...	34	34	34	34	34*	34	34	35. Plava.
4476	1375-76	55	55	...	...	55	55	55	55	55	55	55	4516	1415-16	35	35	...	...	35	35	35	35*	36	35	35	36. Śubhakṛit.
4477	1376-77	56	56	...	...	56	56	56	56	56	56	56	4517	1416-17	36	36	...	...	36*	36*	36	37	37	36	36	37. Śōbhana.
4478	1377-78	57	57	...	...	57	57	57	57	57	57	57	4518	1417-18	37	37	...	...	38	38	37	38	38	37	37	38. Krōdhin.
4479	1378-79	58	58	...	...	58	58	58	58	58	58	58	4519	1418-19	38	38	...	...	39	39	38	39	39	38	38	39. Viśvāvasu.
4480	1379-80	59	59	...	...	59	59	59	59	59	59	59	4520	1419-20	39	39	...	...	40	40	39	40	40	39	39	40. Parābhava.
4481	1380-81	60	60	...	...	60	60	60	60	60	60	60	4521	1420-21	40*	40*	...	...	41	41	40*	41	41	40	40	41. Plavaṅga.
4482	1381-82	1	1	...	...	1	1	1	1	1	1	1	4522	1421-22	42	42	...	...	42	42	42	42	42	41	41	42. Kīlaka.
4483	1382-83	2	2	...	...	2	2	2	2	2	2	2	4523	1422-23	43	43	...	...	43	43	43	43	43	42	42	43. Saumya.
4484	1383-84	3	3	...	...	3	3	3	3	3	3	3	4524	1423-24	44	44	...	...	44	44	44	44	44	43	43	44. Sādhāraṇa.
4485	1384-85	4	4	...	...	4	4	4	4	4	4	4	4525	1424-25	45	45	...	...	45	45	45	45	45	44	44	45. Virōdhakṛit.
4486	1385-86	5	5	...	...	5	5	5	5	5	5	5	4526	1425-26	46	46	...	...	46	46	46	46	46	45	45	46. Paridhāvin.
4487	1386-87	6	6	...	...	6	6	6	6	6	6	6	4527	1426-27	47	47	...	...	47	47	47	47	47	46	46	47. Pramādin.
4488	1387-88	7	7	...	...	7	7	7	7	7	7	7	4528	1427-28	48	48	...	...	48	48	48	48	48	47	47	48. Ānanda.
4489	1388-89	8	8	...	...	8	8	8	8	8	8	8	4529	1428-29	49	49	...	...	49	49	49	49	49	48	48*	49. Rākshasa.
4490	1389-90	9	9	...	...	9	9	9	9	9	9	9	4530	1429-30	50	50	...	...	50	50	50	50	50	49*	50	50. Anala.
4491	1390-91	10	10	...	...	10	10	10	10	10	10	10	4531	1430-31	51	51	...	...	51	51	51	51	51	51	51	51. Piṅgala.
4492	1391-92	11	11	...	...	11	11	11	11	11	11	11	4532	1431-32	52	52	...	...	52	52	52	52	52	52	52	52. Kālayukta.
4493	1392-93	12	12	...	...	12	12	12	12	12	12	12	4533	1432-33	53	53	...	...	53	53	53	53	53	53	53	53. Siddhārthin.
4494	1393-94	13	13	...	...	13	13	13	13	13	13	13	4534	1433-34	54	54	...	...	54	54	54	54	54	54	54	54. Raudra.
4495	1394-95	14	14	...	...	14	14	14	14	14	14	14	4535	1434-35	55	55	...	...	55	55	55	55	55	55	55	55. Durmati.
4496	1395-96	15	15	...	...	15	15	15	15	15	15	15	4536	1435-36	56	56	...	...	56	56	56	56	56	56	56	56. Dundubhi.
4497	1396-97	16	16	...	...	16	16	16	16	16	16	16	4537	1436-37	57	57	...	...	57	57	57	57	57	57	57	57. Rudhirōdgārin.
4498	1397-98	17	17	...	...	17	17	17	17	17	17	17	4538	1437-38	58	58	...	...	58	58	58	58	58	58	58	58. Raktāksha.
4499	1398-99	18	18	...	...	18	18	18	18	18	18	18	4539	1438-39	59	59	...	...	59	59	59	59	59	59	59	59. Krōdhana.
4500	1399-1400	19	19	...	...	19	19	19	19	19	19	19	4540	1439-40	60	60	...	...	60	60	60	60	60	60	60	60. Kshaya.

TABLE XLII—*contd.*

Expired year of Kaliyuga.	Year A.D.	Number of the samvatsara connected with each solar year according to the several Siddhāntas, by reason of its currency at apparent, or at mean, Mēsha saṁkrānti. Sūrya S. no Bīja. Apparent M. S.	Sūrya S. no Bīja. Mean M. S.	Sūrya S. with Bīja. Apparent M. S.	Sūrya S. with Bīja. Mean M. S.	First Ārya S. Apparent M. S.	First Ārya S. Mean M. S.	Orig. Sūrya S. Mean M. S.	Brāhma S. and S. Sirō. Apparent M. S.	Brāhma S. and S. Sirō. Mean M. S.	Second Ārya S. Apparent M. S.	Second Ārya S. Mean M. S.	Expired year of Kaliyuga.	Year A.D.	Number of the samvatsara connected with each solar year according to the several Siddhāntas, by reason of its currency, at apparent, or at mean, Mēsha saṁkrānti. Sūrya S. no Bīja. Apparent M. S.	Sūrya S. no Bīja. Mean M. S.	Sūrya S. with Bīja. Apparent M. S.	Sūrya S. with Bīja. Mean M. S.	First Ārya S. Apparent M. S.	First Ārya S. Mean M. S.	Orig. Sūrya S. Mean M. S.	Brāhma S. and S. Śirō. Apparent M. S.	Brāhma S. and S. Śirō. Mean M. S.	Second Ārya S. Apparent M. S.	Second Ārya S. Mean M. S.	Names of the Sixty saṁvatsaras of the cycle of Jupiter.
1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
4541	1440-41	1	1	1	1	1	1	1	1	1	1	1	4561	1460-61	21	21	21	21	21	21	21	21	21	21	21	1. Prabhava.
4542	1441-42	2	2	2	2	2	2	2	2	2	2	2	4562	1461-62	22	22	22	22	22	22	22	22	22	22	22	2. Vibhava.
4543	1442-43	3	3	3	3	3	3	3	3	3	3	3	4563	1462-63	23	23	23	23	23	23	23	23	23	23	23	3. Śukla.
4544	1443-44	4	4	4	4	4	4	4	4	4	4	4	4564	1463-64	24	24	24	24	24	24	24	24	24	24	24	4. Pramōda.
4545	1444-45	5	5	5	5	5	5	5	5	5	5	5	4565	1464-65	25	25	25	25	25	25	25	25	25	25	25	5. Prajāpati.
4546	1445-46	6	6	6	6	6	6	6	6	6	6	6	4566	1465-66	26	26	26	26	26	26	26	26	26	26	26	6. Aṅgiras.
4547	1446-47	7	7	7	7	7	7	7	7	7	7	7	4567	1466-67	27	27	27	27	27	27	27	27	27	27	27	7. Śrīmukha.
4548	1447-48	8	8	8	8	8	8	8	8	8	8	8	4568	1467-68	28	28	28	28	28	28	28	28	28	28	28	8. Bhāva.
4549	1448-49	9	9	9	9	9	9	9	9	9	9	9	4569	1468-69	29	29	29	29	29	29	29	29	29	29	29	9. Yuvan.
4550	1449-50	10	10	10	10	10	10	10	10	10	10	10	4570	1469-70	30	30	30	30	30	30	30	30	30	30	30	10. Dhātṛi.
4551	1450-51	11	11	11	11	11	11	11	11	11	11	11	4571	1470-71	31	31	31	31	31	31	31	31	31	31	31	11. Īśvara.
4552	1451-52	12	12	12	12	12	12	12	12	12	12	12	4572	1471-72	32	32	32	32	32	32	32	32	32	32	32	12. Bahudhānya.
4553	1452-53	13	13	13	13	13	13	13	13	13	13	13	4573	1472-73	33	33	33	33	33	33	33	33	33	33	33	13. Pramāthin.
4554	1453-54	14	14	14	14	14	14	14	14	14	14	14	4574	1473-74	34	34	34	34	34	34	34	34	34	34	34	14. Vikrama.
4555	1454-55	15	15	15	15	15	15	15	15	15	15	15	4575	1474-75	35	35	35	35	35	35	35	35	35	35	35	15. Vṛisha.
4556	1455-56	16	16	16	16	16	16	16	16	16	16	16	4576	1475-76	36	36	36	36	36	36	36	36	36	36	36	16. Chitrabhānu.
4557	1456-57	17	17	17	17	17	17	17	17	17	17	17	4577	1476-77	37	37	37	37	37	37	37	37	37	37	37	17. Subhānu.
4558	1457-58	18	18	18	18	18	18	18	18	18	18	18	4578	1477-78	38	38	38	38	38	38	38	38	38	38	38	18. Tāraṇa.
4559	1458-59	19	19	19	19	19	19	19	19	19	19	19	4579	1478-79	39	39	39	39	39	39	39	39	39	39	39	19. Pārthiva.

1	2	3	4	5	6	7	8	9	10	11	12	13
4581	1480-81	41	41	41	41	41	41	41	41	41	41	41
4582	1481-82	42	42	42	42	42	42	42	42	42	42	42
4583	1482-83	43	43	43	43	43	43	43	43	43	43	43
4584	1483-84	44	44	44	44	44	44	44	44	44	44	44
4585	1484-85	45	45	45	45	45	45	45	45	45	45	45
4586	1485-86	46	46	46	46	46	46	46	46	46	46	46
4587	1486-87	47	47	47	47	47	47	47	47	47	47	47
4588	1487-88	48	48	48	48	48	48	48	48	48	48	48
4589	1488-89	49	49	49	49	49	49	49	49	49	49	49
4590	1489-90	50	50	50	50	50	50	50	50	50	50	50
4591	1490-91	51	51	51	51	51	51	51	51	51	51	51
4592	1491-92	52	52	52	52	52	52	52	52	52	52	52
4593	1492-93	53	53	53	53	53	53	53	53	53	53	53
4594	1493-94	54	54	54	54	54	54	54	54	54	54	54
4595	1494-95	55	55	55	55	55	55	55	55	55	55	55
4596	1495-96	56	56	56	56	56	56	56	56	56	56	56
4597	1496-97	57	57	57	57	57	57	57	57	57	57	57
4598	1497-98	58	58	58	58	58	58	58	58	58	58	58
4599	1498-99	59	59	59	59	59	59	59	59	59	59	59
4600	1499-1500	60	60	60	60	60	60	60	60	60	60	60
4601	1500-01	1	1	1	1	1	1	1	1*	1*	1	1
4602	1501-02	2	2	2	2	2*	2*	2	3	3	2	2
4603	1502-03	3	3	3	3	4	4	3	4	4	3	3
4604	1503-04	4	4	4	4	5	5	4	5	5	4	4
4605	1504-05	5	5	5	5	6	6	5	6	6	5	5
4606	1505-06	6	6*	6	6	7	7	6*	7	7	6	6
4607	1506-07	7*	8	7	7	8	8	8	8	8	7	7
4608	1507-08	9	9	8	8	9	9	9	9	9	8	8
4609	1508-09	10	10	9	9	10	10	10	10	10	9	9
4610	1509-10	11	11	10	10	11	11	11	11	11	10	10
4611	1510-11	12	12	11	11	12	12	12	12	12	11	11
4612	1511-12	13	13	12	12	13	13	13	13	13	12	12
4613	1512-13	14	14	13	13	14	14	14	14	14	13	13
4614	1513-14	15	15	14	14	15	15	15	15	15	14	14
4615	1514-15	16	16	15*	15*	16	16	16	16	16	15*	15*
4616	1515-16	17	17	17	17	17	17	17	17	17	17	17
4617	1516-17	18	18	18	18	18	18	18	18	18	18	18
4618	1517-18	19	19	19	19	19	19	19	19	19	19	19
4619	1518-19	20	20	20	20	20	20	20	20	20	20	20
4620	1519-20	21	21	21	21	21	21	21	21	21	21	21

1	2	3	4	5	6	7	8	9	10	11	12	13	
4621	1520-21	22	22	22	22	22	22	22	22	22	22	22	21. Sarvajit.
4622	1521-22	23	23	23	23	23	23	23	23	23	23	23	22. Sarvadhārin.
4623	1522-23	24	24	24	24	24	24	24	24	24	24	24	23. Virōdhin.
4624	1523-24	25	25	25	25	25	25	25	25	25	25	25	24. Vikṛita.
4625	1524-25	26	26	26	26	26	26	26	26	26	26	26	25. Khara.
4626	1525-26	27	27	27	27	27	27	27	27	27	27	27	26. Nandana.
4627	1526-27	28	28	28	28	28	28	28	28	28	28	28	27. Vijaya.
4628	1527-28	29	29	29	29	29	29	29	29	29	29	29	28. Jaya.
4629	1528-29	30	30	30	30	30	30	30	30	30	30	30	29. Manmatha.
4630	1529-30	31	31	31	31	31	31	31	31	31	31	31	30. Durmukha.
4631	1530-31	32	32	32	32	32	32	32	32	32	32	32	31. Hēmalamba.
4632	1531-32	33	33	33	33	33	33	33	33	33	33	33	32. Vilamba.
4633	1532-33	34	34	34	34	34	34	34	34	34	34	34	33. Vikārin.
4634	1533-34	35	35	35	35	35	35	35	35	35	35	35	34. Śārvarin.
4635	1534-35	36	36	36	36	36	36	36	36	36	36	36	35. Plava.
4636	1535-36	37	37	37	37	37	37	37	37	37	37	37	36. Ṣubhakṛit.
4637	1536-37	38	38	38	38	38	38	38	38	38	38	38	37. Sōbhana.
4638	1537-38	39	39	39	39	39	39	39	39	39	39	39	38. Krōdhin.
4639	1538-39	40	40	40	40	40	40	40	40	40	40	40	39. Viśvāvasu.
4640	1539-40	41	41	41	41	41	41	41	41	41	41	41	40. Parābhava.
4641	1540-41	42	42	42	42	42	42	42	42	42	42	42	41. Plavaṅga.
4642	1541-42	43	43	43	43	43	43	43	43	43	43	43	42. Kīlaka.
4643	1542-43	44	44	44	44	44	44	44	44	44	44	44	43. Saumya.
4644	1543-44	45	45	45	45	45	45	45	45	45	45	45	44. Sādhāraṇa.
4645	1544-45	46	46	46	46	46	46	46	46	46	46	46	45. Virōdhakṛit.
4646	1545-46	47	47	47	47	47	47	47	47	47	47	47	46. Paridhāvin.
4647	1546-47	48	48	48	48	48	48	48	48	48	48	48	47. Pramādin.
4648	1547-48	49	49	49	49	49	49	49	49	49	49	49	48. Ānanda.
4649	1548-49	50	50	50	50	50	50	50	50	50	50	50	49. Rākshasa.
4650	1549-50	51	51	51	51	51	51	51	51	51	51	51	50. Anala.
4651	1550-51	52	52	52	52	52	52	52	52	52	52	52	51. Piṅgala.
4652	1551-52	53	53	53	53	53	53	53	53	53	53	53	52. Kālayukta.
4653	1552-53	54	54	54	54	54	54	54	54	54	54	54	53. Siddhārthin.
4654	1553-54	55	55	55	55	55	55	55	55	55	55	55	54. Raudra.
4655	1554-55	56	56	56	56	56	56	56	56	56	56	56	55. Durmati.
4656	1555-56	57	57	57	57	57	57	57	57	57	57	57	56. Dundubhi.
4657	1556-57	58	58	58	58	58	58	58	58	58	58	58	57. Rudhirōdgārin.
4658	1557-58	59	59	59	59	59	59	59	59	59	59	59	58. Raktāksha.
4659	1558-59	60	60	60	60	60	60	60	60	60	60	60	59. Krōdhana.
4660	1559-60	1	1	1	1	1	1	1	1	1	1	1	60. Kshaya.

TABLE XLII—*contd.*

Expired year of Kaliyuga.	Year A.D.	Number of the Saṁvatsara connected with each solar year, according to the several Siddhāntas, by reason of its currency at apparent, or at mean, Mēsha Saṁkrānti.										
		Sūrya S. no Bīja.		Sūrya S. with Bīja.		First Ārya S.		Orig. Sūrya S.	Brāhma S. and S. Śirō.		Second Ārya S.	
		Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.
1	2	3	4	5	6	7	8	9	10	11	12	13
4661	1560-61	2	2	2	2	2	2	2	2	2	2	2
4662	1561-62	3	3	3	3	3	3	3	3	3	3	3
4663	1562-63	4	4	4	4	4	4	4	4	4	4	4
4664	1563-64	5	5	5	5	5	5	5	5	5	5	5
4665	1564-65	6	6	6	6	6	6	6	6	6	6	6
4666	1565-66	7	7	7	7	7	7	7	7	7	7	7
4667	1566-67	8	8	8	8	8	8	8	8	8	8	8
4668	1567-68	9	9	9	9	9	9	9	9	9	9	9
4669	1568-69	10	10	10	10	10	10	10	10	10	10	10
4670	1569-70	11	11	11	11	11	11	11	11	11	11	11
4671	1570-71	12	12	12	12	12	12	12	12	12	12	12
4672	1571-72	13	13	13	13	13	13	13	13	13	13	13
4673	1572-73	14	14	14	14	14	14	14	14	14	14	14
4674	1573-74	15	15	15	15	15	15	15	15	15	15	15
4675	1574-75	16	16	16	16	16	16	16	16	16	16	16
[illegible]	[illegible]	17	17	17	17	17	17	17	17	17	17	17

Expired year of Kaliyuga.	Year A.D.	Number of the Saṁvatsara connected with each solar year, according to the several Siddhāntas, by reason of its currency at apparent, or at mean, Mēsha Saṁkrānti.											Names of the Sixty saṁvatsaras of the cycle of Jupiter.
		Sūrya S. no Bīja.		Sūrya S. with Bīja.		First Ārya S.		Orig. Sūrya S.	Brāhma S. and S. Śirō.		Second Ārya S.		
		Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	
1	2	3	4	5	6	7	8	9	10	11	12	13	
4681	1580-81	22	22	22	22	22	22	22	22	22	22	22	1. Prabhava.
4682	1581-82	23	23	23	23	23	23	23	23	23	23	23	2. Vibhava.
4683	1582-83	24	24	24	24	24	24	24	24	24	24	24	3. Śukla.
4684	1583-84	25	25	25	25	25	25	25	25	25	25	25	4. Pramōda.
4685	1584-85	26	26	26	26	26	26	26	26	26	26	26	5. Prajāpati.
4686	1585-86	27	27	27	27	27	27	27	27*	27*	27	27	6. Aṅgiras.
4687	1586-87	28	28	28	28	28	28*	28	29	29	28	28	7. Śrīmukha.
4688	1587-88	29	29	29	29	29*	30	29	30	30	29	29	8. Bhāva.
4689	1588-89	30	30	30	30	31	31	30	31	31	30	30	9. Yuvan.
4690	1589-90	31	31	31	31	32	32	31	32	32	31	31	10. Dhātṛi.
4691	1590-91	32	32*	32	32	33	33	32	33	33	32	32	11. Īśvara.
4692	1591-92	33*	34	33	33	34	34	33*	34	34	33	33	12. Bahudhānya.
4693	1592-93	35	35	34	34	35	35	35	35	35	34	34	13. Pramāthin.
4694	1593-94	36	36	35	35	36	36	36	36	36	35	35	14. Vikrama.
4695	1594-95	37	37	36	36	37	37	37	37	37	36	36	15. Vṛisha.
4696	1595-96	38	38	37	37	38	38	38	38	38	37	37	16. Chitrabhānu.
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	39	39	39	38	38	17. Subhānu.

1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
4701	1600-01	43	43	42*	43	43	43	43	43	43	43	43	4741	1640-41	23	23	23	23	23	23	23	23	23	23	23	21. Sarvajit.
4702	1601-02	44	44	44	44	44	44	44	44	44	44	44	4742	1641-42	24	24	24	24	24	24	24	24	24	24	24	22. Sarvadhārin.
4703	1602-03	45	45	45	45	45	45	45	45	45	45	45	4743	1642-43	25	25	25	25	25	25	25	25	25	25	25	23. Virōdhin.
4704	1603-04	46	46	46	46	46	46	46	46	46	46	46	4744	1643-44	26	26	26	26	26	26	26	26	26	26	26	24. Vikṛita.
4705	1604-05	47	47	47	47	47	47	47	47	47	47	47	4745	1644-45	27	27	27	27	27	27	27	27	27	27	27	25. Khara.
4706	1605-06	48	48	48	48	48	48	48	48	48	48	48	4746	1645-46	28	28	28	28	28	28	28	28	28	28	28	26. Nandana.
4707	1606-07	49	49	49	49	49	49	49	49	49	49	49	4747	1646-47	29	29	29	29	29	29	29	29	29	29	29	27. Vijaya.
4708	1607-08	50	50	50	50	50	50	50	50	50	50	50	4748	1647-48	30	30	30	30	30	30	30	30	30	30	30	28. Jaya.
4709	1608-09	51	51	51	51	51	51	51	51	51	51	51	4749	1648-49	31	31	31	31	31	31	31	31	31	31	31	29. Manmatha.
4710	1609-10	52	52	52	52	52	52	52	52	52	52	52	4750	1649-50	32	32	32	32	32	32	32	32	32	32	32	30. Durmukha.
4711	1610-11	53	53	53	53	53	53	53	53	53	53	53	4751	1650-51	33	33	33	33	33	33	33	33	33	33	33	31. Hēmalamba.
4712	1611-12	54	54	54	54	54	54	54	54	54	54	54	4752	1651-52	34	34	34	34	34	34	34	34	34	34	34	32. Vilamba.
4713	1612-13	55	55	55	55	55	55	55	55	55	55	55	4753	1652-53	35	35	35	35	35	35	35	35	35	35	35	33. Vikārin.
4714	1613-14	56	56	56	56	56	56	56	56	56	56	56	4754	1653-54	36	36	36	36	36	36	36	36	36	36	36	34. Śārvarin.
4715	1614-15	57	57	57	57	57	57	57	57	57	57	57	4755	1654-55	37	37	37	37	37	37	37	37	37	37	37	35. Plava.
4716	1615-16	58	58	58	58	58	58	58	58	58	58	58	4756	1655-56	38	38	38	38	38	38	38	38	38	38	38	36. Śubhakṛit.
4717	1616-17	59	59	59	59	59	59	59	59	59	59	59	4757	1656-57	39	39	39	39	39	39	39	39	39	39	39	37. Śōbhana.
4718	1617-18	60	60	60	60	60	60	60	60	60	60	60	4758	1657-58	40	40	40	40	40	40	40	40	40	40	40	38. Krōdhin.
4719	1618-19	1	1	1	1	1	1	1	1	1	1	1	4759	1658-59	41	41	41	41	41	41	41	41	41	41	41	39. Viśvāvasu.
4720	1619-20	2	2	2	2	2	2	2	2	2	2	2	4760	1659-60	42	42	42	42	42	42	42	42	42	42	42	40. Parābhava.
4721	1620-21	3	3	3	3	3	3	3	3	3	3	3	4761	1660-61	43	43	43	43	43	43	43	43	43	43	43	41. Plavaṅga.
4722	1621-22	4	4	4	4	4	4	4	4	4	4	4	4762	1661-62	44	44	44	44	44	44	44	44	44	44	44	42. Kīlaka.
4723	1622-23	5	5	5	5	5	5	5	5	5	5	5	4763	1662-63	45	45	45	45	45	45	45	45	45	45	45	43. Saumya.
4724	1623-24	6	6	6	6	6	6	6	6	6	6	6	4764	1663-64	46	46	46	46	46	46	46	46	46	46	46	44. Sādhāraṇa.
4725	1624-25	7	7	7	7	7	7	7	7	7	7	7	4765	1664-65	47	47	47	47	47	47	47	47	47	47	47	45. Virōdhakṛit.
4726	1625-26	8	8	8	8	8	8	8	8	8	8	8	4766	1665-66	48	48	48	48	48	48	48	48	48	48	48	46. Paridhāvin.
4727	1626-27	9	9	9	9	9	9	9	9	9	9	9	4767	1666-67	49	49	49	49	49	49	49	49	49	49	49	47. Pramādin.
4728	1627-28	10	10	10	10	10	10	10	10	10	10	10	4768	1667-68	50	50	50	50	50	50	50	50	50	50	50	48. Ānanda.
4729	1628-29	11	11	11	11	11	11	11	11	11	11	11	4769	1668-69	51	51	51	51	51	51	51	51	51	51	51	49. Rākshasa.
4730	1629-30	12	12	12	12	12	12	12	12	12	12	12	4770	1669-70	52	52	52	52	52	52	52	52	52	52	52	50. Anala.
4731	1630-31	13	13	13	13	13	13	13	13	13	13	13	4771	1670-71	53	53	53	53	53	53	53	53	53*	53	53	51. Piṅgala.
4732	1631-32	14	14	14	14	14	14	14	14	14	14	14	4772	1671-72	54	54	54	54	54	54*	54	54*	55	54	54	52 Kālayukta.
4733	1632-33	15	15	15	15	15	15	15	15	15	15	15	4773	1672-73	55	55	55	55	55*	56	55	56	56	55	55	53. Siddhārthin.
4734	1633-34	16	16	16	16	16	16	16	16	16	16	16	4774	1673-74	56	56	56	56	57	57	56	57	57	56	56	54. Raudra.
4735	1634-35	17	17	17	17	17	17	17	17	17	17	17	4775	1674-75	57	57	57	57	58	58	57	58	58	57	57	55. Durmati.
4736	1635-36	18	18	18	18	18	18	18	18	18	18	18	4776	1675-76	58	58	58	58	59	59	58	59	59	58	58	56. Dundubhi.
4737	1636-37	19	19	19	19	19	19	19	19	19	19	19	4777	1676-77	59*	59*	59	59	60	60	59*	60	60	59	59	57. Rudhirōdgārin.
4738	1637-38	20	20	20	20	20	20	20	20	20	20	20	4778	1677-78	1	1	60	60	1	1	1	1	1	60	60	58. Raktāksha.
4739	1638-39	21	21	21	21	21	21	21	21	21	21	21	4779	1678-79	...	...	1	1	2	2	...	2	2	1	1	59. Krōdhana.
4740	1639-40	22	22	22	22	22	22	22	22	22	22	22	4780	1679-80	...	...	2	2	3	3	...	3	3	2	2	60. Kshaya.

TABLE XLII—*contd.*

Expired year of Kaliyuga.	Year A.D.	Sūrya S. no bīja. Apparent M. S.	Sūrya S. no bīja. Mean M. S.	Sūrya S. with bīja. Apparent M. S.	Sūrya S. with bīja. Mean M. S.	First Ārya S. Apparent M. S.	First Ārya S. Mean M. S.	Orig. Sūrya S. Mean M. S.	Brāhma S. and S. Śirō. Apparent M. S.	Brāhma S. and S. Śirō. Mean M. S.	Second Ārya S. Apparent M. S.	Second Ārya S. Mean M. S.	Expired year of Kaliyuga.	Year A.D.	Sūrya S. no bīja. Apparent M. S.	Sūrya S. no bīja. Mean M. S.	Sūrya S. with bīja. Apparent M. S.	Sūrya S. with bīja. Mean M. S.	First Ārya S. Apparent M. S.	First Ārya S. Mean M. S.	Orig. Sūrya S. Mean M. S.	Brāhma S. and S. Śirō. Apparent M. S.	Brāhma S. and S. Śirō. Mean M. S.	Second Ārya S. Apparent M. S.	Second Ārya S. Mean M. S.	Names of the Sixty saṁvatsaras of the cycle of Jupiter.
		Number of the saṁvatsara connected with each solar year, according to the several Siddhāntas, by reason of its currency at apparent, or at mean, Mēsha saṁkrānti.													Number of the saṁvatsara connected with each solar year, according to the several Siddhāntas, by reason of its currency at apparent, or at mean, Mēsha saṁkrānti.											
1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
4781	1680-81	...	...	3	3	4	4	...	4	4	3	3	4801	1700-01	...	...	24	24	24	24	...	24	24	24	24	1. Prabhava.
4782	1681-82	...	...	4	4	5	5	...	5	5	4	4	4802	1701-02	...	...	25	25	25	25	...	25	25	25	25	2. Vibhava.
4783	1682-83	...	...	5	5	6	6	...	6	6	5	5	4803	1702-03	...	...	26	26	26	26	...	26	26	26	26	3. Śukla.
4784	1683-84	...	...	6	6	7	7	...	7	7	6	6	4804	1703-04	...	...	27	27	27	27	...	27	27	27	27	4. Pramōda.
4785	1684-85	...	...	7	7	8	8	...	8	8	7	7*	4805	1704-05	...	...	28	28	28	28	...	28	28	28	28	5. Prajāpati.
4786	1685-86	...	...	8*	8*	9	9	...	9	9	8*	9	4806	1705-06	...	...	29	29	29	29	...	29	29	29	29	6. Aṅgiras.
4787	1686-87	...	...	10	10	10	10	...	10	10	10	10	4807	1706-07	...	...	30	30	30	30	...	30	30	30	30	7. Śrīmukha.
4788	1687-88	...	...	11	11	11	11	...	11	11	11	11	4808	1707-08	...	...	31	31	31	31	...	31	31	31	31	8. Bhāva.
4789	1688-89	...	...	12	12	12	12	...	12	12	12	12	4809	1708-09	...	...	32	32	32	32	...	32	32	32	32	9. Yuvan.
4790	1689-90	...	...	13	13	13	13	...	13	13	13	13	4810	1709-10	...	...	33	33	33	33	...	33	33	33	33	10. Dhātṛi.
4791	1690-91	...	...	14	14	14	14	...	14	14	14	14	4811	1710-11	...	...	34	34	34	34	...	34	34	34	34	11. Īśvara.
4792	1691-92	...	...	15	15	15	15	...	15	15	15	15	4812	1711-12	...	...	35	35	35	35	...	35	35	35	35	12. Bahudhānya.
4793	1692-93	...	...	16	16	16	16	...	16	16	16	16	4813	1712-13	...	...	36	36	36	36	...	36	36	36	36	13. Pramāthin.
4794	1693-94	...	...	17	17	17	17	...	17	17	17	17	4814	1713-14	...	...	37	37	37	37	...	37	37	37	37	14. Vikrama.
4795	1694-95	...	...	18	18	18	18	...	18	18	18	18	4815	1714-15	...	...	38	38	38	38	...	38	38	38	38	15. Vṛisha.
4796	1695-96	...	...	19	19	19	19	...	19	19	19	19	4816	1715-16	...	...	39	39	39	39	...	39	39	39	39	16. Chitrabhānu.
4797	1696-97	...	...	20	20	20	20	...	20	20	20	20	4817	1716-17	...	...	40	40	40	40	...	40	40	40	40	17. Subhānu.
4798	1697-98			21	21	21	21	...	21	21	21	21	4818	1717-18	...	...	41	41	41	41	...	41	41	41	41	18. Tāraṇa.
													4819	1718-19	...	...	42	42	42	42	...	42	42	42	42	19. Pārthiva.
																										20. Vyaya.

1	2	3	4	5	6	7	8	9	10	11	12	13
4821	1720-21	...	...	44	44	44	44	...	44	44	44	44
4822	1721-22	...	...	45	45	45	45	...	45	45	45	45
4823	1722-23	...	...	46	46	46	46	...	46	46	46	46
4824	1723-24	...	...	47	47	47	47	...	47	47	47	47
4825	1724-25	...	...	48	48	48	48	...	48	48	48	48
4826	1725-26	...	...	49	49	49	49	...	49	49	49	49
4827	1726-27	...	...	50	50	50	50	...	50	50	50	50
4828	1727-28	...	...	51	51	51	51	...	51	51	51	51
4829	1728-29	...	...	52	52	52	52	...	52	52	52	52
4830	1729-30	...	...	53	53	53	53	...	53	53	53	53
4831	1730-31	...	...	54	54	54	54	...	54	54	54	54
4832	1731-32	...	...	55	55	55	55	...	55	55	55	55
4833	1732-33	...	...	56	56	56	56	...	56	56	56	56
4834	1733-34	...	...	57	57	57	57	...	57	57	57	57
4835	1734-35	...	...	58	58	58	58	...	58	58	58	58
4836	1735-36	...	...	59	59	59	59	...	59	59	59	59
4837	1736-37	...	...	60	60	60	60	...	60	60	60	60
4838	1737-38	...	...	1	1	1	1	...	1	1	1	1
4839	1738-39	...	...	2	2	2	2	...	2	2	2	2
4840	1739-40	...	...	3	3	3	3	...	3	3	3	3
4841	1740-41	...	...	4	4	4	4	...	4	4	4	4
4842	1741-42	...	...	5	5	5	5	...	5	5	5	5
4843	1742-43	...	...	6	6	6	6	...	6	6	6	6
4844	1743-44	...	...	7	7	7	7	...	7	7	7	7
4845	1744-45	...	...	8	8	8	8	...	8	8	8	8
4846	1745-46	...	...	9	9	9	9	...	9	9	9	9
4847	1746-47	...	...	10	10	10	10	...	10	10	10	10
4848	1747-48	...	...	11	11	11	11	...	11	11	11	11
4849	1748-49	...	...	12	12	12	12	...	12	12	12	12
4850	1749-50	...	...	13	13	13	13	...	13	13	13	13
4851	1750-51	...	...	14	14	14	14	...	14	14	14	14
4852	1751-52	...	...	15	15	15	15	...	15	15	15	15
4853	1752-53	...	...	16	16	16	16	...	16	16	16	16
4854	1753-54	...	...	17	17	17	17	...	17	17	17	17
4855	1754-55	...	...	18	18	18	18	...	18	18	18	18
4856	1755-56	...	...	19	19	19	19	...	19	19*	19	19
4857	1756-57	...	...	20	20	20	20*	...	20*	21	20	20
4858	1757-58	...	...	21	21	21*	22	...	22	22	21	21
4859	1758-59	...	...	22	22	23	23	...	23	23	22	22
4860	1759-60	...	...	23	23	24	24	...	24	24	23	23

1	2	3	4	5	6	7	8	9	10	11	12	13	
4861	1760-61	...	...	24	24	25	25	...	25	25	24	24	21. Sarvajit.
4862	1761-62	...	...	25	25	26	26	...	26	26	25	25	22. Sarvadhārin.
4863	1762-63	...	...	26	26	27	27	...	27	27	26	26	23. Virōdhin.
4864	1763-64	...	...	27	27	28	28	...	28	28	27	27	24. Vikṛita.
4865	1764-65	...	...	28	28	29	29	...	29	29	28	28	25. Khara.
4866	1765-66	...	...	29	29	30	30	...	30	30	29	29	26. Nandana.
4867	1766-67	...	...	30	30	31	31	...	31	31	30	30	27. Vijaya.
4868	1767-68	...	...	31	31	32	32	...	32	32	31	31	28. Jaya.
4869	1768-69	...	...	32	32	33	33	...	33	33	32	32	29. Manmatha.
4870	1769-70	...	...	33	33	34	34	...	34	34	33	33	30. Durmukha.
4871	1770-71	...	...	34	34*	35	35	...	35	35	34*	34*	31. Hēmalamba.
4872	1771-72	...	...	35*	36	36	36	...	36	36	36	36	32. Vilamba.
4873	1772-73	...	...	37	37	37	37	...	37	37	37	37	33. Vikārin.
4874	1773-74	...	...	38	38	38	38	...	38	38	38	38	34. Śārvarin.
4875	1774-75	...	...	39	39	39	39	...	39	39	39	39	35. Plava.
4876	1775-76	...	...	40	40	40	40	...	40	40	40	40	36. Śubhakṛit.
4877	1776-77	...	...	41	41	41	41	...	41	41	41	41	37. Śōbhana.
4878	1777-78	...	...	42	42	42	42	...	42	42	42	42	38. Krōdhin.
4879	1778-79	...	...	43	43	43	43	...	43	43	43	43	39. Viśvāvasu.
4880	1779-80	...	...	44	44	44	44	...	44	44	44	44	40. Parābhava.
4881	1780-81	...	...	45	45	45	45	...	45	45	45	45	41. Plavaṅga.
4882	1781-82	...	...	46	46	46	46	...	46	46	46	46	42. Kīlaka.
4883	1782-83	...	...	47	47	47	47	...	47	47	47	47	43. Saumya.
4884	1783-84	...	...	48	48	48	48	...	48	48	48	48	44. Sādhāraṇa.
4885	1784-85	...	...	49	49	49	49	...	49	49	49	49	45. Virōdhakṛit.
4886	1785-86	...	...	50	50	50	50	...	50	50	50	50	46. Paridhāvin.
4887	1786-87	...	...	51	51	51	51	...	51	51	51	51	47. Pramādin.
4888	1787-88	...	...	52	52	52	52	...	52	52	52	52	48. Ānanda.
4889	1788-89	...	...	53	53	53	53	...	53	53	53	53	49. Rākshasa.
4890	1789-90	...	...	54	54	54	54	...	54	54	54	54	50. Anala.
4891	1790-91	...	...	55	55	55	55	...	55	55	55	55	51. Piṅgala.
4892	1791-92	...	...	56	56	56	56	...	56	56	56	56	52. Kālayukta.
4893	1792-93	...	...	57	57	57	57	...	57	57	57	57	53. Siddhārthin.
4894	1793-94	...	...	58	58	58	58	...	58	58	58	58	54. Raudra.
4895	1794-95	...	...	59	59	59	59	...	59	59	59	59	55. Durmati.
4896	1795-96	...	...	60	60	60	60	...	60	60	60	60	56. Dundubhi.
4897	1796-97	...	...	1	1	1	1	...	1	1	1	1	57. Rudhirōdgārin.
4898	1797-98	...	...	2	2	2	2	...	2	2	2	2	58. Raktāksha.
4899	1798-99	...	...	3	3	3	3	...	3	3	3	3	59. Krōdhana.
4900	1799-1800	...	...	4	4	4	4	...	4	4	4	4	60. Kshaya.

No. 6.—SARABHAVARAM PLATES OF THE LORD OF CHIKURA: THE 6TH YEAR.

BY T. A. GOPINATHA RAO, M.A., Trivandrum.

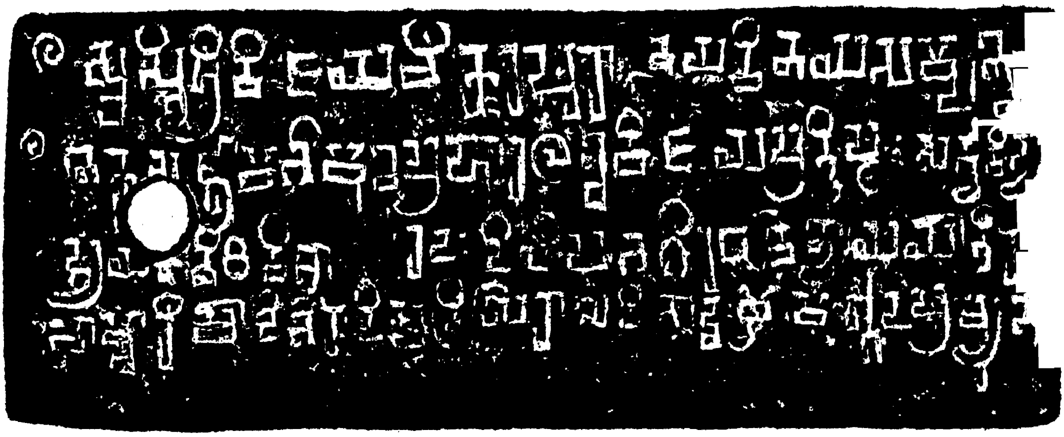
The set of copper-plates on which the subjoined inscription is engraved was secured for me for examination from a friend of his by Mr. J. M. Nallasāmi Pillai, B.A., B.L., District Munsiff, Rajahmandry. Regarding these plates and of the site where they were discovered he writes as follows:—"The exact circumstances under which the copper-plates were found are not known. It is said that they were ploughed up a few years ago near the village of **Śarabhavaram** some 20 miles north-west of Rajahmandry and 10 miles from the bank of the Gōdāvarī. Near the place where the plates were found there appear to be the remains of several brick *stūpas* of fair size, and about 6 or 7 miles from it towards the Gōdāvarī are more *stūpas* on a hill overlooking a lake known as Nallakōṭa Ava, while on the Rāmdurgam, a lofty hill that dominates the country, are the extensive remains of buildings which seem to have formed part of a monastery."

The set consists of three plates, measuring 6″ by 2″ and of $\frac{1}{16}$″ thickness; when they came to me, the ring had not been cut; it is a circular ring sealed with a lump of copper in a crude manner, and on this is struck with a die the emblem of the dynasty to which the grantor of the deed belonged; it is a conch shell standing in half relief from a countersunk surface which has a circular border. The conch shell is preserved very well. The ring was cut by me and the impressions were taken under my supervision. It is from these and from the original plates that I now edit the inscription, which is in an excellent state of preservation.

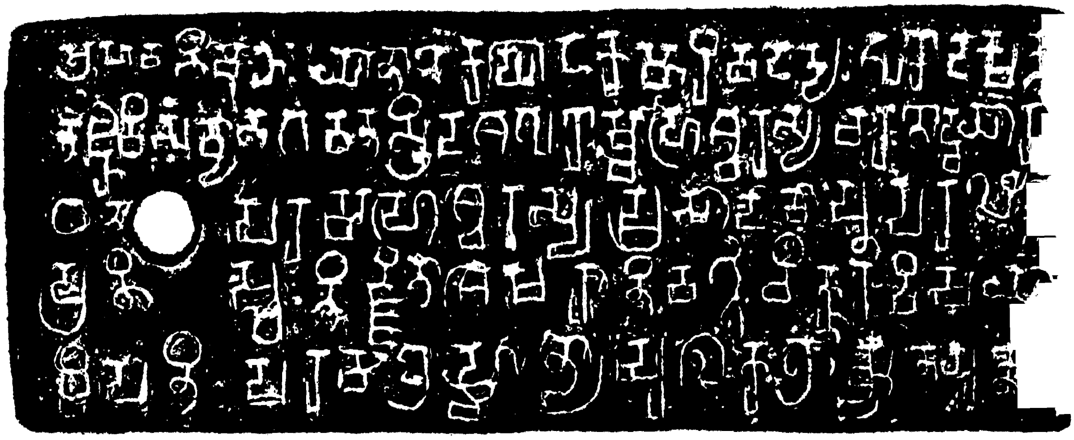
The language of the record is Sanskrit prose. At the end of the inscription are the usual imprecatory verses, three in number. The alphabet closely resembles that of the early Kadamba plates published by Dr. Fleet in *Ind. Ant.*, Vol. VI, of the Kūḍgere plates of Māndhātṛivarman (above, Vol. VI, pp. 12 ff.) and of the Nilambūr plates (above, Vol. VIII, pp. 146 ff.). The engraver employs both the looped and the curvilinear forms of the consonant *t*; *e.g.*, the looped form occurs in -*Yayāti*-, *l.* 3; -*kshatriyai*-, *l.* 4; *bhagavatastridaśa*-, *l.* 6; -*vāpta*-, *l.* 7; -*prati*- and -*arāti*-, *l.* 8; -*ādhipati*-, *l.* 9; *grāmyānayukta*-, *l.* 9; =*ājñāpayatyasti*, *l.* 10; *ājñāpti*, *l.* 16; *bhavanti*, *l.* 17; and *akshēpta chānumantā*, *l.* 21; whereas the curvilinear variety is found in *svasti* in *l.* 1; -*prachyuta*, *l.* 4; *nirjjitāśēsha*-, *l.* 8; *ta*-, *l.* 14, etc. The letter *kha* is written in three ways; the usual form occurs in -*abhimukha*-, *l.* 2, and the other varieties in -*ābhimukhā*-, *l.* 5, and -*mukham*, *l.* 16. Very little difference is made between *t* and *n*; compare, for instance, the *n* and *t* occurring in *nirjjitā*-, *l.* 8; -*yātānēka*-, *l.* 5, etc. Similarly *tra* in *putra*-, *l.* 15, looks more like *nra*. In the word *Yudhishṭhira*, *l.* 19, both *dh* and *ṭh* resemble *v*. The engraving is executed very carelessly, and there occur many instances of erasure; for instance, there is a well-defined trace of a secondary *i* over *p* in -*para*-, *l.* 7. The letter *sa* occurring in *visaṁdhyō*, *l.* 6, has a big dot, which resembles an *anusvāra* symbol. As in some other inscriptions, the dot evidently intimates that the letter *sa* has to be dropped as it was inadvertently engraved. There are also several cases of omissions, which are either corrected in the text itself or noticed in the foot-notes. The rules of *sandhi* are often neglected; some consonants are doubled as in *nirjjitā*-, *l.* 8; =*dharmma*-, *l.* 4; -*marggā*-, *l.* 4; -*gurōr mmahēśvarasya*, *l.* 6; -*vargga*, *l.* 8, etc.

The inscription belongs to the reign of a king whose name and dynasty are not mentioned. He is simply described as the lord of **Chīkūra**-*vishaya*. He is said to be possessed of polite manners and modest character; he had gained several victories in battles, was well-versed in all sciences, was following the footsteps of the early *kshatriyas* like Dilīpa, Bhagīratha, Vainya, Yayāti, Rāma, Ambarīsha, etc.; meant death to horses that confronted him in the battlefield; was a great giver (of benefactions, etc.); was a valiant soldier; was skilled in arts; was full of the sense of gratitude; was one who was unassailable; a great devotee of Mahēśvara; and had befitted himself for a seat in heaven, by the grace of Śiva. The inscription records that this king granted the village of **Pulaka** or **Puloka** free of all taxes to Hariśarman of the Hārīta *gōtra*, who was

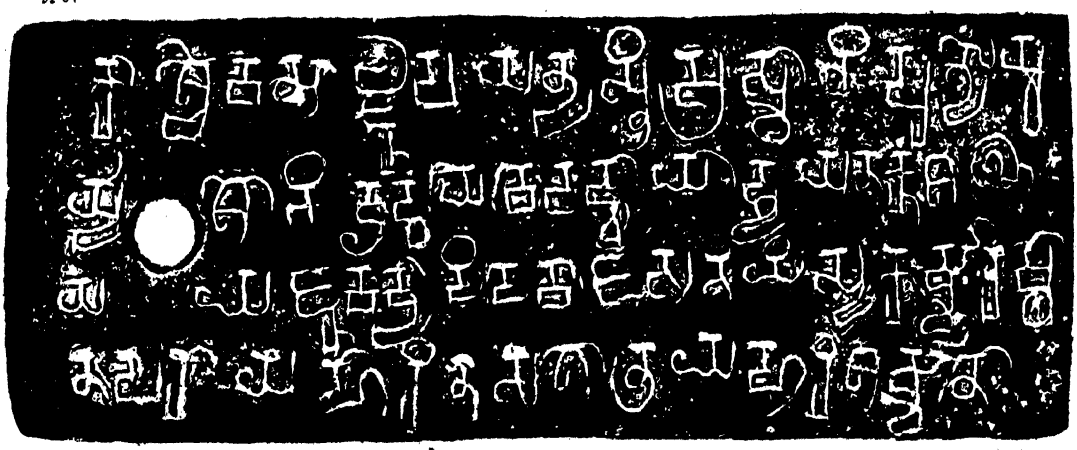
i.



ii a.



ii b.



S. KONOW

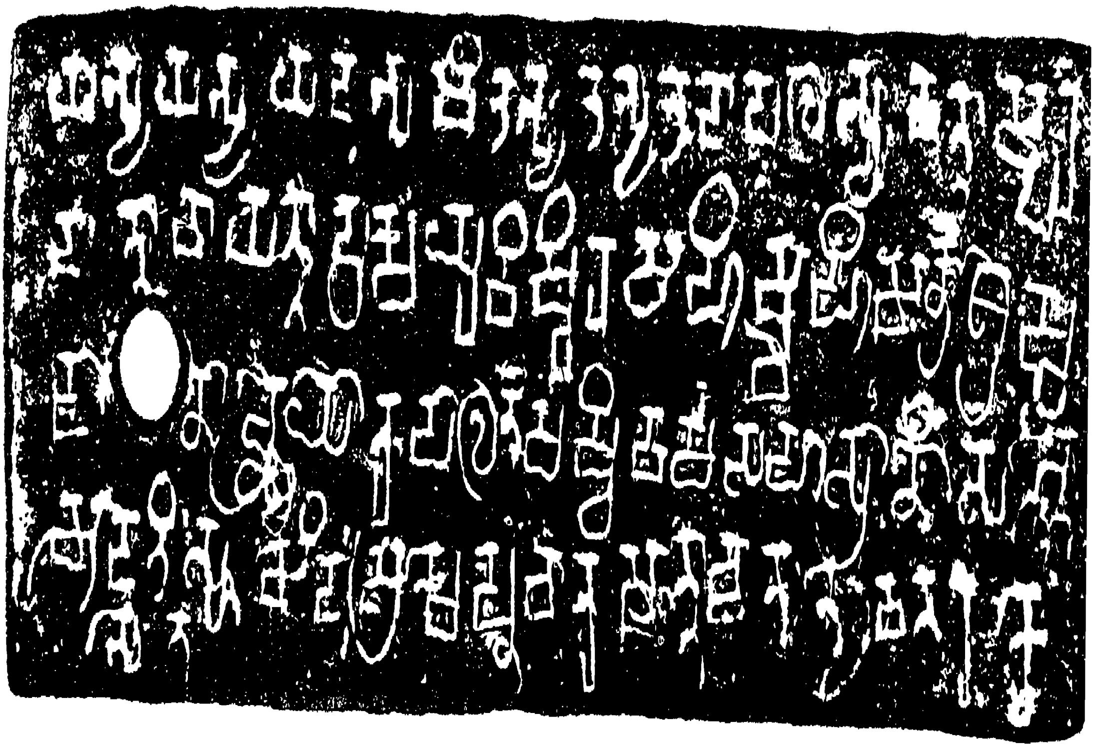
FULL SIZE

W. GRIGGS & SONS, LTD., PHOTO-

iii a.



iii b.



a master of two Vēdas, was versed in the performance of sacrificial rites, and was a Vājasanēyin. The record is addressed to the inhabitants of the village granted. The inscription is dated in the 6th year. Thus the record, with neither the name of the king nor the dynasty to which he belonged nor even the time at which he lived, adds nothing to our store of knowledge. Its only importance consists in its palæography.

TEXT.[1]

First Plate.

1 ओं[2] स्वस्ति श्रीविजयचीकूरपुरात् [3]नयविनयसम्पन्नो-

2 नेकसङ्ग्राम[ा*]भिमुखप्रहारलब्धविजयप्रतिष्ठः सर्व्वविद्या-

3 ध्यय[न][4]विधिविशारदः दिलीपभगीरथवैण्यययातिरा-

4 माम्बरीषादिभिरादिक्षत्रियैरासेविताद्धर्म्म[ा*]र्ग्गादप्रच्युत

Second Plate ; First side.

5 आहवाभिमु[खाः][5]यातानेकघोटकमारि[6] व[दा]न्यः शूरो दक्ष[:*] कृ-

6 त[ज्ञो] वि(सं)ध्यो[7] भगवतस्त्रिदशगुरोर्म्महेश्वरस्य चरणद्वयारा-

7 धनपर[ो*] महेश्वरस्य प्रसादावाप्तपरलोक-

8 प्रतिष्ठः निर्ज्जिताशेष[ा*]रातिवर्ग्ग[:*] चिकूरविषया-[8]

9 धिपति[:*] परमब्रह्मण्य[:*] पुलकग्राम्यानयुक्त-

Second Plate ; Second side.

10 काश्चेव[9] माज्ञापयत्यस्ति अस्माभि[:*] पुण्यायु-

11 र्य्यशोभिवृद्धये वेदद्व(ा)याध्ययन[10]कुशला-

12 य यज्ञवद्यादिदे[11] वाजसनयिस्यकर्म्मानुष्ठा-[12]

13 नपराय हारीतसगोत्र[ा*]य हरिशर्म्मणे

Third Plate ; First side.

14 सर्व्वकरोः[13] परिहृत्य पुलोकग्रामो दत्त[:*] ।(॥) नुदवबुध्य[14] त-

15 ङ्ग्राममसौ ब्राह्मणः पुत्रपौत्रानुक्रमेणोष(प)भुञ्जानो

16 न कैश्चि[15] किञ्चिद्वक्तव्य[:॥*] आज्ञ(ा)प्ति[:*] स्वमुखम्[॥*] स ६ पोषु[16] दि

17 १० [॥*] भवन्ति चात्र श्लोका[: ॥*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपा-
लि[ता][17]

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[1] From the original copper-plates.

[2] This syllable is represented by a symbol which stands on the proper right margin. A similar symbol is again repeated at the beginning of the second line.

[3] Read °पुराश्नय°.

[4] Read °ध्ययन°.

[5] Read °मुखा°.

[6] Read °मारी.

[7] Read वेध्यो.

[8] Read चीकूर°.

[9] Read °ग्राम्यानायुक्तकांश्चैव°.

[10] Read °ध्ययन°.

[11] Read °विद्याविदे

[12] Read वाजसनेयिस्वकर्म्मा°.

[13] Read °करैः

[14] [Read एवमवबुध्य.—S. K. Or एतदव°.—F. W. T.]

[15] Read कैश्चित्कि°.

[16] Read पौष.

[17] The ता of °पालिता has been engraved under the line.

Third Plate ; Second side.

18 यस्य यस्य यद[ा*] भूमि[1] तस्य तस्य तदा फल[2] [॥*] स्वदत्ताम्पर-

19 दात्ता[3] वा यत्ताद्रत्त[4] युधिष्ठिर [।*] महिम्महिमन्त्वा[5] श्रेष्ठ

20 दानाच्छ्रेयोनुपाल[नं] [॥*] षष्ठि[6] वर्षसहस्राणि सर्गे[7]

21 मोदति भूमिदः[।*] अ[ा*]च्छेत्ता[ा*] चानुमन्ता च तान्येव नरके

22 [व*]सेत[॥*]

TRANSLATION.

Ōm. Hail Prosperity! From the victorious **Chikūrapura**, the lord of the **Chikūra** province,—possessed of worldly wisdom and good behaviour; who is famed for victory obtained by blows face to face in many an encounter; who is proficient in all the sciences, in reading the sacred books and in (performing) the rites; who never swerved from the path of virtue followed by the early *kshatriyas* beginning with Dilīpa, Bhagīratha, Vaiṇya, Yayāti, Rāma (and) Ambarīsha; who is the destroyer of many horses that faced (him) in battle; who is generous, brave, dexterous and grateful; who acts according to law; who is intent upon adoring the two feet of the venerable Mahēśvara, the lord of the gods; who through the favour of Mahēśvara has acquired a firm position in the next world and who has conquered the entire host of enemies; who is very hospitable to Brāhmaṇas,—commands as follows the residents and officials of the village of **Pulaka**:—

The village of **Puloka** has been made a gift by us for the enhancement of (our) religious merit, life and fame, exempting it from all taxes, to Hariśarman, who is an expert in the study of two *Vēdas*, who possesses the sacrificial knowledge, who is intent on performing his duties according to the school of the Vājasanēyins, and who belongs to the Hārīta *gōtra*.

Knowing this, this Brāhmaṇa and (his) sons and grandsons in succession enjoying this village, should not in any way be spoken to by anybody. The *ājñapti* (has been done by word of my) own mouth. **In the year 6 on the 10th day of Pausha.** With reference to this there are the following verses:—"Land has been granted by many and been protected by many; whosoever at any time possesses the earth, to him for the time being belongs the reward (of the grant)."

"O! Yudhishṭhira! Protect the land, be it a gift of yours or of others; O, highest of the kings! protection is more meritorious than gift." "A giver of land rejoices in heaven for sixty thousand years; he who rescinds and he who approves (of him who rescinds it) both live in hell for the same period."

NOTE ON THE PRECEDING. BY STEN KONOW.

Mr. Gopinatha Rao has compared the alphabet used in the Sarabhavaram grant with the script employed in early Kadamba plates, and others. There cannot be any doubt that he is right in doing so. The alphabet certainly belongs to the so-called "box-headed" variety of Central India. Among the various inscriptions written in this Central Indian script, however, the grants of the Śarabhapura kings are those whose alphabet presents the most striking similarity, as will be immediately apparent to everybody who compares the published facsimile plates.

[1] Read भूमिस्तस्य.
[2] Read फलम्.
[3] Read °दत्तां.
[4] Read यत्नाद्रक्ष.
[5] Read मही महीमतां
[6] Read षष्टिं.
[7] Read स्वर्गे.

The inscriptions of the Śarabhapura dynasty which have so far been published are the following :—

1. The Āraṅg copper-plate grant of **Mahā-Jayarāja**,[1] issued from **Śarabhapura** in the **fifth year** and recording the grant of the village of **Paṁvā** in the **Pūrvarāshṭra** ;

2. The Khariār (properly Nahnā) copper-plate grant of **Mahā-Sudēva**,[2] issued from **Śarabhapura** in **the second year** and recording the grant of the villages **Navannaka** and **Śāmbilaka** in the **Kshitimaṇḍāhāra** ;

3. The Raipur copper-plate grant of **Mahā-Sudēva**,[3] issued from **Śarabhapura** in the **tenth year** and recording the grant of **Śrīsāhikā** in **Pūrvarāshṭra**.

4. The Sārangarh copper-plate grant of **Mahā-Sudēva**,[4] issued from **Śarabhapura**, and recording the grant of **Chullaṇḍaraka** in the **Tuṇḍaraka** *bhukti*. The last plate of this grant, which must have contained the date, has not been recovered.

We do not know whether Mahā-Jayadēva preceded or succeeded Mahā-Sudēva, and we do not know anything about the ancestors of these two kings. The legend on the seal of the Khariār plate runs,—

Prasann-ārṇṇava-sambhūta-Mānamātr-ēndu-janmanaḥ śrīmat-Sudēvarājasya sthiraṁ jagati [*śāsanaṁ*].

I have inferred[5] from this legend that Sudēva's father was **Mānamātra**, and his grandfather perhaps **Prasanna**, and that Mānamātra might perhaps be identical with **Mānāṅka**, "the ornament of the **Rāshṭrakūṭas**" mentioned in the Uṇḍikavāṭikā copper-plates of Abhimanyu.[6] These identifications are however very problematic, and we do not, in reality, know anything about these kings.

The years mentioned in the inscriptions are regnal years and do not help us to fix their date. On palæographical grounds, however, we may assign them to the 8th century A.D.

The localities mentioned in the grants of the Śarabhapura kings cannot all be identified. Such of them as have been traced, however, all belong to the Raipur and Bilāspur districts of the Central Provinces.

Navannaka of the Khariār grant is almost certainly[7] the present **Nahnā**, the actual find place of the plates, three miles south of Khariār, and **Śāmbilaka** of the same grant is perhaps the neighbouring **San Doil**. The **Kshitimaṇḍāhāra** must consequently comprise the southern portion of the present Raipur District.

Tuṇḍaraka of the Sārangarh grant has been identified by Mr. Hira Lal[8] with the present **Ṭūṇḍrā**, about six miles south of Seorī Nārāyan on the Mahānadī, and belonging to the Balōdā Bāzār *taḥṣīl* of the Raipur District. The Tuṇḍaraka *bhukti* would accordingly correspond to the northern portion of the Raipur District.

Mr. Hira Lal[9] has further identified **Śrīsāhikā** of the Raipur grant with the present **Sirsāhī**, likewise in the Balōdā Bāzār *taḥṣīl* and about 25 miles south-west of Ṭūṇḍrā, and finally **Paṁvā** of the Āraṅg grant with the present **Pāmgarh**, 21 miles north of Ṭūṇḍrā in the Jānjgir *taḥṣīl* of the Bilāspur District. The **Pūrvarāshṭra** would accordingly include the Tuṇḍaraka *bhukti*.

Mr. Hira Lal has inferred[10] from this state of things that the Śarabhapura kings held sway over a large portion of the present Chhattīsgarh Division, and stated as his opinion that they ousted the kings of **Sirpur**, old **Śrīpura**, in the Mahāsamunda *taḥṣīl* of the Raipur District. He suggests that Śarabhapura "may perhaps have been a new name imposed on the

[1] *Gupta Inscr.*, pp. 191 ff.
[2] *Ep. Ind.*, Vol. IX, pp. 170 ff.
[3] *Gupta Inscr.*, pp. 196 ff.
[4] *Ep. Ind.*, Vol. IX, pp. 281 ff.
[5] *Ep. Ind.*, Vol. IX, p. 172.
[6] *Ep. Ind.*, Vol. VII, pp. 163 ff.
[7] *Ep. Ind.*, Vol. IX, p. 172.
[8] *Ep. Ind.*, Vol. IX, p. 283.
[9] *Loc. cit.*
[10] *Ep. Ind.*, Vol. XI, p. 186.

conquered city of Śrīpura by the victor, from the fabulous animal of that name (i.e. *śarabha*), who is believed to be a match for a lion, with reference to the claim of the Sirpur dynasty to be *Kēsarins* (lions)." I do not think that he has succeeded in making this latter supposition likely, because the Sirpur stone inscription of Mahāśivagupta[1] seems to belong to about 800 A.D., *i.e.* it is not much later than the grants of the Śarabhapura kings, and Mahāśivagupta's father and grandfather and probably also more of his ancestors seem to have ruled in Sirpur.

Other identifications of Śarabhapura have been suggested by **Cunningham**,[2] who thought that it might be either Ārvī in the Wardha District or Sambalpur in the Sambalpur District. None of these identifications are however likely, and the exact position of Śarabhapura has still to be found.

Now the only inscription which has so far been found in an alphabet almost identical with that of the Śarabhapura grants has been found in a place called Śarabhavaram. It has been issued, not by a king, but by a *vishayādhipati;* it is dated in the same way as the Śarabhapura grants, with mention of a regnal year, a month and a day, and the seal shows the representation of a conch, as is also the case in the Śarabhapura grants.[3] It is tempting to infer that the Śarabhavaram grant was issued by a dependent of the Śarabhapura kings, and that **Śarabhapura** is the present **Śarabhavaram.**

With regard to the modern village of Śarabhavaram I have consulted the Collector of the Godavari District, who has been good enough to inform me that the village Śarabhavaram is situated in the Chōḍavaram Division, ten miles east from the bank of the Gōdāvarī and twenty miles north-west from Rajahmandry. Its popular name is Śarabāram. A ruined temple is said to have been in existence near the village some fifty years ago.

According to information kindly furnished by Rao Sahib Krishna Sastri similar village names occur in other places in the neighbourhood. Thus there is a village Śarabhavaram in the Peddāpuram *tāluka* of the Godavari District, a Śarabhapuram in the Ellore *tāluka* (now joined to the Kistna District), a Sarabhavaram in the Golgoṇḍa *tāluka* of the Vizagapatam District. It would be a likely conclusion that a town with a similar name did exist in former times in the neighbourhood.

However it is not at present possible to go beyond loose guesses. It will be necessary to wait for new materials. In the meantime the possibility should be kept in view that the town Śarabhapura, from which Jayadēva and Sudēva issued their grants, should be looked for not in Raipur or its immediate neighbourhood, but farther to the south.

To return to the Śarabhavaram plates, they do not appear to have been issued by a ruling prince, but by a governor of a district, a *vishayādhipati.* I suppose that this title is nothing more than the usual *vishayapati.* The year given in l. 16 is then probably the regnal year of the overlord of the *vishayādhipati.*

The grant was issued from **Chikūrapura**, l. 1, by the *adhipati* of the **Chikūra**-*vishaya*. Mr. Gopinatha Rao corrects the latter to *Chikkura-vishaya.* We cannot, however, make any positive statement about the correct form of the name. There is an uninhabited village **Chidugūru** ten miles north-west of Chōḍavaram. It seems however difficult to identify it with Chikūra, if the form given in the District Gazetteer is the correct one.

The village granted was **Pulaka**, l. 9, or **Puloka**, l. 14, which should be looked for in the Chōḍavaram Division.

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[1] *Ep. Ind.*, Vol. XI, pp. 184 ff.

[2] *Archæological Survey of India Report*, Vol. XVII, pp. 57 f.

[3] See *Gupta Inscr.*, p. 191.

No. 7.—TWO TALESVARA COPPERPLATES.

By Y. R. Gupte, B.A., Lahore.

These two copperplates[1] were brought to light by Mr. C. E. D. Peters, I.C.S., Deputy Commissioner, Almora. They were discovered at Talēśvara in the Almora District, U. P., at something less than one foot below the surface, while digging the foundations for an ordinary terrace wall, and they were forwarded to the Superintendent, Hindu and Buddhist Monuments, Northern Circle. I owe the opportunity of editing the inscriptions for the first time to the latter officer, who handed the plates over to me for decipherment.

The **plate A** measures roughly 1′ $4\frac{5}{16}$″ in length and fluctuates between $11\frac{5}{8}$″ and 1′ $\frac{13}{16}$″ in breadth, and the **plate B** is roughly 1′ $3\frac{3}{16}$″ in length and $11\frac{15}{16}$″ in breadth. Each of the plates has an oval **seal** soldered to it, containing the same legend in four lines and besides several symbols separated from the legend by a straight line. Above it is a bull recumbent, the head turned right over the left shoulder. Before it appears what is either a fish or a tortoise and below the latter a *garuḍa*. Behind it is a symbol that I am unable to identify. All these representations as well as the legend are in relief and surmounted by a hooded cobra (*nāga*). The plate A with its seal weighs $11\frac{3}{4}$ lbs., and the plate B with its seal $10\frac{3}{4}$ lbs. The plates are not very thick and the letters show through on the reverse. On the whole, however, they are deeply and well engraved. Their edges are not rimmed, and the inscriptions, therefore, lack protection. Each of the grants bears 28 lines.

The **alphabet** of the seals has many characteristics in common with the Gupta one; but that of the plates is much later.[2] The *anusvāra* is generally denoted by a big circle above the consonant. The sign of punctuation is a horizontal curve. It is six times used in plate A, in ll. 4, 16, 22, 26, 27 and 28; and eight times in plate B, *viz.* once in l. 2, once in l. 13, once in l. 18, once in l. 20, twice in l. 21 and once in l. 25. The **numerical symbols** for 5 and 30 occur in plate A, l. 28, and those for 20, 8 and 5 in plate B, l. 28.

The **language** is somewhat ungrammatical Sanskrit. Even the usual benedictive and imprecatory verses are not correctly quoted and are left incomplete, so much so that they can hardly be called verses. Practically, therefore, both of the inscriptions are in prose.

With regard to **orthography** we may note that *v* has throughout been written for *b*; that the class nasal is commonly used before mutes, and that an *s*-sound before an *s*-sound is usually replaced by the *visarga*, though we occasionally find writings such as *-grāmakas=sa-*, A 20. Doubling of consonants after *r* is the rule; thus *Karkkaṭa-*, A 17; *-varggam=*, B 8; *-ārch-chana-*, A 9; *-sanmārjjan-*, A 9; *-karṇṇa-*, B 14; *-garttā*, A 17, 18; *-bhūtair=ddatti-*, A 10; *=arddha-*, B 24; *-śūrppyāṁ*, A 21; *-karmmāntaḥ*, A 23; *parvvat-ākara-*, A 4, B 6, etc. There is of course no doubling in the case of *h* or the sibilants, and, curiously, a *y* is never doubled after *r*; compare *=kuryāt=*, A 26. There are also some few cases in which the doubling has not taken place where we would expect to find it; compare *-ārthaṁ*, A 9; *=smābhir=bhakti-*, B 12. On the whole, however, it is quite consistent. A *k* and a *t* are often doubled before *r*; thus *kkraya-*, A 15; *yattra*, A 14. There are, however, several exceptions to this rule; compare *kshētra*, B 13, at the side of *kshēttra*, B 14, 15, etc.

There are several mistakes in the spelling. Thus we find *ā* for *a* in *-dēvyādhastāt=*, B 21; *a* for *ā* and *ri* for *ṛi* in *krishṇahayō*, B 27; *t* for *n* in *-tagarapati-*, A 5; *ta* for *tra* in *yata*, B 13; *t* for *ḥ* in *yat=kuryāt=*, A 26; *n* for *t* in *tan-nanayō*, B 5; *p* for *sh* in *-pupp-*, A 9; *ś* for *g* in *-Aśnivarmmā*, B 4; *ś* for *p* in *Śaurava-*, A 2; *ss* for *s* in *-rūpassya*, B 3. In *-dāṇḍa-*

[1] These are now preserved in the Lucknow Museum at the instance of the Superintendent, Hindu and Buddhist Monuments, Northern Circle.

[2] See below, p. 113.

vāsika-, A 5, on the other hand, the *v* is probably not miswritten, but we have to do with a Prākṛita form. Cf. Vogel, *Antiquities of Chamba State*, Part I, p. 129. Other Prākṛita forms are *pratipāditakās*, A 11 ; *pramātāra*, A 4, 27 ; B 7, 28.

The rules of sandhi are constantly neglected ; compare *-pattraiḥ abhi-*, A 11 ; *Kārttikēya-purē Aiivalākapallikā Viśākhilapallikā arishṭāśramaḥ avalīnakaḥ*, A 23 ; *Rājaputtraka-Oddalakarvvaṭakō, Paśchima-Drōṇyāṁ Udumvaravāsaḥ*, A 24 ; *Vishṇudāsēna utkīrṇṇāny=*, A 28 ; *chakkradharaḥ iva*, B 5 ; *cha anēn=aiva*, B 25 ; *Dhanadattēna uktīrṇṇañ=cha*, B 28.

In plate B there are several compounds ending in *vāpam*, such as *Vajra-sthala-kshētra-kulya-vāpaṁ*, B 13 ; *kshēttr-ashṭa-drōṇa-vāpaṁ*, B 14 ; *Madhyamāraka-kshēttra-chaturddaśa-drōṇa-vāpam*, B 15 ; *Kapilēśvara-nāmadhēya-kshēttra-kulya-vāpam*, *Nandikēraka-kshēttra-shaḍ-drōṇa-vāpam*, B 16 ; *Daḍḍavaka-jaṅgala-kulya-vāpaṁ*, B 17 ; *Dēvakya-tōlī-pañcha-drōṇa-vāpam*, B 17 ; *Rajaka-sthala-kshētra-shaḍ-drōṇa-vāpam*, B 17 ; *Dēvaky-ānūpa-kshēttra-khāri-vāpa-ttrayam*, B 18 ; *Vadra-kshētr-ashṭa-drōṇa-vāpam*, B 19 ; *Parvvatāra-kshētra-khāri-vāpam*, B 20 ; *Dēvakya-kshētr-ashṭa-drōṇa-vāpaṁ*, B 20 ; *Kēdāra-kulya-vāpam*, B 21 ; *kshētra-kulya-vāpam*, B 22 ; *Śvētō-kshētra-pañcha-drōṇa-vāpam*, B 24 ; *Vētasa-kulya-vāpa-nāmadhēyaṁ*, B 25. Instead of *vāpa* we find *vāpikā* in *Kēdāra-dvi-drōṇa-vāpikā*, B 21. It will be seen that *vāpa* is always preceded by a word denoting a measure. A compound such as *kulya-vāpa* must mean "a plot where a *kulya* of seed can be sown or is required," and we can translate *Vajra-sthala-kshētra-kulya-vāpam*, a, or, the *kulya*-plot of the *sthala-kshētra* of Vajra. Almost the same meaning could accordingly be conveyed by using two words, *Vajrasthalakshētraṁ kulya-vāpaṁ*. Compare *Mālavaka-kshētraṁ khārivāpaṁ*, B 13, etc.

Both the grants purport to have been issued from **Vra(Bra)hmapura**, one by the *Paramabhaṭṭāraka Mahārājādhirāja śrī*-**Dyutivarmman**, for the purpose of observing the *bali*, *charu*, *sattra* and the bath with curds, milk and *ghī* and for worshipping with perfumes, incense, lamps and flowers, for sweeping, besmearing and ploughing, and for all sorts of repairs, with reference to the feet of Vīraṇēśvara-svāminātha, and the other by the *Paramabhaṭṭāraka*, the *Mahārājādhirāja śrī* **Vishṇuvarmman**, for the continuance of the great sacrificial sessions. Both grants profess simply to sanction previous gifts.

The present seals are gilded and appear to be casts from the originals and not authentic. The plates, also, I understand to be forgeries.

I believe that the seals are forgeries, as—

(1) there are evident signs to show that the damaged letters seem to be the result of bad casting from an original seal. This can especially be marked in the case of the fifth and the sixth letters in line 3 of the seal attached to the plate A and the first letter in line 4 of that soldered to the plate B, which have not come out.

(2) the seal of plate A is much larger than that of plate B, though the measurements of the inscriptions, the figure of the bull and the objects in front and behind it, and even the marginal oval line are the same ; the surrounding ornaments of raised bosses are not the same in each case, there being 54 in plate A and 48 in plate B, and the outer shape is different.

(3) the seal of plate A shows signs of bad workmanship, as if it were a first experiment. The knobbed ring on the seal is not cleverly joined and the rough portion at its edges gives ample room to suggest that it has not been cast at the royal foundry, but is a forged cast from the original seal.

The seal of plate B is more cleverly done and would probably have escaped detection for a time but for (1) the first letter in the fourth line and (2) the soldering to a wrong plate through ignorance.

(4) though bearing one and the same legend, the two seals have been applied to forged grants, alleged to have been issued by two different kings, and

(5) they are of inferior copper, and perhaps gilded to escape detection of forgery.

I believe also that the plates are forgeries on the following grounds :—

(1) The genealogy of the dynasty given in the seals does not agree with that given in the plates. In the seals it begins with Vishṇuvarmman, while in the plates it commences with Agnivarmman (miswritten Aśnivarmman in B). Even if we grant that it is not necessary to begin with the same king, we at least expect that the grantor, the son of Agnivarmman, should have the same name in the two genealogies. Now, whatever the correct reading of the name of the last king mentioned in the second line of the seals may be, it cannot be Dyutivarmman, the name given in both plates.

(2) In plate A, l. 2, the words *Śrī-Purūravaḥ-prabhṛity-avichchhidyamāna-Śaurava-rāja-vaṁśō* occur, where *Śaurava* is evidently a mistake instead of *Paurava*. Now the royal officers are especially particular at the time of handing over such important documents intended to be seen by the public and officers of succeeding kings, and would scarcely overlook such a blunder about the descent of the grantor.

(3) The plates do not give us any definite information regarding any of the kings mentioned, not even the ruling one, by which we can test the statements in them. In line 11 of plate A it is asserted that the original grants have been burnt and that bad persons under the evil influence of the Kali age might, in course of time, raise objections. In plate B also reference is made to such an eventuality.

(4) The present grants purport to confirm some previous ones, at one stroke, without mentioning the kings by whom they were made, and without saying whether a reference was made to the official records, for the purpose of verification. The scantiness of records from the fourth to the eighth or the ninth century is probably to be accounted for by the disorderly state of things that existed in the province from which the plates come, and forgeries, it might have been thought, were not very likely to be detected. The plates were engraved by one and the same person, as can be seen from his name in line 28 of both of them. It was easier to get one person to forge them than to engage the services of two, and the goldsmith Ananta was sought for, perhaps because he was known for his skill.

(5) In B 27 we find the following quotation from Vyāsa, *Vindhy āṭavīshv=atōyāsu śushka-kōṭararāsinaḥ*. The quotation is neither complete nor accurate. The words *krishṇahayō bhi(hi) jāyantē ya ākshēpaṁ kuryāt=sa pañcha-mahāpātaka-saṁyuktaḥ syād* are put as an independent clause and not as Vyāsa's words, and also contain two bad mistakes. We expect such complete verses, or, at least, such abridged sentences as we find in other grants.

In plate A there are a few mistakes at the beginning, but many blunders at the close. This is probably due to the carelessness of the engraver or the writer, who thought that he was not likely to commit any mistake in the stereotyped wording, and so, most probably, wrote without consulting some authentic plates or their copies regarding the quotations.

(6) The writer seems to be more careful about the description of the property granted than about formal matters and information about the grantor and his ancestors. He is extremely careful in enumerating the various plots of land granted. But he is hardly aware that these enumerations are of little value, if the grants do not emanate from the proper persons, and that, however careful he may be to try to deceive others, there are certain indications which generally go to prove a forgery.

(7) In A 3 we read the name *Agnivarmmā*, instead of which B 4 has *Aśnivarmmā*. The difference is perhaps due to the difficulty in reading the first name of the second line of the seals, which has not come out clearly. If this be so, it would show that the plates must have been

forged when the correct name of the king had been forgotten. This would presuppose an interval of at least 200 years between his time and that of the forging of the grants, and this well agrees with epigraphical evidence.

(8) The responsible *Dūtaka* would scarcely have passed over a blunder regarding the name of the king from whom the grantor claimed descent.

(9) The misreading of the real name of the king in the second line of the seal from which the present casts have been obtained by the forger, or rather in the casts themselves, sufficiently accounts for the invention of the name Dyutivarmman or the substitution of a later Dyutivarmman for a former king, if we take it for granted that the forgers (or, at least one of them) could read the inscription. It is interesting to note that the first letter of the doubtful name looks like *d*, though the cast may not be a faithful reproduction of the original.

(10) In the seals the grantor is said to be of the Lunar lineage, while in the plates he is represented as descended from the Lunar as well as the Solar race. This is a very grave objection since a perfect harmony in the descent claimed is quite necessary.

The only point which remains to be explained is why the seals were soldered on to the plates, if the genealogy itself differed. This is the difficulty which is likely to beset us. I would make two suggestions. Two casts were obtained of an original seal, which was in the possession of the real owner or some other person. But the original plate was not available, or could not be lent, or more probably was lost or really burnt as mentioned in the forged plates. So a new draft that would suit the circumstances was prepared by a scribe and given to the goldsmith Ananta. There was probably some difficulty about the names of the kings mentioned in the second line of the seals, and the forgers had not the opportunity of verifying them or of consulting the original plate or the official records. The name of a king Dyutivarmman, the son of a king Agnivarmman, of whose name they were not certain, was known. His son Vishṇuvarmman was well-known. So these were the data. The forgers engraved one plate in the name of Dyutivarmman, and the other in that of Vishṇuvarmman, probably thinking that, if the authenticity of one was called in question, the other might be produced as evidence; but as they had misgivings about the names of the kings they altogether gave up the idea of soldering the casts to the plates. These might have been with the person or the community of trustees who claimed the ownership. But his or their descendants, who were unable to decipher the inscriptions, possibly thinking that there were two seals corresponding to the two plates, and also considering that they formerly might have belonged to them, got them soldered. Perhaps they did this in the vain hope that the seals might be taken as evidence of the issue of the former grants, said to be burnt. Or (2) some of the forgers of the plates, who were unable to read the inscription of the seals and who were unaware of the contradiction (not being taken into close confidence as regards how the genealogy and other actual details were to be arranged), might have soldered them to the plates later on, not caring to consult the scribe or the engraver. Other explanations are not impossible. Whatever the fact might have been, it is quite clear that the inscriptions on the plates contradict the legend of the seals. Had these latter been authentic, it might have been possible to suppose that they were applied to these grants later on through ignorance. But I have shown that the present seals are only casts of the original and the contradiction in genealogy and other details preclude the possibility of the plates being genuine. In spite of this I shall show below that they are of considerable importance.

I assign the seal (the original one) to about the latter half of the fifth century on the following grounds: —

(1) The lower parts of the right hand verticals of *ga*, *śa* and *ka* are about double the length of the *aksharas* without verticals.[1]

[1] *Vide* Dr. Bühler's *Indian Paleography*, ed. by J. F. Fleet, Bombay, pp. 47 f.

(2) We find the guttural *ṅa* before *śa* in line 4 and perhaps before *ha* in line 2, if we adopt the reading *Harshavarmmaṇā*[*ḥ**].

(3) The third horizontal line of *ja* slants downwards.

(4) The ancient dot is replaced by a cross-bar in the case of *tha* in line 3.

(5) The transitional form of *ya*, with the loop, though not quite like the later ones, occurs.

(6) The right hand portion of *sa* and *pa* shows an acute angle.

But the inscription can hardly be much later than about the second quarter of the fifth century since,

(1) the lower parts of *ta* and *bhā* are not lengthened and thus they retain the older forms,

(2) the left limb of *sa* is more or less archaic, and

(3) on the whole the letters show similarity to the Gupta alphabets of the later half of the fourth century.

The letter *ṇa* does not admit of severe scrutiny as it is a little damaged to the right in all the places where it occurs in this inscription.

The letter *na* has not a knob, as in the case in the Gupta alphabet, and it is much like *ta*, the only difference between *na* and *ta* being that the former is more acute-angled, while the latter is much more curved at the middle.

To turn to the plates. The alphabet is of the northern type, evidently later than the Gupta one, and is in a transitional form, approaching the acute-angled.[1] The letters slope from right to left. Those worth noticing are: *u*, *ka* (when not forming a member of a conjunct consonant), *tha*, *dha*, *na*, *ma*, *ya* (when not a member of a conjunct consonant), *va*, and *sa*, and, to a certain extent, *bha*.

U which occurs in *utkīrṇṇ*-, A 28, B 28, looks like the *u* of the Mahānāman inscription. *Ka* has a loop to the left such as is generally observable in the latter half of the sixth and the first half of the seventh century and resembles that of the Mahānāman and Lakkhāmaṇḍal inscriptions; cf. *e.g.* -*sakala*-, A 1, B 1. *Tha* is like that of the Maukhari and Lakkhāmaṇḍal ones; cf. -*nātha*-, A 8. *Dha* and *na* are of the same type. *Dha* occurs, *e.g.*, in -*dharaṇi-dharaṇa-yōgya-dhāraṇā-dhāraṇō*, B 2. *Na* has a loop, cf. -*bhuvana*-, B 1. *Ma* has the same shape as *e.g.* in the Yaśōdharman inscription of A.D. 532; cf. -*maṇi*-, B 2. *Ya* has the tripartite form, when it is not a member of a conjunct consonant; cf. *naya-vinaya*-, B 5. Again *ka*, *cha*, *ja*, *tha*, *da*, *ṇa*, *pa*, *bha*, *la*, *sa*, and *tya* are exactly like those in the plates of the time of Śaśāṅka-rāja of Gupta Saṁvat 300, though *ra*, when not forming a member of a conjunct consonant, and *ya* differ.

The plates, therefore, when we take into consideration all these circumstances appear to have been forged some time between the middle of the sixth and the second quarter of the seventh century. Leaving a sufficient margin, we may assume that the forgeries were made between the sixth and the eighth centuries A.D.

The casts and the plates, though forged, are of value, since we have hardly any record from about the fourth to the eighth or ninth century, issued by or concerning the ruling dynasties in the Garhwal and Almora Districts. The casts of the seal are more valuable than the plates, since they appear to be taken from a genuine seal, which supplies us with the names of some hitherto unknown kings. As regards the genealogy of these kings and other general information, the plates are only as much reliable as our *bakhars* in the Deccan and are of little more value than legends. Still they give many names of cities, villages and fields, which are of much geographical and historical interest, as they hardly can be due to the fancy of the scribe. The places evidently bore the names mentioned when the plates were forged, and some

[1] Cf. *loc. cit.*, pp. 49 f., also Prof. Vogel, *Antiquities of the Chambā State*, p. 46.

of them we can identify with confidence. The record clearly has reference to Garhwal and the Katyur valley of the Almora District and perhaps to the Katyuri Rājās. Other inscriptions that we may discover will probably throw some light on localities. But the present ones are of no little value. We have the expression *Parvvatākara-rājyē* in line 4 of plate A and in line 6 of plate B, which means the kingdom filled by mountains. This description suits Garhwal very well. Of course some tract of land, specially the Katyur valley, which forms part of the present Almora District, must have been included in the kingdom. The boundaries of it must have exceeded it. The name Garhwal itself has been derived from *giry-āvalī*, row of mountains. The name *Kēdāra* of fields we find twice in line 21 of plate B. Garhwal is known as *Kēdāra-bhūmi* or *Kēdāra-khaṇḍa* from very early times and we should naturally first look to that district for the places. Of course this is only circumstantial evidence, because by itself it proves little. But it is a link in the chain. We meet with the word *Gōmati-sāryāṁ* in line 15 of plate B. *Sāri* occurs in line 20 in the inscription from Paṇḍukēśvara near Badrīnāth. It must evidently be derived from the causal of *sṛi* to flow, and on comparing these records we can say with confidence that it means 'bed' or 'valley.' So we are justified in taking *Gōmati* as the name of the river. The other river of which mention has been made is *Pitṛigaṅgā*. But I cannot find it in the maps of the Garhwal and the Almora Districts. It cannot, however, be very far from the river Gōmati. The reference to two rivers in the inscription gives us a clue. Following the above line of argument, I am at this stage able to identify **Kārttikēyapura** and to suggest some tentative identifications.

The mention of Kārttikēyapura is very interesting and important. We know that it lay in the valley of the Gōmati and near the present village of Baijnāth.[1] Our record confirms this. Again it is believed that the Katyuri rājās found there the ruins of an old town named Karbirpur and used the materials for rebuilding the temple of Kārttikēya and also for constructing wells, reservoirs and bazars. Now in plate A we meet with the name *Karavīra-garttā* in l. 18, which is, possibly, identical with Karbirpur.

Brahmapura, the capital mentioned in A 1 and B 1, I am much inclined to think with General Cunningham[2] was Lakhanpur or somewhere near it. One Brahmapura no doubt has been satisfactorily identified by Dr. Vogel[3] with Brahmor in the Chamba State. But that is too far off and does not suit our record.

Kōllapurī, A 18, is most probably the present Kōlapurī. **Suvarṇṇakāra-pallikā**, A 20, may perhaps be Sōnal, and **Bhaṭṭi-pallikā**, A 22, Bhēṭi. **Sādhutuṅgakagrāma**, B 14, is perhaps Tuṅgēśvara itself. *Sādhu* is simply an attributive meaning 'well' or 'good,' and *grāma* is equivalent to modern *gāw̃*, village, while *ka* is only a diminutive termination. **Jyōrāṇā**, A 16, is probably represented by Jyura or Jōlā. **Bhēla(mastaka)**, A 18, may be Bhōla. **Kapila-garttā**, A 17, is in all likelihood Kaplēśvara itself or somewhere near it; **Karkkōtā**, A 18, Garkhēt; **Nandikērakakshētra**, B 16, Nandikēsari, and **Lavaṇōdaka**, B 16, Lavaṇasari or Lavaṇī.

It is perhaps worth noting that only the first king mentioned in l. 2 of the inscription on the seal, *viz.* Agnivarmman, has *śrī*, illustrious, attached to his name, while the other names are without this epithet. Apparently Agnivarmman was a monarch of some importance.

The first inscription purports to be dated the **30th day of the month of Pausha of the 5th year of the reign**, and the second the **5th day of the month of Mārggaśirsha of the 28th year of the reign**. These dates, however, cannot be verified, and it is not possible to give the corresponding English equivalents.

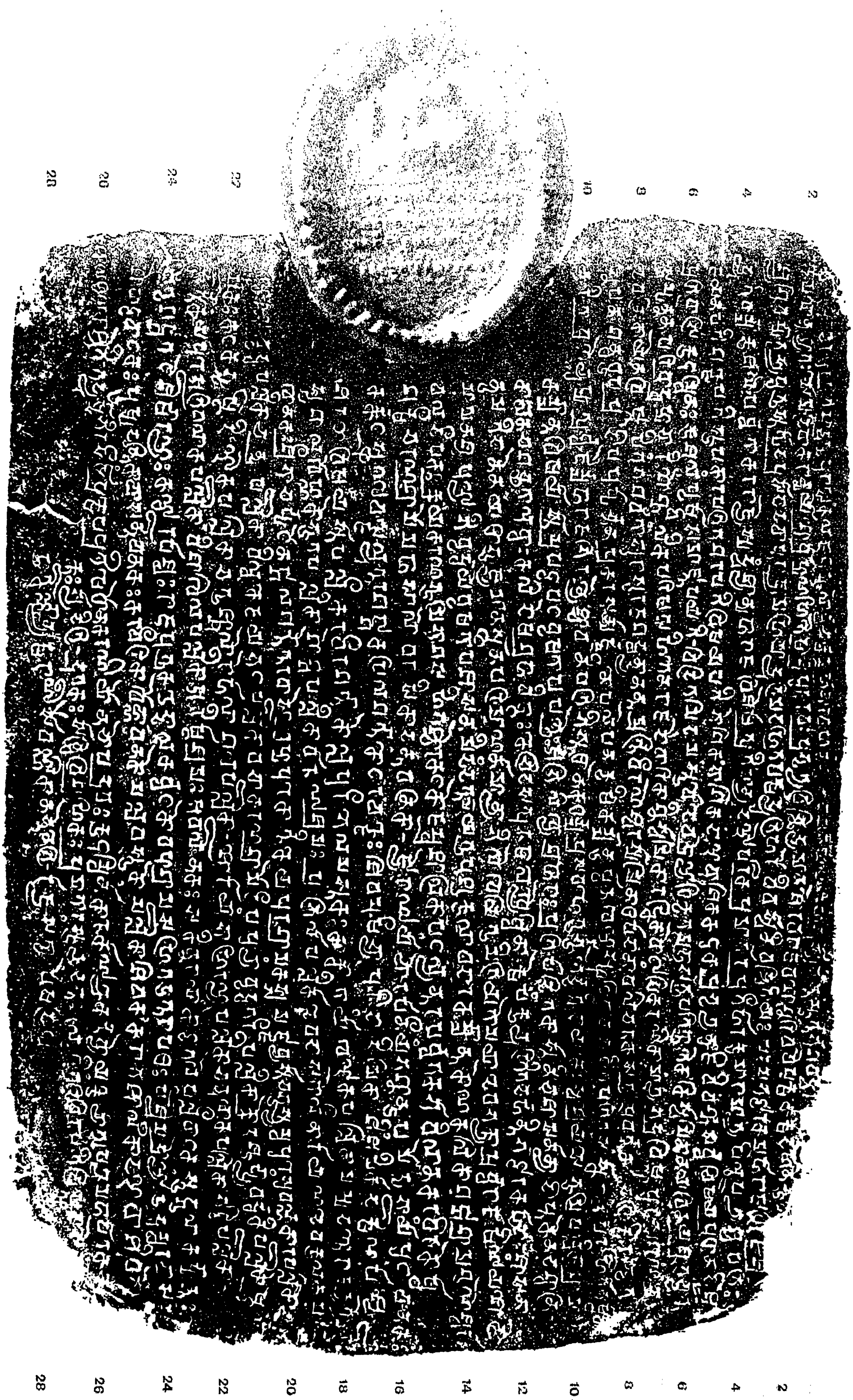
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[1] *Gazetteer, N. W. P.*, Vol. XI, p. 468, *ibidem*, pp. 463 f.

[2] *Ancient Geography of India*, p. 355.

[3] *Antiquities of Chambā State*, Vol. I, p. 82.

Talesvara plate of Dyutivarman: The 5th year.

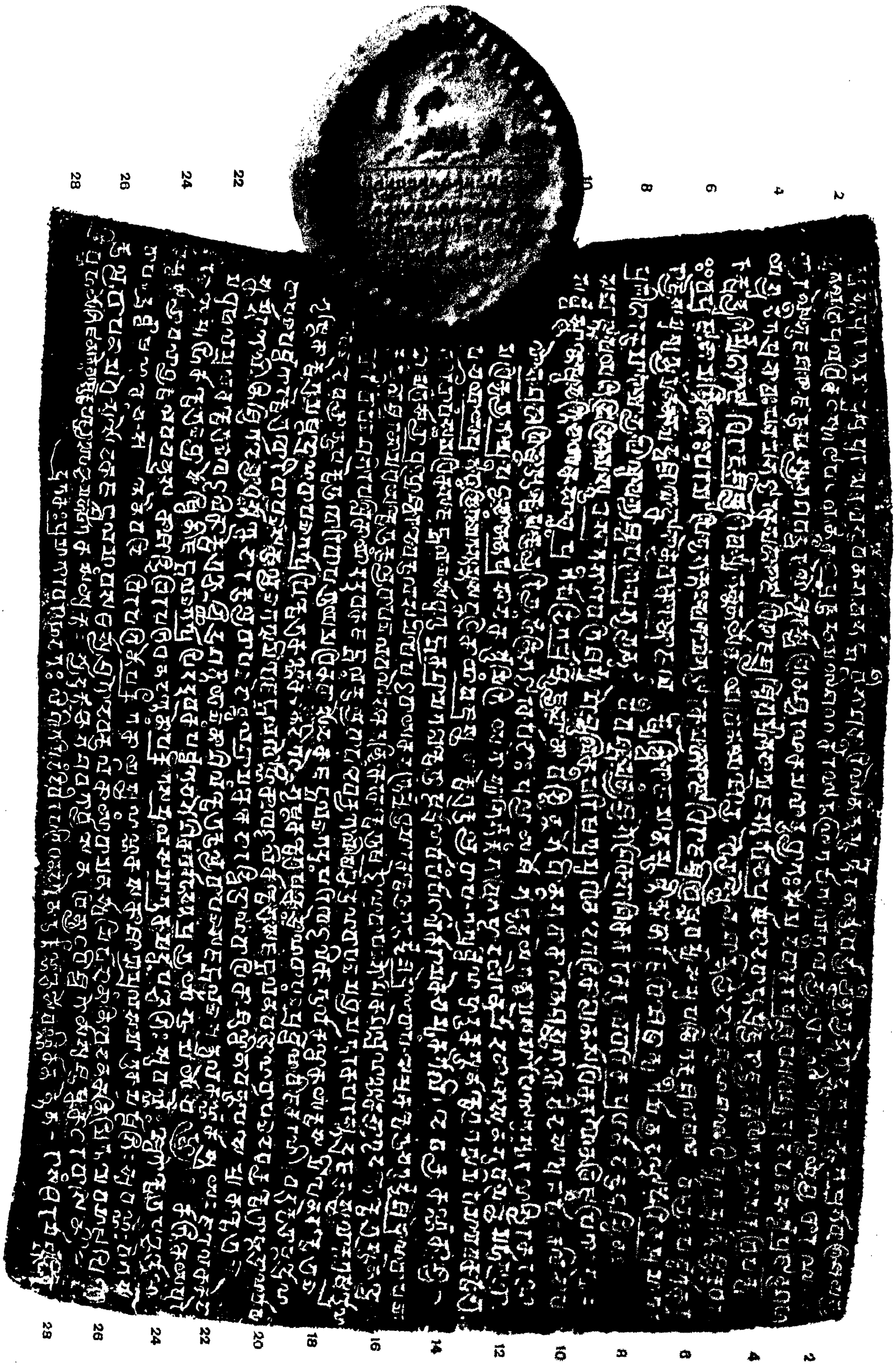


S. KONOW

SCALE ·45

W. GRIGGS & SONS, LTD., PHOTO-LITH.

Talesvara plate of Vishnuvarman : The 28th year.



S. KONOW

SCALE ·45

W. GRIGGS & SONS, LTD., PHOTO-LITH.

The *dūtaka* (messenger for the conveyance of the grant) in plate A is said to be the *pramātāra* Sūryadatta, the officer entrusted with the (arrangement of) peace and war; and the writer the *divirapati* Vishṇudāsa; and the *dūtaka* in plate B the *pramātāra* Varanaaatta and the writer the *divirapati* Dhanadatta. The engraver of both the grants was the goldsmith Ananta.

The accompanying plates have been prepared from excellent estampages supplied by Mr. H. Hargreaves, Superintendent, Hindu and Buddhist Monuments, Northern Circle, and the seals have been reproduced from photographs of plaster casts kindly taken by Mr. Rājārām Hari Sējavalkar, Modelling Teacher, Mayo School of Art, Lahore.

I am far from being certain about the reading of the legend of the seals. What I can make out reads as follows:—

1 **Vishṇuvarmma**-prapō(pau)ttrasya pō(pau)ttrasya **Vṛishavarmmaṇa[ḥ*]**
2 śry-**Agnivarmma**-sutasy=ēha śāsana[ṁ*] **Dvijavarmmaṇa[ḥ*]**[1]
3 . . . . [2]=nuggrah-ārtthāya sādhu-saṁrakshaṇāya cha
4 Sōmavaṅś-ōdbhavō rājā jayaty=amita-vikrama[ḥ*]

This legend I might translate,

'Here is the charter of **Dvijavarman**, the great grandson of **Vishṇuvarman**, the grandson of **Vṛishavarman**, and the son of the glorious **Agnivarman**. May the king, born of the lineage of the Moon, whose prowess cannot be measured, be victorious, for the purpose of favouring . . . , and of protecting the good ones.'

A.—GRANT OF DYUTIVARMAN: THE FIFTH YEAR.

TEXT.[3]

1 Svasti [||*] Purandara-pura-pratimād=**Vra(Bra)hmapurāt**=sakala-jagan-mūl-ōrvvī-chakkra-mahābhāra-vahana-[guṇa-vamana-phaṇa-sahasrasy=Ānanta]-mūrttēr=bhagavad-V[ī]ra[ṇēśvara-svāminaś=charaṇa-]

2 kamal=ānudhyātaḥ Sōma-Divākar=ānvayō gō-vrā(brā)hmaṇa-hit-aishī śrī-Purūravaḥ-prabhṛity-avichchhidyamāna-Śau(Pau)rava-rāja-vaṁśō=gnir=iva vaipaksha-kaksha-dahanō [bh]ū . . .

3 **śry-Agnivarmmā** [|*] tasya puttras=tat-pāda-prasādād=avāpta-rājya-mahimā dyutimad-ahita-paksha-dyutiharō vivasvān=iva dvitīyaḥ paramabhaṭṭāraka-mahārāj-ādhir[ā]ja-śrī-

4 **Dyutivarmmā** kuśalī **Parvvatākara**-rājyē=smad-vaṁśyān=mahārāja-viśēshān=pratimānya daṇḍ-ōparika-pramātāra-pratīhāra-kumārāmātya-pīlupaty-aśvapati- (—)

5 jayanapati-gañjapati-sūpakārapati-tagara[4]-pati-vishayapati-bhōgika - bhāgika - dāṇḍavāśika-kaṭuka-prabhṛity-anujīvi-varrgaṁ sarrva-vishaya-pradhān-ādīṁś=cha

6 prativāsi-kuṭumvi(mbi)naḥ kuśalaṁ pṛishṭvā samājñāpayati — viditam=idam=astu vō dēvadrōṇy-adhikṛita-mahāsattrapati-Ttrāt-aikākisvāminā naya-vinaya-śruta-vṛitta-

7 sampannēna parivrāḍ-vra(bra)hmachāri-gauggulika-parishat-sahitēna rājadauvārik-āgnisvāmi-kāraṅkika-vōṭ(kōṭ-)ādhikaraṇik-āmātya-Bhadravishṇu-purassarēṇa cha

8 dēvanikāyēna vijñāpitaṁ bhagavatāṁ sur-āsura-jagad-vandy-Ānanta-mūrtti-Vīraṇēśvara-smā(svā)mi-nātha-pādānāṁ va(ba)li-charuka-sattra-pravarttana-dadhi-kshīra-ghṛita-

9 snapana-gandha-dhūpa-pradīpa-pupp-(pushp)-ārchchana-prakara - sanmārjjan - ōpalēpana-kṛishi-karmm-ānushṭhāna-khaṇḍa-sphuṭit-āyachaṭita-patita-saṁskār-ārthaṁ para-hit-ānushṭhāna-

[1] It is also possible to read *Dvēshavarmmaṇa*, or *śāsanaṅ=Harshavarmmaṇa*, or *śāsanaṅ=Gajavarmmaṇa*.
[2] Looks like *sasyxtō*, *asyaṇa*, or *asyata*. [3] From the estampages. [4] Read *-sagara-*

10 charita-vratair=yushmat-pūrvvajair=mmahārājabhir=anyaiś=ch=āvanipatibhis=tath = ānēka dharmma-prasava-hētubhūtair=ddattidāyakaiḥ sva-śrēyasē bhūmi-pallikā-grāma-
11 karmmānta-vishayās=tāmrapaṭṭa-paṭa-vṛishatāpa-pattraiḥ[1] abhilikhy = āgrahārā pratipāditakās=tāni cha śāsanāny=ādīptakēna dagdhāni
12 kālēna cha gachchhatā luvdhāḥ(bdhāḥ) kali-dōsha-grah-āvishṭāḥ kēchid asatpurushā lēkhyair=vvin=ākshēpaṁ kuryur=iti tad=arhanti bhaṭṭāraka-pādā śāsan-ā-
13 numati-dānēna yathā-bhujyamāna-sthāna-parimāṇa-nāmāny=ābhilēkhayitum=iti yat mayā dēva-bhaktyā pūrvva-rājarshīṇāṁ[2] yaśō-rtha-
14 m=ātmanaś=cha puṇy-ābhivṛiddhayē vṛishatāpa-śāsanam=idaṁ dattam[||*] yattr paśu-kul-āvadāra-karmmānta-Kōṇakalikā-gaṅgā-grāmē Guṇēśvar-ā-
15 valadīpakaḥ kkraya-karaṇa-bhūmi-bhāga-sahitaś=Chōra-kaṭakō jamvū(mbū) śālikā-paṭaly-antara-parvvataka-Bhāvilāna-karavīra-kōshṭhā
16 Gakshīcharaṇa-grāmō(mē) Mahāsālō Vurāsikādantavanikā — **Jyōrāṇāyāṁ** Chōrapānīyaṁ **Bhagnānūpamōdṛibhāyāṁ** Puṭavanakaḥ
17 Karkkaṭasthūṇā-vañjāly=Uttaragaṅgā Kapilagarttā Kōṭara-vañjaḥ Śivamushīchyāpu Dāḍimikā Śiṁśapikā dakshiṇa(ṁ)pā[r]śvē
18 Śaraṭhā-vishayastā-pallī Karavīra-garttā Kōllapurī Bhēlamastakaḥ **Karkkōtāyā** Khaṇḍāka-pallikā Mammadattō Rājakya-tōlī
19 Sṛigāla-khōhṇakō Bhūta-pallikā Gōgga-pallikā Vāruṇāśramaḥ Prabhiṇā-pallik Dēvadāsa-tōlī Nārāyaṇa-dēvakulaka-mā[lā]-
20 khānakaḥ Śrībhācharppaṭō=naṅgāla-gartt=Ōttara-vāsō **Vra(Bra)hmapu** **Kārttikēyapura**-grāmakas=Samajjāvyastā cha bhūs=**Tryamvapurē** Suvarṇṇakār pallikā [Da]-
21 ṇuṇṇā Vṛiddha-pallikā Chandra-pallikā **Vi(Bi)lvakē** Jayabhaṭa-pallikā Vach karaṇa-grāmō **Dīpa-puryāṁ** Vṛiddhatarī-pallikā **Kkrōḍa-śūrppyāṁ** Varddhal pallik=Ōshṭrala-
22 makaḥ Kaṭakabhṛishṭī Ḍiṇḍika-pallikā Chatuśśālōrōhālāgala-pallikā — **Śōrāyā** Bhāhiraṇya-pallikā Chandulāka-pallikā Bhaṭṭi-pallikā
23 **Kārttikēyapurē** Ātivalāka-pallikā Viśākhila-pallikā arishṭāśramaḥ avalīnak **Sakinnarāyāṁ** kōṭṭatalē Pallivāṭakas=tuṅgula-karmmāntaḥ
24 **Pitṛigaṅgā-taṭē** Śīrshāraṇyaḥ Kaṇṭhārapārśvaḥ Rājaputtraka-Ōddāla-karvvaṭa va(ba)hugrāmasahita Uttarā-pathaḥ **Paśchima-Drōṇyāṁ** Udumva(mba)ravāsaḥ
25 Gōhaṭṭavāṭakaḥ Pushpadantikā-vāsantī-vanakaḥ Karavīrikā-khōhṇāvana Mallavastukō Mallikā-śivaka-karābha-śālikā Daṇḍavāśivatō
26 Gōlathalakās=ch=ēti — Tad=yushmābhir=amīshāṁ prakshēpa-pratishēdhau karaṇīyau na ch=ōpadravaḥ kuṭumvi(mbi)nāṁ kārukāṇāñ=cha karttav [||] yat=kuryāt=sa pañcha-mahā-pātaka-[saṁyu]-
27 ktaḥ syād=iti — Dūtakaḥ sāndhivigrahikaḥ pramātāra-Sūryadattaḥ Likhit divirapati-Vishṇudāsē[na]
28 Utkīrṇṇāny=aksharāṇi sauvarṇṇik-Ānantēn=ēti — **Rājya-saṁ 5 Pausha di 30**

TRANSLATION.

Hail! From **Brahmapura**, comparable to the city of Purandara (Indra).

(Ll. 1-3) (There lived) the illustrious **Agnivarmman**, who was descended from the M and the Sun; who wished the welfare of cows and Brāhmaṇs; of the illustrious royal lineage

[1] Read -*pattrair=abhi-*

[2] Corrected from -*rājārshīṇāṁ*.

the Pauravas,[1] uninterrupted as far as Purūravas; who like Fire burnt down the dry grass in the shape of his enemies; who meditated on the lotus-like feet of the lord, the holy Vīraṇēśvara, the incarnation of Ananta, whose thousand hoods were the base of the world, carrying the great load of the circle of the earth, and spreading good qualities.

(Ll. 3-6) His son, the illustrious **Dyutivarmman**, who obtained the greatness of royalty through the favour of his feet; who takes away the lustre of his brilliant foes like a second sun; the *Paramabhaṭṭāraka*, the *Mahārājādhirāja*, being in good health, in his kingdom filled with mountain,[2] pays respects to the excellent kings of my line, enquires about the welfare of the prefect of police,[3] the *pramātāra*,[4] the warder, the councillor of the king, being the heir-apparent,[5] the masters of elephants, horses, armour,[6] marts, cooks, cities and districts, land-holders, landlord-owners,[7] police officers,[8] the *kaṭukas*[9] and other dependents and all neighbouring householders, the local heads of all the provinces and others, and then issues these orders:

(Ll. 6-13) Let it be known to you that, whereas the following request has been made by the solitary lord Trāta, the master of the sacrificial sessions who superintends the procession of the idols, who is endowed with political wisdom, breeding, learning, and good behaviour, accompanied by recluses, brahmachārins, and the congregation of the Gaṅggulikas,[10] and further by the temple congregation, preceded by royal doorkeepers, the attendants of the sacred fire, the *kāraṅkikas*,[11] the superintendent of the female (temple) slaves, the minister Bhadravishṇu, "For the purpose of continuing the *bali*, *charu* and *sattra*; for the bathing with curds, milk and ghī, the worshipping with perfumes, incense, lamps, and flowers; for the observing of sweeping, besmearing and ploughing; for the repair of dilapidated, broken, and fallen parts, at the feet of the lord Vīraṇēśvara-svāmin, the incarnation of Ananta, who is worthy of being praised by gods, demons, and the world, grants referring to land, hamlets, villages and crafts, have, after having inscribed them on copperplates, cloth and *vṛishatāpa*-plates,[12] been granted, for the sake of their spiritual welfare, by your ancestors, the great kings, whose vow was the fixed observance of doing good to others, by other kings, and by givers of gifts, who were the means of production of many charitable acts. Those grants have been burnt by fire; and after lapse of time some greedy and bad persons, being beset by the evil influence of the Kali age, might lay hands on (those gifts), if there be no written record. So your Majesty may be pleased, in giving sanction to (the existing) grants, to get written specifically the dimensions and the names of the places that are being enjoyed;"

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1 The actual reading of the plate is *Śaurava*. I can hardly imagine that in an authentic record the officers concerned would allow such a grave mistake in the name of the family of the ruling monarch to remain.

2 Or, in his kingdom of Parvatākara.

3 *daṇḍōparika* is probably some police officer.

4 Cf. Professor Vogel, *Antiquities of Chamba State*, Part I, p. 122.

5 For this explanation of *kumārāmātya*, see *Ep. Ind.*, Vol. X, p. 50, n. 2.

6 *pīlu*, an elephant; *jayana*, armour.

7 *Bhōgika*, those who are in possession of land; *bhāgika*, owners of land. Cf. Vogel, *loc. cit.*, p. 130.

8 About the form *dāṇḍavāśika*, cf. Vogel, *loc. cit.*, p. 129.

9 With regard to the word *kaṭuka* I made a reference to the learned Prof. V. V. Sovani, M.A., of the Meerut College. He thinks that it might mean a sect of the Jains. As far as I know, that sect flourished later. Again, a reference to the Jains in particular is not very probable. *Kaṭukas* apparently mean any persons (officers, members of a religious assembly not generally held in respect at the time, etc.) who were disagreeable to the public. But who these were in particular I cannot say with confidence.

10 We do not know what the *Gauggulika* assembly was. But this seems to be a very interesting point in the record. We expect more information about it in copperplates and other inscriptions that may hereafter come to light.

11 As to the meaning of *kāraṅkika*, we may perhaps compare *kapālin*.

12 *Vṛishatāpa* apparently signifies some mixture of copper and another metal. According to l. 14 the present grant was incised on *vṛishatāpa*.

(Ll. 13-14) therefore I have given this charter on *vrishatāpa*, out of devotion for the god, and for the increase of the religious merit of preceding royal saints and of myself.

(Ll. 13-26) In which (grants are contained), in **Kōṇakalikāgaṅgā-grāma,**[1] where the occupation (of the villagers) is *avadāra*[2] of cattle, Guṇēśvarāvaladīpaka, together with the plot of land allotted for the sales; Chōrakaṭaka, the *karavīrakōshṭhā* of hilly Bhāvilāna inside the space (covered by) trees of *jambūśālikā;* in **Gakshīcharaṇa**-*grāma*, Mahāsāla and Vurāsikādanta-vanikā; Chōrapānīyaṁ in **Jyōrāṇā**; Puṭavanaka, Karkkaṭasthūṇāvañjāli, Uttaragaṅgā, Kapilagarttā, Kōṭaravañja, Śivamushīchyāpurī, Dāḍimikā and Śiṁśapikā situated at **Bhagnānūpamōḍribhā** (?); Śaraṭhavishayastā-pallī (village), Karavīragarttā, Kōllapurī, Bhēlamastaka on the right; Khaṇḍāka-pallikā, Mammadatta, Rājakya-tōlī, Sri(Śri)gālakhōhṇaka, Bhūta-pallikā, Gōgga-pallikā, Vāruṇāśrama, Prabhilā-pallikā, Dēvadāsa-tōlī, Nārāyaṇadēvakulakamālākhānaka, Śrībhācharppaṭa, Anaṅgālagarttā, Uttaravāsa at **Karkkōtā**; Kārttikēyapura-grāmaka and the plot Samajjāvyastā at **Brahmapura**; Suvarṇṇa-kāra-pillikā, Daṇuṇṇā, Vriddha-pallikā, Chandra-pallikā at **Tryamvapura**; Jayabhaṭa-pallikā Vachākaraṇa-grāma at **Bilvaka**; Vriddhatarī-pallikā at **Dīpapurī**; Varddhaki-pallikā, Ushṭralamaka, Kaṭakabhrishṭi, Ḍiṇḍika-pallikā, Chatuśśālōrōhālāgala-pallikā at **Krōḍaśūrpī**; Bhāhiraṇya-pallikā, Chandulāka-pallikā, Bhaṭṭi-pallikā at **Sōrā**; Ativalāka-pallikā, Viśākhila-pallikā, and the neighbouring (?) Arishṭāśrama at **Kārttikēya-pura**; Pallivāṭaka, with the *tuṅgula* (?) occupation, at the foot of the fort at **Sakinnarā**; Sīrshāraṇya, Kaṇṭhārapārśva, the market town of (named after) the prince Ōddāla, the Uttarāpatha with many villages at the bank of the river **Pitrigaṅgā**; Udumbaravāsa, Gōhaṭṭavāṭaka, Pushpadantikāvāsanti-vanaka, Karavīrikā-khōhṇā-vanaka, Mallavastuka, Mallikā-śivaka-karābha-śālikā and the Gōlathalakas of Daṇḍavāśivat in **Western Drōṇī.**

(Ll. 26-28) So you should not make any confiscation or hindrance to those (that are in possession of it) nor any outrage to householders and servants.[3] Whoever should do so, would be stained with the five great sins. The messenger (for this grant) is the *sāndhivigrahika*, the *Pramātri* Sūryadatta. Written by the *divirapati* Vishṇudāsa. The letters have been engraved by the goldsmith Ananta. **The 30th day of (the month of) Pausha of the fifth year of the reign.**

B.—GRANT OF VISHNUVARMAN: THE 28TH YEAR.

TEXT.[4]

1 Svasti[||*]pur-ōttamād=**Vra(Bra)hmapurāt**=sakala - bhuvana - bhava - bhaṅga - vibhāga - kāriṇō=nanta - mūrttēr=anādy - āvēdy - āchinty - ātyadbhut - ōdbhūta-prabhūta-prabhāv-ātiśayasya

2 kshmā-tala-vipula-vikaṭa-sphaṭā-paṭala-nikaṭa-prarūḍha-maṇi-gaṇa-kiraṇ-āruṇita - pātāla-talasya(—)dharaṇi-dharaṇa-yōgya-dhāraṇā-

3 dhāra(ri)ṇō bhujaga-rāja-rūpassya(sya) bhagavad-Vīraṇēśvara-svāminaś=charaṇa-kamal-ānudhyātaḥ Sōma-divākara prāṁśu-vaṁśa-vēśma-pradīpaḥ sarvva-prajānugrah[ā*]-

4 y=ābhyudita-prabhāvaḥ paramabhaṭṭāraka-mahārājādhirāja-śry-**Aśni(gni)varmmā**[||*] tadātmajas=tatpāda-prasādād=avāpta-prājya-rājyaḥ kshapita-mahāpaksha-vipaksha-

5 kaksha-dyutir=mmahārājādhirāja-śrī-**Dyutivarmmā** [||*] tan-nanayō (tat-tanayō) naya-vinaya - śaurya - dhairya - sthairya - gāmbhīry - audārya - guṇa-gaṇ-ādhishṭhita-mūrttiś=chakkradhara(h)

6 iva prajānām=arttiharaḥ parama-pitri-bhaktaḥ paramabhaṭṭāraka-mahārājādhirāja-śrī-**Vishṇuvarmmā** samupachita-kuśala-va(ba)la-vīryaḥ **Parvvatākara-**

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[1] The explanation of certain words and the suggestions as regards some names are tentative. We know very little about the localities and the peculiar local words.

[2] I am unable to explain the word *avadāra*.

[3] *Kāruka*, a servant.

[4] From the estampages.

7 rājyō samutpatsyamānān=asmad=vaṁś-ālaṅkārān=dēvākārān=rājalakshmī(r-v)virājamāna-
mūrttīn=mahārāja-viśēshān=pratimānya daṇḍōparika-pramātāra-

8 pratīhāra - kumārāmātya - pīlupaty - aśvapati - prabhṛity - anujīvi - varggam=anyāṁś=cha
bhōgika-bhāgika-karika-kulachārika-pradhān-ādi-kuṭumvi(mbi)naḥ

9 samājñāpayati[||*]viditam = astu vas=Trāta - Bhāripatiśarmma - gauggulika - parishat-
pramukhēna dēvanikāyēna sādhikaraṇēna vijñāpitāḥ smaḥ=

10 sarvvasthānēshu datti-dāyaka-sādhu-pratipādita-prāg-bhujyamān-āvichchhinna-bhōgīna-
bhuvāṁ kālēna gachchhatā kēchid=asatpurushāḥ kali-dōsha-

11 lōbha-grah-āvishṭā ākshēpaṁ kuryur=ity=arhanti bhaṭṭāraka-pādāḥ puṇya-yaśō-
bhivṛiddhayē tan-nāma-samārōpaṇ-ānusmaraṇa-sthirakaraṇa-

12 m=adhikṛitya tāmrapaṭṭa-dānēna prasādaṁ karttum=iti yatō=smābhir=bhakti-
bhāvita-hṛidayair=anumōdanā-śāsanaṁ bhuvām=arthē mahāsatr-ō-

13 pachayāya pratipāditaṁ yata(tra) **Stambhasaṅkaṭikāyāṁ** Vajra-sthalakshētra-kulya-
vāpaṁ — tat-pūrvvēṇa Huḍukka-sūnā-kshētraṁ tat-samīpē Mālavaka-kshētraṁ

14 khārivāpaṁ samadhikaṁ sajaṅgalam **Sādhutuṅgakagrāma**-talō [1]kshēttr-āshṭa-drōṇa-
vāpaṁ **Pāṭalikārāmakē** Champaka-tōlī Dēvakyakarṇṇakāś=cha—

15 **Gōmatisāryāṁ** Vra(Bra)hmēśvara-dēvakula-samīpē Paṭṭavāyaka-dattir=Mmadhya-
māraka-kshēttra-chaturddaśa-drōṇa-vāpaṁ — Sēmmaka-kshētraṁ chaturddaśa-drōṇa-
vāpam

16 Kapilēśvara-nāmadhēya-kshēttra-kulya-vāpam **Lavaṇōdakē** Nandikēraka-kshēttra-
shaḍ-drōṇa-vāpam bhōgika-Gēllaṇaṇṇāka-bhrātṛi-dattē kshētrasūnē dvē

17 khāri-vāpam **Gabhīra-pallikāyāṁ** Ḍaḍḍavaka-jaṅgala-kulya-vāpaṁ Dēvakyatōlī-
pañcha-drōṇa-vāpam **Madhyama-puraka**-parastād=Rajaka-sthalakshētra-shaḍ-drōṇa-

18 vāpam Dēvaky-ānūpa-kshēttra-khāri-vāpa-ttrayam=adhikaṁ vās-ōdakaṁ jaṅgalam
tadupari Khaṭṭalikā — **Tulākaṇṭhakayaksha**-samīpē Narakshētram

19 Bhṛishṭikā-kshētram=ashṭa-drōṇa-vāpam tat-prāpi-kshētra-karṇṇakam nadītaṭē
Bhṛishṭaka-kshētraṁ pañcha-drōṇa-vāpam pūrvvēṇa Vījakaraṇī Vaḍra-kshētr-
āshṭa-drōṇa-

20 vāpam Parvvatāra-kshētra-khārī-vāpam sakulyam tat-samīpē Jaṅgala-khōhṇikā —
Khaṭṭalikā-kshētraṁ sajaṅgalaṁ navadrōṇa-vāpam Dēvakya-kshētr-āshṭa-drōṇa-
vāpam

21 Skambhāratōlī — Niśchitā-dēvyā(a)dhastāt=Kēdāra-kulya-vāpam **Dēvkhala**-grāmakē
Kēdāra-dvi-drōṇa-vāpikā — **Śuṇṭhīnāv-**ānūpē Sēmmaka-kshētram

22 Madhuphala-mūlaka-kshētram Khaṭṭalikā-kshētrañ=cha — **Chchhidra-garttāyāṁ**
Nāgilaṁ kshētra-kulya-vāpam sajaṅgalam Andhralakarṇṇakās=trayaḥ Jarōlaka-
kēdā-

23 ram Sēmmahikā-kshētram Vyāsōshṭhinī-jaṅgalam tat-prāpi-Ḍaḍḍavakaṁ parvvatē
cha bhōgika-Varāhadatta-pratyayā bhūmayō va(ba)hvyaḥ **Kārttikēya**-purē

24 **Nimva-sāryāṁ** va(ba)lādhyaksha-Lavachandra-sakāśād=Divirapati-Dhanadattēn=
ōpakkrītaṁ samūla-samāttrakam=arddhapañchabhiḥ suvarṇṇaiḥ Śvētō(tā)-kshētra-
pañcha-drōṇa-

vāpam **Dūrvvāshaṇḍakē** cha — anên=aiva divira-patin=ōpakkrītaṁ kāyastha-
Naṇṇaka-sakāśāt=samūla-samāttrakam=ashṭābhiḥ suvarṇṇaiḥ Vētasa-

26 kulya-vāpa-nāmadhēyaṁ s-au(s-ō)daka-jaṅgalam=āvasathasy=āgratō **Dēva-kulikāyāṁ**
Vāmana-svāmi-pādānāṁ nivēdanaka-nimittam=ēvam=ājñāpitē

27 krishṇahayōbhi[2] jāyantē ya ākshēpaṁ kuryāt=sa pañcha-mahāpātaka-saṁyuktaḥ
syād=uktañ=cha bhagavatā Vyāsēna Vindhy=āṭavishv=atōyāsu śushka-kōṭara-
vāsinaḥ

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[1] Read *kshētram=ashṭa-*. [2] Read *kṛishṇāhayō hi.*

28. Dūtakaḥ pramātāra-Varāhadattaḥ likhitam=idaṁ divirapati-Dhanadattēna uktī(tkī)rṇṇañ-cha sauvarṇṇik=Ānantēna — rā saṁ 20 8 Mārgga di 5

TRANSLATION.

(Line 1) Hail! From **Vra(Bra)hmapura,** the best of the cities.

(Ll. 1-4) (There lived) the *Paramabhaṭṭāraka*, the *Mahārājādhirāja*, the illustrious **Agnivarman,**[1] who meditated on the lotus-like feet of the adorable Lord Vīraṇēśvara, in the form of the king of Snakes, observing concentration capable of supporting the earth; who reddens the surface of the lower region by the rays of the collection of the jewels growing about the array of the expanded hoods, large and wide as the surface of the earth; the excellence of whose power is without beginning, unknowable, unthinkable, wonderful, elevated, and extensive; the incarnation of Ananta; who causes the apportioning of existence and destruction of the whole world; (Agnivarmman) who was the lamp of the house of the high family descended from the Moon and the Sun; whose power had been increased for the purpose of favouring all his subjects;

(Ll. 4-5) His son (was) the *Mahārājādhirāja*, the illustrious **Dyutivarmman,** who obtained (his) vast kingdom through the favour of his (his father's) feet, who had destroyed the lustre of the grass in the form of his enemies, backed by formidable allies.

(Ll. 5-9) His son, the *Paramabhaṭṭāraka*, the *Mahārājādhirāja*, the illustrious **Vishṇuvarmman,** who is, as it were, the embodiment of the qualities, political wisdom, breeding, bravery, fortitude, steadiness, gravity, magnanimity; who relieves the sufferings of the poor, like the wielder of the disc (Vishṇu); who is much devoted to his father, who has gained happiness, strength and vigour, in the kingdom filled by mountains, pays respects to the future godlike eminent kings, the ornament of our family, whose forms will be shining owing to the royal splendour, and then issues these orders to the host of dependants, the police officer, the *pramātāra*, the warder, the councillor of the king, being heir-apparent, the master of the elephants, the master of the horse, and further to householders, land-holders, land-owners, the *karikas*,[2] the *kulachārikas*,[3] the chiefs, and others:—

(Ll. 9-13) Let it be known to you that, whereas we have been requested by the temple congregation headed by Trāta, Bhāripati Śarmman, and the congregation of the Gauggulikas, together with the officials, (in the following words):—

"May your Majesty be pleased to do the favour of issuing a copperplate to perpetuate the memory by specifying the names of the land given, for the increase of your religious merit and fame, since some bad persons, being possessed of greed consequent on the evil influence of the Kali age, may in the course of time lay their hands on the pieces of land in all the places that have been obtained in good manner from liberal donors, and that have been enjoyed and are being enjoyed without interruption,"

Therefore this sanctioning grant has been given by us, our heart being filled with devotion, regarding the plots (granted) and for the purpose of continuing the great sacrificial sessions.

(Ll. 13-26) In which (grants are included), of the elevated field of **Vajra,** the plot in which a *kulya*[4] can be sown at **Stambhasaṅkaṭikā**; to its east the field **Huḍukka-sūnā,** near it

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[1] The plate has *Aśnivarmmā*; see above.

[2] I do not know the exact meaning of *karika*.

[3] *Kulachārika* is perhaps the head of a *kula*.

[4] *Kulya* is a measure of eight *drōṇas*. In the inscription only the grain that can be sown in the fields (*kshētras*) is given, and we have generally to guess their extent by this standard. Sometimes, however, one boundary is given and sometimes the owners are mentioned. In the present instance and several others, the name of the fields and the amount of seed required are put together, while in *Mālavakakshētraṁ* and other cases the measurements are included in Bahuvrīhi compounds qualifying the fields.

the field Mālavaka in which one *khāri*[1] of seed is required, and more, together with the jungle, a plot of field in which 8 *drōṇas* of seed are required, in the lower part of the village **Sādhutuṅga**; Champakatōlī and the Dēvakyakarṇṇakas at **Pāṭalikārāmaka**; fields of Madhyamāraka in which 14 *drōṇas* of seed are required, the gift of the weaver of silk, the field of Sēmmaka, where 14 *drōṇas* of seed are required, of the field called Kapilēśvara the plot in which one *kulya* of seed is required, (all) at the bed of the river **Gōmati**[2] and near the temple of the God Brahmēśvara; the plot of the field Nandikēraka in which 6 *drōṇas* of seed are required, and two fields given by the brother of the land-holder Gellaṇaṇṇāka, in which one *khāri* of seed is required, at **Lavaṇōdaka**; the field in which one *kulya* of seed is required at the Ḍaḍḍavaka-jungle, and the field in which five *drōṇas* of seed are required, at Dēvakya-tōlī, (both) in **Gabhīrapallikā**; of the elevated field of Rajaka the plot in which six *drōṇas* of seed are required, of the field near the water of Dēvakyan a portion in which three *khāris* of seed are required, and further abodes (shades), water and jungle, above it Khaṭṭalikā beyond **Madhyamapūraka**; the field of Nara and the field of Bhṛishṭikā in which eight *drōṇas* of seed are required near **Tulākaṇṭhakayaksha**; the protruding field that can be reached from it; the field of Bhṛishṭaka where five *drōṇas* of seed are required, on the bank of the river; to its east Vījakaraṇī,[3] a portion of the field of Vadra in which eight *drōṇas* of seed are required, the portion of the field Parvatāra in which one *khāri* of seed is required, together with channels for irrigation[4]; near it the waste land Khōhṇikā and the Khaṭṭalikā field in which nine *drōṇas* of seed are required, together with the jungle, the portion of the field of Dēvakya in which eight *drōṇas* of seed are required, Skambhāratōlī, the kēdāra (field) in which one *kulya* of seed is required, behind Niśchitadēvī; kēdāra (fields) in which two *drōṇas* of seed are required at **Dēvkhâla** village; the Sēmmaka, Madhuphalamūlaka and Khaṭṭalikā fields at **Suṇṭhīnāvānūpa**; the Nāgila field where one *kulya* of seed is required, with the jungle, the three Andhralakarṇṇakas, Jarōlaka-Kēdāra, the Sēmmahikā field, the jungle land Vyāsōshṭhinī, and near it Ḍaḍḍavaka at **Chhidragarttā**; many pieces of land belonging to the land-holder Varāhadatta on the hill; of the Śvētā field the plot in which five *drōṇas* of seed are required, which was purchased by the divirapati Dhanadatta, with roots (of trees)[5] and all the things[6] (that may be in the land) from Lavachandra, the Commander of the army, for four and a half gold coins, at **Nimvasārī at Kārttikēya-pura**; the field named the Vētasa plot in which one *kulya* of seed is required, with water and jungle land, purchased together with the roots (of trees) and all the things, from the *kāvastha* Naṇṇaka for eight gold coins by this same divirapati, in order to be presented at the feet of Vāmanasvāmi, before the shrine, in the temple, at **Dūrvāshaṇḍaka.**

(Ll. 26-28) And after it has been ordered thus, (those who rescind this grant) will be born as black snakes, and he who should rescind it, would incur the guilt of the five great sins. And it has been said by holy Vyāsa, "(Those who confiscate a grant of land or assent to the act of confiscation) shall dwell in the hollows of dry trees in the waterless forests of the Vindhya mountain." The messenger is the *pramātāra* Varāhadatta. This has been written by the *divirapati* Dhanadatta, and engraved by the goldsmith Ananta. (Dated) **the 5th day of the (month of) Märgga(śirsha) of the 28th year of the reign.**

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[1] *Khāri* is a measure of grain containing 16 *drōṇas*. It is also equal to 3 or 4 *drōṇas*.

[2] The *Gōmati* must be the Gumti. It is however also possible that *Gōmatisārī* is the name of a village.

[3] This may mean the small portion of the field where seed might have first been sown and then taken out to be sown in larger fields.

[4] *Kulya* means a channel for irrigation.

[5] *Samūlaṁ*, with trees, *lit.* with roots.

[6] By *samātrakaṁ* I understand all the things that are (whatever may be) in the land, including *nidhi* and *nikshēpa*, treasure and deposit.

No. 8.—CONJEEVERAM PLATES OF KRISHNADEVA-RAYA: SAKA 1444.

BY S. V. VENKATESWARA AYYAR, M.A., AND S. V. VISWANATHA, M.A., KUMBHAKONAM.

These plates were obtained by us on loan from the present head of the Śaṅkarāchā: *Maṭha* of Conjeeveram together with six other grants belonging to the *Maṭha*. The grants tl examined by us may be enumerated as follows :—

(1) Grant of a village Ambikāpuram by Vijayagaṇḍagōpāla to Śrī Śaṅkarārya. Langua Sanskrit. Characters Grantha. Astronomical data for 1291 A.D.; edited *Ep. Ind.*, Vol. XI No. 8 (the present inscription).

(2) Grant of a village Kṛishṇarāyapuram by Kṛishṇadēva-Rāya of Vijayanagara Chandrachūḍa Sarasvatī, disciple of Mahādēva Sarasvatī. Language Sanskrit. Charact Nandināgarī. Date Śaka 1444 (1521 A.D.).

(3) Grant of a village Udayambākam by Kṛishṇadēva-Rāya to Sadāśiva Sarasvatī, disci of Chandraśekhara Sarasvatī. Language Sanskrit. Characters Nandināgarī. Date Ś: 1450 (1527 A.D.).

(4) Grant of land by Vijayaraṅgachokkanātha Nāyaka, son of Raṅgakṛishṇa Muthuvīra Nāyaka, to Chandramaulīśvara Svāmin. Language Telugu and Sanskrit. Characters Telu Date Śaka 1630 (1707 A.D.).

(5) Grant of a village by Mahādēva Sarasvatī, disciple of Chandraśēkhara Saras (originally given to the *Maṭha* by Akkanna Mādaṇṇa of Gōlkoṇḍa), to Rāma Śāstrin. Langu Telugu and Sanskrit. Characters Nandināgarī. Date Śaka 1608 (verified as 1687 A.D.).

(6) Grant of a village Kuḍiyāntaṇḍal by Śrī Nṛisiṁharāya of Vijayanagara to Ma dēva Sarasvatī, disciple of Sadāśiva Sarasvatī. Language Sanskrit. Characters Nandi garī. Date Śaka 1429 (1506 A.D.).

(7) Grant of a village Ēluchuvi by Śrī Nṛisiṁha to the same donee as in (6). Langu: characters and date the same.

No. 2, the Conjeeveram grant of Kṛishṇadēva-Rāya, has been engraved on three copp plates bored at the top and secured by a ring, attached to which is a seal bearing the u Vijayanagara emblem of a boar, the Sun and the Moon on the upper half and some writing the lower half.[1] The plates are in good preservation.

The plates measure 9·6″ by 7·2″, except in the middle which is 11·9″ long on accoun the arch at the top. The ring has a diameter of 2·6″ and the seal of 1·3″. The holes thro which the ring passes have a diameter of ·65″. All the plates have raised rims. The writ which runs across the breadth of the plates, is quite legible except in some places bordering the rims. The first and third plates are engraved only on one side, the second on both si Only the sides of the plates bearing inscriptions are ruled. The inscription contains 102 line all excluding the signature. The height of each line is about ¼″ on the average. But the let are larger in the signature, and smaller in a few places where there are erasures—*viz.* in l 69-71, 82, 86-89.

The language is Sanskrit, and the whole inscription is in verse, excepting the ope invocation of Gaṇēsa. The metres used are the usual Anushṭubh, Śārdūlavikrīḍita, S dharā, Dōdhaka and Śālinī. The poetry is of a low order. The characters of the inscrip are Nandināgarī, except the signature at the bottom, which is in Kannaḍa characters. inscription has several orthographical peculiarities. Stops are not supplied in their pr

[1] The letters denote, perhaps, the name of the king, as in the seal attached to the Kūṇiyūr plate Veṅkaṭa II. The legend on that seal is read *Śrī Veṁkaṭēśa* by Professor Hultzsch, (Madras *Epigrap Report*, 1891, p. 6).

places. Instances of this have been pointed out in the text. Here and there we find the confusion of long and short *i* and *u*. We have *=pratichiṁ diśam=āśrītaṁ*, l. 87, for *pratīchīṁ diśamāśritaṁ ; diśī sthītaṁ*, l. 88, for *diśi sthitaṁ ; pratyuha-*, l. 51, for *pratyūha-; -purvakaṁ*, l. 85, instead of *-pūrvakaṁ*. In the third plate *i* and *u* are represented only by a loop over the consonants. There is a redundant *anusvāra* previous to the double consonants *ṇya* and *nya*, e.g. *puṁṇyair=*, l. 7, for *puṇyair=; =avaṁnyām=*, l. 28, for *=avanyām= ; -dānāṁny=*, l. 30, for *-dānāny=; -hiraṁṇya-*, l. 85, for *-hiraṇya-*. We have instances of redundant *anusvāra* before other consonants in *-ākhyāṁm=*, l. 79, instead of *-ākhyām=*, and *-saṁyuktaṁmaikabhōgyaṁ*, l. 81, for *-saṁyuktamēka-bhōgyaṁ*. *Visargas* are very often left out. If in some places they are wanting, they are superfluous in others. The letters *ya*, *va*, *pa*, *ta* and *na* assume forms which are capable of passing easily one into another. There is confusion between the letters *śa*, *sha*, *sa*. We have *nijavasē*, l. 16, for *nijavaśē ; turuskaṁ*, l. 18, for *turushkaṁ ; =asēshēshu*, l. 34, for *=aśēshēshu ; -shisaya-*, l. 81, and *-shiśya-*, l. 82, for *-śishya-*. We find the use of *ṭa* for *ṭha* in *jātapratishṭān=*, l. 53. The termination for the imperfect and the pluperfect 3rd person singular is omitted in a few instances, thus *vyatānī*, l. 20, instead of *vyatānīt ; =akārshī*, l. 30, instead of *=akārshīt*. In l. 36 we have *-dhārōḥkaṁṭitā* instead of *-dharōtkaṇṭhitā*. Such forms occur in the plates of Veṅkaṭa I and II. As in the Vīlupāka grant of Veṅkaṭa I[1] for instance, a conjunct consonant is expressed by combining the full form of the first with the secondary form of the second consonant. This is specially noticeable in the case of *rya*. In certain cases, however, the *r* sign is written over the line. *Nna* and *ṇṇa* are invariably expressed by adding the *anusvāra* before the consonants *na* and *ṇa*. Instead of double consonants only one of the consonants is written in some cases, thus *=udabhūtasmāṁ=*, l. 12, instead of *=udabhūttasmān= ; nivṛityai*, l. 33, instead of *nivṛittyām ; -rajaśushya-*, l. 35, for *-rajaśśushya- ; datavān=*, l. 85, instead of *dattavān=*.

The inscription records the grant of the villages **Kṛishṇarāyapuram** and **Kāṭapaṭṭu** by Kṛishṇadēva-Rāya of the second Vijayanagara dynasty, who was at the time encamped on the banks of the river Kṛishṇā. The donee is Chandrachūḍa Sarasvatī,[2] the head of the Conjeeveram *Maṭha*,[3] reputed to have been founded by the great Śaṅkarāchārya. In the line of apostolic descent Chandrachūḍa was the disciple of Mahādēva Sarasvatī. He is styled *Śivachētas* (having his mind devoted to Śiva), *yatirāja* (prince among ascetics) and *dhīmat* (philosopher). He is also described as an expounder of the *śāstras*, as living at Conjeeveram, and as a great exponent of the doctrine of *māyā*. It may therefore be inferred that the donee was a teacher of the Śaṅkarāchārya *maṭha*. This is supported by the terms of the grant, *shisayaprashiśyar-(śishyapraśishyair) bhōgyaṁ*, l. 81 f., *i.e.* the land was to be enjoyed by the donee and his descendants in the apostolic line. The religious seat of these teachers is known as *Kāmakōṭi-pīṭha*, probably after the goddess *Kāmakōṭyambikā* of Conjeeveram. The *maṭha* itself is known as *Śāradā-maṭha* to this day.

The villages are given in perpetuity as *sarvamānya*, to be enjoyed by the donee and his descendants in the apostolic line. The grant makes it clear that the villages had clearly marked boundaries. It is interesting to observe that the king reserves no right to himself over the land thus given away. All rights of property in the land, the products on it, in it and over it belong to the donee for ever, together with any unforeseen or unearned increments that might accrue on the same. The terms of the grant display a knowledge of the technicalities of the law of property.

[1] *Ep. Ind.*, Vol. IV, pp. 269 ff.

[2] *Indra Sarasvatī* or merely *Sarasvatī* is the appellation of all the *Āchāryas* of the *Kāmakōṭi pīṭha* of the *Śāradā Maṭha* of Conjeeveram. The *Āchāryas* of the *Śṛiṅgēri Maṭha* founded by one of the Śaṅkarāchāryas style themselves *Bhāratī*.

[3] See below No. 8.

The date of the grant is **Śaka 1444; Svabhānu, Mārgaśirsha,** *gōdvādaśī.* There is apparently a mistake here either of the Śaka or of the cyclic year as *Svabhānu* would be Śaka 1442. Curiously enough, neither the date of the month nor the *tithi* or the *nakshatra* is given.

Krishṇadēva-Rāya's journey to the holy places and the gifts made by him and his brother Vīra-Nṛisiṁha are substantiated by various inscriptions on temple walls. An inscription at the back of the *garbhagṛiha* of the Śārṅgapāṇi shrine at Kumbhaghōṇam records his visit to the place and his gifts there. The stone inscriptions copied by the Epigraphical Department of Madras in 1915 record the gifts at Śrīśailām and Ahōbalam. No. 10 of 1915 records Vīra-Nṛisiṁha's visit to the temple of Mallikārjuna at Śrīśailam. No. 18 (of Śrīśailam) records the construction by Krishṇadēva-Rāya of *maṇḍapas* in the car street, his gift of certain villages to the temple, and his 'remission of tolls on *kāvaḍis*, pack-horses, bullocks, asses and head-loads.' No. 64 records the king's gifts at Ahōbalam, his presents to the god of various jewels and of the revenues of the village Madūru in Chāṅgala-mari-*sīma.* The *tulāpurusha* ceremony performed by the king is also mentioned in stone inscriptions (see Madras Epigraphist's Report, 1914-15, p. 109). The king's lavish gifts at the Tirumala temple attracted the greed of the Portuguese governor of Goa in 1545. In some of these places we find also statues of the king, his queens and ministers. At Tirumala are bronze statues of Krishṇadēva-Rāya and his queens, the king with his characteristic cap 'of brocade in fashion like a Galician helmet covered with a piece of fine stuff all of fine silk,' as described by Domingo Paes, having on either side his favourites, the courtezan Chinnādēvī, whom he afterwards made his queen, and a princess of Orissa, whom he likewise married. The figures are reproduced in Mr. Gangoly's *South Indian Bronzes* (p. 60 and pl. LXXIV). A stone image of the king was set up at Śrīśaila by the viceroy of that place, along with one representing the viceroy himself (Inscription No. 14 of the Madras Epigraphical collection for 1915).

The king's patronage of literature is mentioned in l. 91 and is too well known to need dwelling upon. Cf. Archæological Survey Report, 1908-9, p. 185.

Various places are mentioned in the grant. These are **Krishṇarāyapuram, Kāṭapaṭṭu, Chandragiri, Mūtukāvu, Cheṅgāḍu, Nivvalūr, Cheṅgōḍe, Kāñchūr, Akkāḷi-Vēlūru, Sēdamaṅgala, Poḍavūr, Śiruvāka, Paruṇḍūr, Koṭṭavāka** and **Śiruvallūr.** Of these localities we are able to identify the following :—

Krishṇarāyapuram, which goes still by the same name, is situated to the south of Conjeeveram and is about 30 miles from it. It is a place of some historical importance, being the scene of the battle of Wandiwash.

Kāṭapaṭṭu is easily identified with Kātpāḍi which is now a railway station—a junction in the Madras and Southern Mahratta Railway.

Chandragiri[1] is well known by the same name in modern times. The Rāja of this locality sold Madras to the English in 1639.

Kāñchur is the same as Kāñchivākkam situated 17 miles to the east of Kāñchī.

Vēlūr is the Vellore cantonment in North Arcot District.

Poḍavūr and **Śiruvāka** are villages 15 miles north-east and 7 miles north of Conjeeveram, respectively.

Paruṇḍūr is situated nine miles to the north of Poḍavūr. Near it runs a canal called Kutiraikārpaḷḷam which is about 40 miles in length. Near this place is reported to be the scene of the battle of Pollilore which was fought during the course of the second Mysore War. Between Paruṇḍūr and Pollilore there are tombs of English generals who seem to have taken part in the war.

Koṭṭavāka is a small village situated 12 miles north-east from Kāñchī and quite close to Paruṇḍūr.

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[1] A district of the Vijayanagara kings with its capital at Chandragiri. Cf. *Ep. Ind.*, Vol. III, pp. 119 f.

Śiruvallūr is a mile[1] to the south from Parundūr.

Sēdamangala is perhaps the same as Samudramangala, a small village near Conjeeveram. [There is a Sēndamangala about 8 miles E. of Pōḍavūr.—H. K. S.]

Most of these places are now agricultural centres in the North Arcot and Chingleput districts.

Of the names occurring in the plates the most interesting are those of the donee and his guru. The names occur in the *Guruparamparā* of the Conjeeveram *Maṭha*, extracts from which must be interesting in this connection.

चन्द्रशेखरयोगीन्द्रः विद्यानाथयतिर्महान् ।

* * * * * * * * * * * * * * * * * *

इमे ह्यष्ट स्मृताः शिष्याः श्रीविद्यातीर्थयोगिनः ।
शंकरानन्दयोगीन्द्रः पूर्णानन्दस्तथैवच
महादेवश्च तच्छिष्यः चन्द्रशेखर एव च ॥

The *Guruparamparā-stava* gives us further information.

श्रीपूर्णानन्दमौनीन्द्रं नेपालनृपदेशिकं ।
अव्याहवस्वसंचारं संश्रयामि जगद्गुरुं ॥.

Bühler in the *Inscriptions from Nepal*[2] mentions a certain *Svāmin* of South India, named Sōmaśēkharānanda, who went to Nepal in 1503 A.D. The Svāmin referred to must be either the donee of our grant or his guru's guru Pūrṇānanda *alias* Chandrachūḍa.[3] The earliest of the *āchāryas* of this *Maṭha* referred to in Epigraphy is Śrī Śaṅkarārya mentioned in the copper-plate grant of Vijayagaṇḍagōpāla. Tradition ascribes the foundation of the *Maṭha* to Śaṅkarāchārya, the famous teacher of Advaitism, who installed there his disciple's disciple Sarvajña.[4]

The kings mentioned in the grant, Vīra-Narasiṁha and Kṛishṇadēva-Rāya, were tolerant sovereigns, as they made gifts to the temples of both Vishṇu and Śiva. The genealogy of the Vijayanagara kings, as we learn from the plates, is as follows:—

Moon
|
etc., etc., etc.
|
Timma-Bhūpati m. Dēvakī
|
Īśvara m. Bukkamā[5]
|
Narasa[6]
m.
Tippājī — Nāgalādēvī
Vīra-Nṛisiṁha[7] — Kṛishṇadēva-Rāya.

[1] [About 6 miles on the map.—H. K. S.]

[2] P. 40.

[3] The Pūrṇānanda of the *Guruparamparā* will then be a surname of the Chandrachūḍa of our grant. The identification is supported by a copper-plate of Vīra-Nṛisiṁha which we are preparing for a later issue of the *Ep. Ind.*

[4] For the contemporaneity of Sarvajña *alias* Sarvajñātman, author of the *Saṁkshēpaśārīraka*, and the Chōla king Āditya I see Mr. Venkateswara Ayyar's note in the *Ind. Ant.*, 1914, p. 238.

[5] The names of Īśvara and Bukkamā are found also on stone inscriptions recently copied by the Epigraphist (Madras). See his Report for 1913-14, p. 100.

[6] Narasa-Nāyaka usurped power in 1503-4.

[7] Vīra-Nṛisiṁha is here also styled Nṛisiṁhēndra. Our plate makes it quite clear that Kṛishṇadēva-Rāya began to rule only after Nṛisiṁha was dead. This agrees with the statement of Nuniz.

The signature attached to the grant is *Śrī Virūpāksha*, the name of the tutelary deity of the Vijayanagara kings. Virūpāksha is the king of the Nāgas and the guardian of the western quarter. Professor Grünwedel considers it probable that he is the Buddhist form of Śiva (*Buddhist Art in India*, p. 43). But the term simply means 'one with various eyes' (*vivi dhāni ravi-chandr-āgni-rūpāṇi akshīṇi yasya saḥ*) and has always been characteristic of Śiva. Cf. *Tryambaka*, 'having three eyes,' a Vedic epithet of Śiva, who is invoked for protection against death. Śiva is connected with the Nāgas in various ways, being called *Nāgābharaṇa*, 'having a serpent as his ornament,' *Nāgēndrakuṇḍala*, 'having serpents on his ear-lobes,' *Nāganātha*, 'lord of serpents,' etc. As lord of the Nāgas, he was naturally regarded as the guardian of the western quarter, as snakes abound in the sea, and the sea lay to the west of the Aryans in the Panjab. The Vijayanagara kings were worshippers of Nāgas and of Śiva as *Nāganātha*. Their queens not only set up *nāgakals* in the temples which they attended, but they had their own special female *nāga* deity, such for instance as was discovered by the Archæological Survey, Madras, near the Kōdaṇḍarāma temple at Vijayanagara (see Report, 1914-15, p. 38). The temple of Virūpāksha is now known as the Pampāpati temple and is still regarded as the most ancient and holy temple there. The annual festival of the god attracts forty or fifty thousand people (*ibidem*, p. 37).

The name of the composer is not given in the inscription. Perhaps his name was Urukavi [which may, however, mean simply 'great poet.'—H. K. S.]. But a blank in the next line may well be filled with the word Sabhāpati, the famous rhymester of the Rājā's court. In fact the metre requires it. If so, Urukavi was another name for Sabhāpati or a title assumed by him. The engraver of the inscription was Vīraṇāchārya,[1] son of Mallaṇa, whose descendants continued hereditary engravers of grants to the third Vijayanagara dynasty as well.

TEXT.[2]

First Plate.

1 श्रीगणाधिपतये नमः [।*] [3]नमस्तुंगशिरश्चुंबिचंद्रचामरचार-

2 वे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।(॥) [१*] [3]हरेर्लीलावरात-[4]

3 स्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा यत्र धात्री च्छत्रश्रियं द-

4 धौ ।(॥) [२*] [3]कल्याणायास्तु तद्धाम प्रत्यूहतिमिरापहं । यद्गजोप्यगजो-

5 द्भूतं हरिणापि च पूज्यते ।(॥) [३*] [3]अस्ति क्षीरमयाद्देवैर्मथ्यमानान्म-

6 हांबुधेः । नवनीतमिवोद्भूतमपनीततमो महः ।(॥) [४*] [5]तस्यासीत्तन-

7 यस्तपोभिरतुलैरन्वर्थनामा बुधः (।) पुंण्यैरस्य[6] पुरूरवा भुजब-

8 लैरायुद्वि[7]षां निघ्नतः । तस्यायुर्नहुषोस्य तस्य पुरुषो युद्धे यया-

9 ति[8] क्षितौ (।) ख्यात(ः)स्तस्य तु तुर्वसुर्वसुनिभ[9] श्रीदेवयानीपते[10] ।(॥) [५*]

[3]तद्वं-

10 शे देवकीजानिर्दिदीपे[11] तिंमभूपतिः । यशस्वी तुलुवेंद्रेषु यदोः

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[1] See *Ep. Ind.*, Vol. III, p. 237.

[2] From the plates.

[3] Metre: Anushṭubh.

[4] Read °वराहस्य.

[5] Metre: Śārdūlavikrīḍita.

[6] Read पुण्यैरस्य.

[7] Read °रायुर्द्विषां.

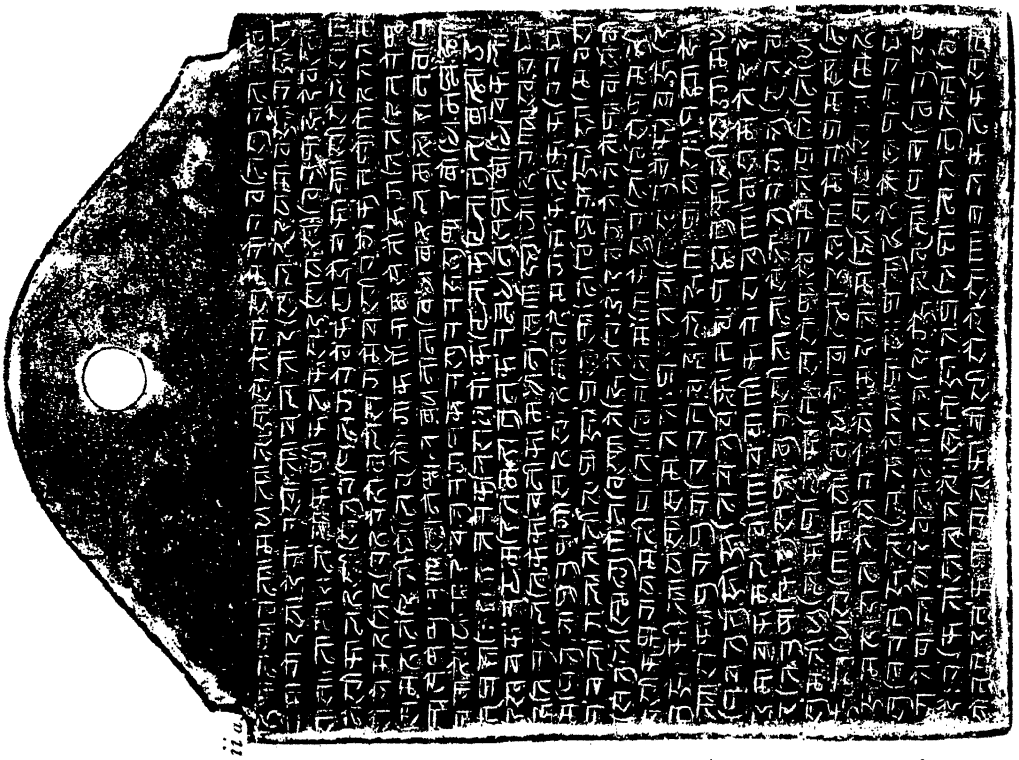
[8] Read ययातिः.

[9] Read °निभः.

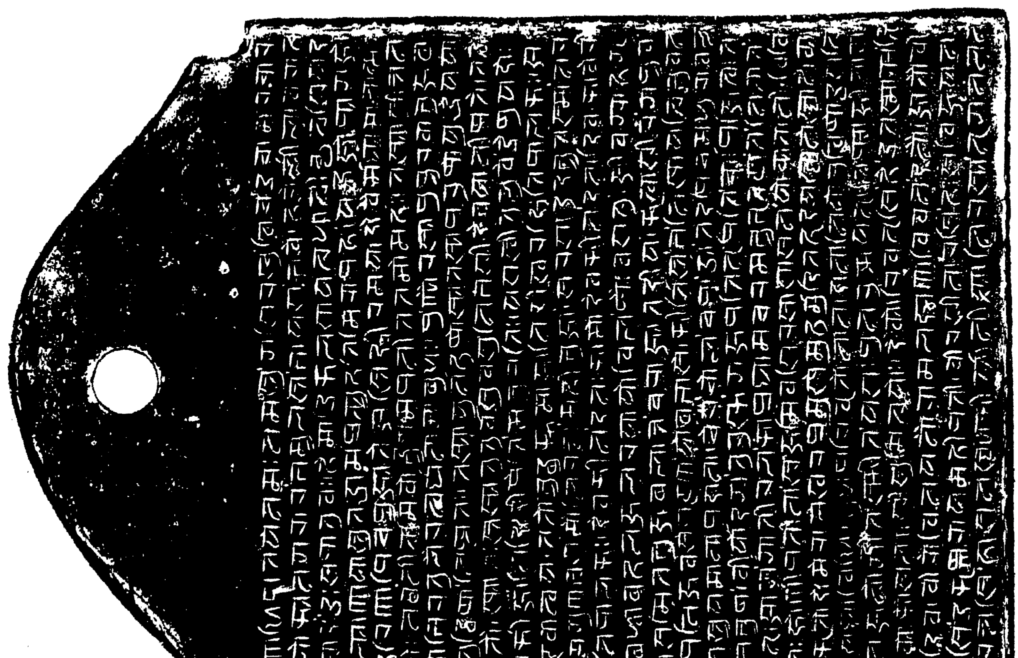
[10] Read °पतेः.

[11] Read °जानिर्दिदीपे.

ii a.



i.

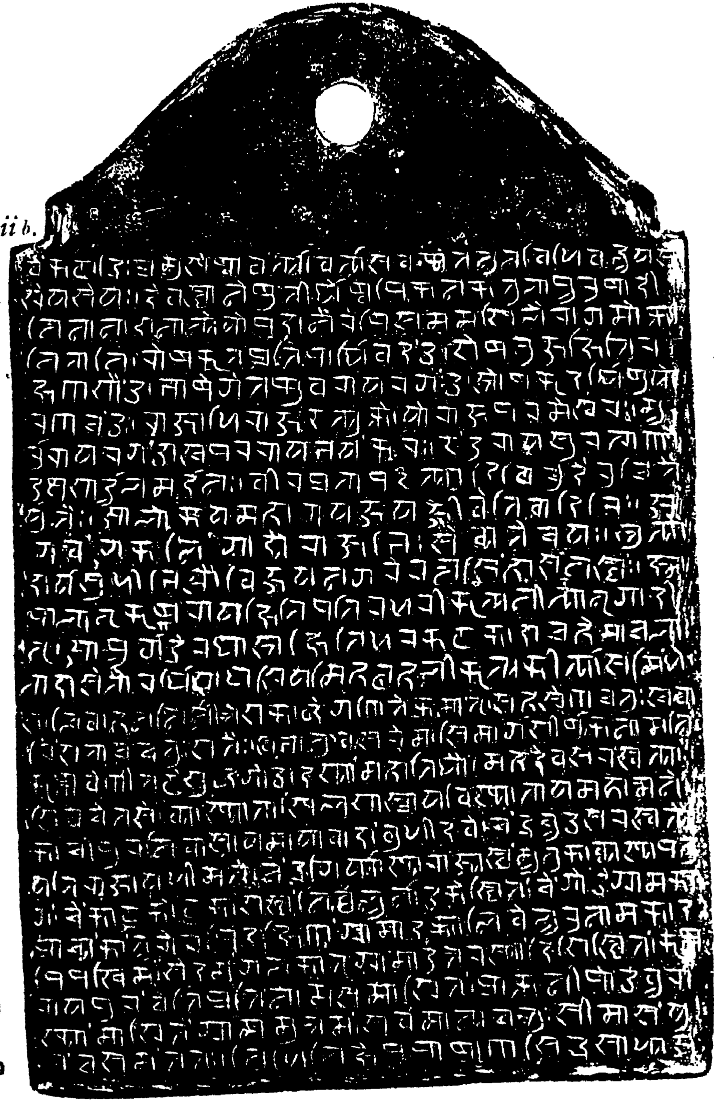


S. KONOW

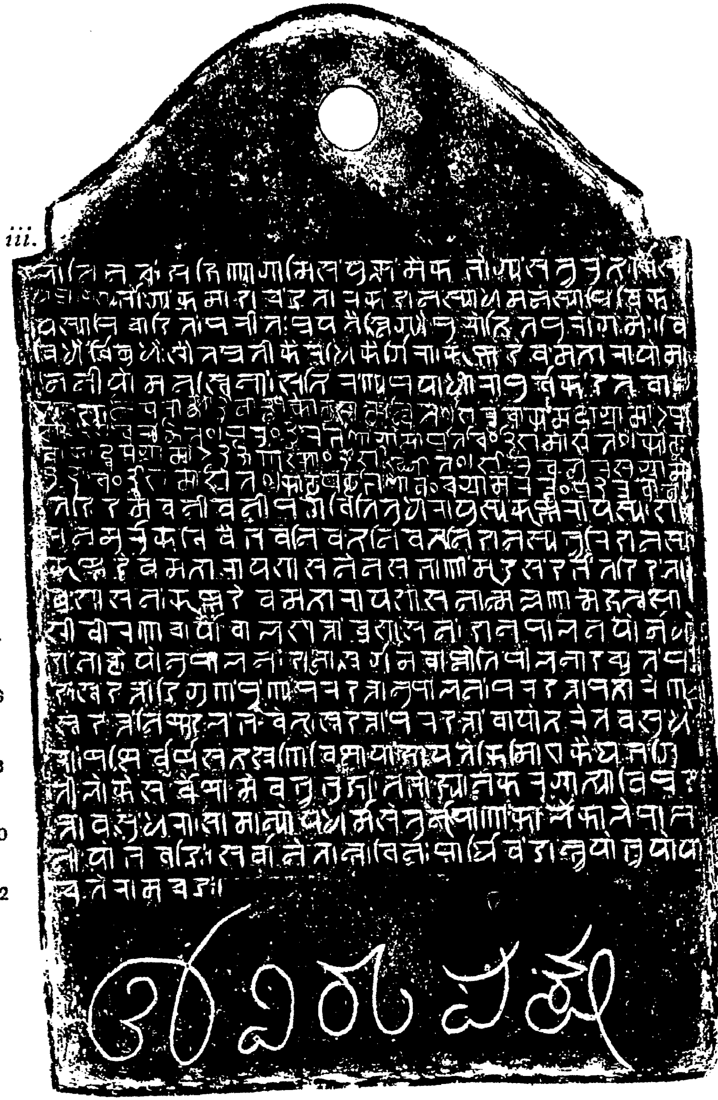
SCALE ONE-HALF

W. GRIGGS & SONS, LTD., PHOTO-LITH.

ii b.



iii.



11 कृष्ण इवान्वये ।(॥) [६*] [1]ततोभूद्बुक्कमाजानिरीश्वरक्षितिपालकः । श्र-
12 वासमगुणभ्रंशं मौलिरत्नं महीभुजां ।(॥) [७*] [1]सरसादुदभूतस्मांनर-[2]
13 सावनिपालकः । देवकीनंदनः कामो देवकीनंदनादिव ।(॥) [८*] [3]कावेरी-
14 माशु बध्वा[4] बहलजलरया[5] यो विलंघ्यैव शत्रुं (।) जीवग्राहं गृ-
15 हीत्वा समित[6] भुजबलात्तं च राज्यं तदीयं । कृत्वा श्रीरंगपूर्वं
16 तदपि निजवसे[7] पट्टणं यो बभासे (।) कीर्तिस्तंभं निखाय त्रिभुवन-
17 भवनस्तूयमानापदानः [।*] ॥ [९*] [3]चेरं चोलं च पांड्यं तदपि[8] च मधुरावल्ल-
18 भं मानभूषं (।) वीर्योदग्रं तुरुस्कं[9] गजपतिनृपतिं चापि जित्वां त-
19 द[ा]न्यान् । आ गंगातीरलंकाप्रथ(ा)मचरमभूभृत्तटांतं नितांतं
20 ख्यातः क्षोणीपतीनां स्रजमिव शिरसा शासनं यो व्यतानी[10] ।(॥) [१०*] [11]विवि-
21 धसुकृतोद्देमे[12] रामेश्वरप्रमुखे मुहुर्मुदितहृदय[13] स्थाने स्थाने व्य-
22 धत्त यथाविधि । बुधपरिवृतो नानादानानि यो भुवि षोडश त्रि-
23 भुवनजनोद्गीतं स्फीतं यशः पुनरुक्तयन् । (॥)[११*] [14]तिप्पाजीनाग-
24 लादेव्यो[15] कौसल्याश्रीसुमित्रयोः । देव्योरिव नृसिंहेंद्र[16] तस्मात्पंक्ति-
25 रथादिव ।(॥) [१२*] [17]वीरौ विनयनौ[18] रामलक्ष्मणाविव नंदनौ । जातौ वी-
26 रनृसिं[हें*]द्रकृष्णरायमहीपती ।(॥) [१३*] [19]वीरश्रीनारसिंहः स विजयन-
27 गरे रत्नसिंहासनस्थ(ा): कीर्त्या नीत्या निरस्यं[20] नृगनलन-

Second Plate; First Side.

28 हुषानप्यवंन्यामधन्यान्[21] । आ सेतोरा सुमेरोरवनिसुरनतस्खे-[22]
29 रमा चोदयाद्रेरा प[ा]श्चात्याचलंतादखिलहृदयमावर्ज्य[23] राज्यं श-
30 शास ॥ [१४*] [19]नानादानांन्यकार्षी[24]त्कनकसदसि यः श्रीविरूपाक्षदेवस्था-
31 ने श्रीकालहस्तीशितुरपि नगरे वेंकटाद्रौ च कांच्यां । श्रीशैले शोण-
32 शैले महति हरिहरेद्दोबले संगमे च श्रीरंगे कुंभघोणे हततम-

[1] Metre : Anushṭubh.
[2] Read °स्मान्न°.
[3] Metre : Sragdharā.
[4] Read बद्ध्वा.
[5] Read °रयां.
[6] Read समिति.
[7] Read °वशे.
[8] Read तमपि.
[9] Read तुरुष्कं.
[10] Read °तानीत्.
[11] Metre : Hariṇī.
Read °तोद्दामे.
[13] Read °हृदयः.
[14] Metre : Anushṭubh.
[15] Read °देव्योः.
[16] Read °सिंहेन्द्रात्त°.
[17] Metre : Anushṭubb.
[18] Read विनयिनौ.
[19] Metre : Sragdharā.
[20] Read निरस्यन्.
[21] Read °प्यवन्यामधान्यान्.
[22] Read °नुतस्खे.°
[23] Read °चलान्ता°.
[24] Read दानान्यकार्षीत्क°.

33 सि महानंदितीर्थे निहत्यै[1] ।(॥) [१५*] [2]गोकर्णे रामसेतौ जगति तदितरेष्व-
34 प्यसेषेषु[3] पुंण्यस्थानेष्वालब्धनानाविधिबहुलमहादानवारि-
35 प्रवाहैः । यस्योदंचत्तुरंगपकरखुररजश्शुष्यदंबोधिमग्नः च्मा-
36 भृत्पाच्छिदाहृत्तरकुलिशधरोःकंटिता[4] कुंटिताभूत् ।(॥) [१६*] [2]ब्रह्मांडं
37 दिश्वचक्रं[5] घटमदितमहाभूतकं[6] रत्नधेनुं सप्तांबोधिं च[6a] कल्प-
38 च्छितिरुहलतिके कांचनीकामधेनुं[7] । स्वर्ण(ा)च्मां यो हिरण्याश्वरथ-
39 मपि तुलापूरुषं[8] गोसहस्रं हेमाश्वं हेमगर्भं कनककरिरथं
40 पंचलांगल्यतानीत् । (॥) [१७*] [9]प्राज्यं प्रशास्य निर्विघ्नं राज्यं व्यामिव शा-
41 सितुं । तस्मिन्गुणेन विख्याते च्छितेरिंद्रे दिवं गते । (॥) [१८*] [9]ततोप्य-वायंवी-
42 र[10] श्रीकृष्णरायमहीपतिः । बिभर्ति मणिकेयूरनिर्विशेषं म[ही]
43 भुजे । (॥) [१९*] [11]कीत्या[12] यस्य समंततः प्रसृतया विश्वं रुचैक्यं व्रजेदि-
44 त्याशंक्य[13] पुरा पुरारिरभवद्भालेच्चणः प्रायशः । पश्चाच्चो-
45 पि चतुर्भुजोजनि चतुर्वक्त्रोभवःपद्मभू[14] कालो खड्गमधा-
46 द्रमा च[15] कमलं वीणां च वाणी करे ।(॥) [२०*] [16]शत्रुणां[17] वाममेते ददत
47 इति रुषा किं नु सप्तांबुराशी[18]नानासेनातुरंगत्रुटितव-
48 सुमतीधूलिकापल्लिकाभिः[19] । सशोष्य[20] स्वैरमेतत्प्रतिनिधि-
49 जलधिश्रेणिका यो विधत्ते (।) ब्रह्मांडस्वर्णमेरुप्रमुखनि-
50 जमहादानतोयैरमेयैः ।(॥) [२१*] [16]महत्तामर्त्थिसात्थै[21] श्रियमिह
51 सुचिरं भुंजतामित्यवेत्य प्रायः [22]प्रत्युहहेतोस्तपनरथ-
52 गतेरालयं देवतानां । तत्तद्दिरजैत्रहत्यापि[22a] च बिरुदप-
53 दै(:)रंकितांस्तत्र तत्रैः[23] (।) स्तंभां[24] जातप्रतिष्टान्वतनुत[25] भुवि
54 यो भूभृदभ्रंकषाग्रान् ।(॥) [२२*] [16]कांचीश्रीशैले[26]शोणाचलकनकसभा-

1 Read निदृत्याम्.
2 Metre: Sragdharā.
3 Read °प्यशेषेषु पुण्य°.
4 Read यस्योदञ्चत्तुरङ्गप्रकरखुररजःशुष्यदम्भोधिमग्नक्ष्माभृत्पक्षच्छिदोद्यत्तरकुलिशधरोत्कण्ठिताकुण्ठिता°.
5 Read विश्वचक्रं.
6 Read घटमुदित°.
6a Read सप्ताम्भोधींश्च.
7 Read काञ्चनीं का°.
8 Read °पूरुषं.
9 Metre: Anushṭubh.
10 Read °वीर्यः.
11 Metre: Śārdūlavikrīḍita.
12 Read कीर्त्या.
13 Read °शङ्का.
14 Read °भवत्पद्मभूः.
15 Read च.
16 Metre: Sragdharā.
17 Read शत्रूणां.
18 Read °राशीना°.
19 Read पल्लिकाभि
20 Read संशोष्य.
21 Read °सार्थाः.
22 Read प्रत्यूह
22a Read °हत्या°.
23 Read तत्र.
24 Read स्तम्भाञ्जात°.
25 Read °ष्ठान्व्यतनुत.
26 Read °शैल°.

Second Plate ; Second Side.

55 वेंकटाद्रि(:)प्रमुख्येष्वावर्त्यावर्त्यं सवष्वततुन[1] विधिवद्भूयसे

56 श्रेयसे यः । देवस्थानेषु तीर्थेष्वपि कनकतुलापूरुषादी-

57 नि नानादानान्येवोपदानैरपि सममखिलैरागमोक्ता-

58 नि तानि ।(॥) [२३*] [2]रोषकृतप्रतिपार्थिवदंडं[3] (।) भीषभुज[4] क्षितिर-

59 क्षणशौंड[5] । भाषिगेतप्पुवरायरगंड(।)स्तोषकृदर्थिषु यो

60 रणचंडः ।(॥) [२४*] [6]राजाधिराज इत्युक्तो यो राजपरमेश्वरः । मू-

61 रुरायरगंडश्च परराय़भयंकरः ।(॥) [२५*] [6]इंदुरायसुरत्राणो[6a]

62 दुष्टशार्दूलमर्दनः । वीरप्रताप इत्यादिबिरुदैरुचितै-

63 र्युतैः[7] । (॥) [२६*] [6]आलोकय महाराय जय जीवेति वादिभिः । अं-

64 गवंगकलिंगाद्यै राजभिः सेव्यते च यः ।(॥) [२७*] [8]स्तुत्यौ-

65 दार्य[:*] सुधीभिसौ[9] विजयनगरे रत्नसिंहासनस्थः (।) क्ष्मा-

66 पालान् कृष्णरायक्षितिपतिरधरीकृत्य नीत्या नृगादी-

67 न् । आ पूर्वाद्रेरथास्तक्षितिधरकटकादा च हेमाचलां-

68 तादासेतोरर्थिसार्थश्रियमिह बहुलीकृत्य कीर्त्या समिंधे ।(॥) [२८*]

69 [6]शालिवाहननिर्णीतशकाब्दे[10] गणिते क्रमात् । सहस्रेण चतु(:)श्चत्वा-

70 रिंशता च चतुःशतैः । (॥) [२९*] [6]स्वभानुवत्सरे मासि मार्गशीर्षक-
नामनि ।

71 कृष्णवेणीतटे शुद्ध[11] गोद्वादश्यां महातिथौ ।(॥) [३०*] [12]मह[ा*]देवसर-
स्वत्या[: शिष्याय*]

72 शिवचेतसे । व्याख्याताखिलशास्त्राय विख्याताय महात्मने ।(॥) [३१*]

73 [12]कांचीपुरनिवासाय मायावादांबुधीदवे[13] । चंद्रचूडसरस्वत्यै

74 यतिराजाय धीमते ।(॥) [३२*] [12]चंद्रगिर्यांख्यराज्यस्थं सूतुकाव्यख्यपत्तु-[14]

75 गं । चेंकाट्टुकोट्टकांशस्थं निव्वलूनाडुके स्थितं ।(॥) [३३*] [12]चेंगोडेग्रामका-

76 त्प्राच्यं कांचु(चू)रोरपि दक्षिणं [।*] ग्रामादकाल्लिवेलूरुनामकाद-

77 पि पश्चिमं ।(॥) [३४*] [12]सैदमंगलकात्[15] ग्रामादुत्तरस्यां दिशि स्थितं ।
कृष्ण-

78 रायपुरं चेति प्रतिनाम समाश्रितं ।(॥) [३५*] [12]प्राक्तनीपोडवूरा-

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[1] Read सर्वेषु°.

[2] Metre : Dōdhaka.

[3] Read °दृप्तः.

[4] Read °भुजः.

[5] Read °शौण्डः.

[6] Metre : Anushṭubh.

[6a] The Hampe inscription has हिंदूराय°.

[7] Read °र्युतः.

[8] Metre : Sragdharā.

[9] Read सुधीभिस्स.

[10] Read °निर्णीत°.

[11] Read शुद्धे.

[12] Metre : Anushṭubh.

[13] Read °धीन्दवे.

[14] Read °काव्याख्यपत्तु°.

[15] Read °काद्ग्रा°.

79 ख्यांमाश्रितं[1] ग्राममुत्तमं । सर्वमान्यचतुःसीमासंयु-

80 तं च समंततः ।(॥) [३६*] [2]निधिनिक्षेपपाषाणसिद्धसाध्यज-

Third Plate.

81 लानितं[3] । अक्षिण्यागामिसंयुक्तमेकभोग्यं[4] सभूरुहं ।(॥) [३७*] [2]पिंस-

82 यप्रपिश्यभोग्यं[5] क्रमादाचंद्रतारकं [।*] दानस्याधमनस्यापि विक्र-

83 यस्यापि चोदितः [॥*] [३८*] [2]परीतः प्रयतैः[6] स्निग्धैः पुरोहितपुरोगमैः ।

वि-

84 विधैर्विबुधैः श्रौतप्रतीकैरधिकैर्गिरा[7] ।(॥) [३९*] [2]कृष्णदेवमहारायो मा-

85 ननीयो मनस्विनां । सहिरण्यपयाधारापुर्वकं[8] दत्तवानिदं [४०॥*]

86 [2][ए]तद्ग्रामियराज्यादिनाडीकोठसमन्वितं[9] । शिकवाकमहाग्रामात्प्रा-

87 च्यां दिशि विराजितं ।(॥) [४१*] [2]पकुंडुरभिधाग्रामात्प्रतिचि[10] दिशमा-

श्रीतं । कोट्ट-

88 वाकाह्वयग्रामाद्दक्षिणस्यां दिशी[11] स्थीतं ।(॥) [४२*] [2]शोकवाल्[लू]कमग्रामा-

89 दुदीचि[12] दिशमाश्रितं । काटपट्टभिधानं च ग्रामरत्नं प्रदत्तवान् ॥ [४३*]

90 [13]तदिदमवनीवनीपगवितितुधरायुस्य[14] कृष्णरायस्य । शा-

91 [14a]सनसुरुकविविभवनिवह(निवह)निदानस्य भूरिदानस्य ।(॥) [४४*]

92 [2]कृष्णदेवमहारायशासनेन [सभापतिः ।*][15] [16]अभाणीसूदुसंदर्भं तदिदं तां-

93 ब्रशासन[16a] ।(॥) [४५*] [2]कृष्णदेवमहारायशासनात्मल्लणाचार्यत्मज[ः ।*] त्वस्ता[17]

94 श्रीवीरणाचार्यो वालखत्तांब्रशासनं[18] ।(॥) [४६*] [2]दानपालनयोर्मध्ये

95 दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्युतं प-

96 दं ।(॥) [४७*] [2]स्वदत्ताद्विगुणं[19] पुण्यं परदत्तानुपालनं । परदत्तापहा-

रेण

97 स्वदत्तं निष्फलं भवेत् ।(॥) [४८*] [2]स्वदत्तां परदत्तां वा यो हरेत वसुंध-

98 रां । षष्टिवर्षसहस्राणि विष्टायां जायते क्रिमि[20] ।(॥) [४९*] [2]एकैव[21]

भगि-

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[1] Read °ख्यामाश्रितं.

[2] Metre: Anushṭubh.

[3] Read °म्बितं.

[4] Read °युक्तमेकभोग्यं सभूरुहम्.

[5] Read शिष्यप्रशिष्यभोग्यं च.

[6] Read °यतैः स्निग्धैः.

[7] Read श्रौतपथि°.

[8] Read °हिरण्यपयोधारापूर्वकं दत्त°.

[9] Read °ग्रामीय°.

[10] Read °धाद्ग्रामात्प्रतीचीं° दिशमाश्रितं.

[11] Read दिशि स्थितं.

[12] Read शिकवाक्क and °दुदीचीं दिशं

[13] Metre: Āryā.

[14] The Hampe inscription has °वनीवनीपकवितुतधरायस्य; see *Ep. Ind.*, Vol. I, p. 366; *cf.* also *Ep. Carn.* Vol. VII, p. 3.

[14a] Read °सुरुकवि.

[15] Cf. the corresponding passage in the Shimoga plates, *Ep. Carn.*, Vol. VII, p. 3.

[16] Read अभाणीत्सू°.

[16a] Read सनम्.

[17] Read त्वष्टा.

[18] Read व्यलिखत्तास°.

[19] Read °द्विगुणं.

[20] Read कृमिः

[21] Read एकैव

99 नी लोके सर्वेषामेव भूभुजां । त[1] भोज्या न करग्राह्या विप्रद-
100 त्ता वसुंधरा ।(॥) [५०*] [2]सामान्योय[3] धर्मसेतुर्नृपाणां काले काले पाल-
101 नीयो भवद्भिः । सर्वानेतान्भाविनः पार्थिवंद्रान्भूयो[4] भूयो या-
102 चते रामचद्रः[5] ।(॥) [५१*]

श्रीविरूपाक्ष[6]

TRANSLATION.

(ABRIDGED.)

(Verse 1.) Invokes Śambhu,

(V. 2.) the Varāha (Boar) incarnation of Vishṇu and

(V. 3.) Gajānana.

(Vv. 4 and 5.) Trace the descent of the family from the moon, through Budha, Purūravas, Āyus, Nahusha, Yayāti, and Turvasu.

(V. 6.) Of the line of Turvasu was king **Timma**, the husband of **Dēvakī**, who shone in glory among the Tuluva chieftains as Krishṇa did among the Yadu race.

(V. 7.) To him was born, of his wife **Bukkamā**, **Īśvara**, the protector of the earth, a crest-jewel among the lords of the earth, flawless and unrivalled.

(V. 8.) King **Narasa** was born to him. He was born of **Dēvakī**,[7] as Kāma was from the son of Dēvakī (Krishṇa).

(V. 9.) Narasa built a bridge across the **Kāvērī** in the teeth of the foe, defeated the (Chōla) king, took him captive and wrested the kingdom from him. He then captured **Śrīraṅgapaṭṭana** and planted a pillar of victory there.

(V. 10.) He defeated the kings of **Chēra**, **Chōla** and **Pāṇḍya**, **Mānabhūsha**, the Lord of **Mathurā**,[8] the fierce **Turushka**, the **Gajapati** king (of Orissa) and others. He made all kings from Laṅkā to the banks of the Ganges, and from the first to the last mountain,[9] bear his commands on their heads like a garland of flowers.

(V. 11.) His gifts in **Rāmēśvaram** and other places.

(Vv. 12 and 13.) To that king were born, of **Tippājī** and **Nāgalādēvī**, the sons **Vīra-Nṛisiṁhēndra** and **Krishṇarāya**, who were brave yet well behaved, as Rāma and Lakshmaṇa were born to Paṅktiratha (Daśaratha) of Kausalyā and Sumitrā.

(V. 14.) The brave *śrī* **Nārasiṁha**, seated on his jewelled throne at **Vijayanagara**, eclipsed in fame and policy other kings of the world like Nṛiga, Nala, Nahusha. Brāhmaṇas from Sētu to Mēru praised him obeisance. He ruled his kingdom between the eastern and western mountains, drawing to him the hearts of all people.

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[1] Read न. [2] Metre : Śālinī. [3] Read °न्योयं.

[4] Read °वेन्द्रान्भूयो. [5] Read °चन्द्रः. [6] In Kanarese letters.

[7] [The Hampe inscription and many others read देवकीनंदनात्कामो (not, as here, °नंदनः कामो), and this must be right, as the reading of this inscription introduces a second Dēvakī as wife of Īśvara, whose wife Bukkamā is well known and has been mentioned in l. 11 — H. K. S.]

[8] This seems to be a better rendering than that of Messrs. Gopināth Rao and Rāghavayya (in *Ep. Ind.*, Vol. IX, p. 340), who consider the Pāṇḍya king to be the same as Mānabhūsha. The passage lends support to the view that there were more than one Pāṇḍya prince ruling simultaneously in the Pāṇḍya country, or that Madura was under a separate ruler who was as strong as the Pāṇḍya king himself. The titular kings of the Pāṇḍyas were doubtless eclipsed by the growing power of the Nāyakas and Pālayagars in the 16th century

[9] This probably means 'from the eastern to the western ghats' (see verse 14 below).

(Vv. 15 and 16.) He made various gifts at Kanaka-Sadas[1] (Chidambaram), Virūpāksha, Kālahasti, Veṅkaṭādri (Tirupati), Kāñchī, Śrīśaila, Śōṇaśaila (Aruṇagiri), the great Harihara, Ahōbala, Saṅgama, Śrīraṅga, Kumbhaghōṇa, Mahānanditīrtha, Nivritti, Gōkarṇa, Rāmasētu[2] and other holy places.

(V. 17.) Praises of the king.

(V. 18.) When that king, famous for his virtues, went to heaven, as it were, to rule there after having ruled his large kingdom without any difficulties,

(V. 19.) **Kṛishṇarāya** of irresistible might bore the rule of the earth on his arm as if it were a jewelled bracelet.

(Vv. 20-22.) Praises of Kṛishṇarāya.

(V. 23.) His gifts at Kāñchī, Śrīśaila, Śōṇāchala, Kanakasabhā (Chidambaram), Veṅkaṭādri (Tirupati) and other places.

(Vv. 24-26.) His *birudas*.

(V. 27.) The kings of Aṅga, Vaṅga, Kaliṅga, etc. paid him homage.

(V. 28.) His praises.

(Vv. 29-32.) In the **Śaka year 1444,** according to the Śālivāhana reckoning, in the year **Svabhānu,** in **the month of Mārgaśīrsha,** on the **Gōdvādaśī day** (is made the gift) on the banks of the **Kṛishṇavēṇī** river, to Chandrachūḍa Sarasvatī, the talented and high-souled saint, the disciple of Mahādēva Sarasvatī, a devotee of Śiva, the famous commentator on all the *śāstras*, an expert in Māyāvāda (the doctrine of *Māyā*), who is resident in Conjeeveram.

(Vv. 33-36.) The place granted is **Old Poḍavūr,**[3] otherwise known as **Kṛishṇarāyapuram,** in the **Mūtukāvu**-*pattu* in **Nivvalūr**-*nāḍu* in **Choṅgāṭṭu**-*kōṭṭakam*, (which is a division of) **Chandragiri** country. It is bounded by **Choṅgōḍu** village on the west, **Kāñchūr** on the north, **Akkāḷivēlūr** on the east, **Sēdamaṅgalam** on the south.

(Vv. 36-40.) Nature and description of the grant. All rights to the land are given by Kṛishṇadēva-Rāya in perpetuity, on the advice of the learned men of his court.

(Vv. 41-43.) He also gives the village **Kāṭapaṭṭu,** bounded by **Śiruvāka** village on the west, **Paruṇḍūr** on the east, **Kōṭṭavāka** on the north, **Śīruvallūr** on the south.

(Vv. 44 and 45.) The composer of the grant was Urukavi (*alias* Sabhāpati).

(V. 46.) The engraver of the grant was Vīraṇāchārya, son of Mallaṇa.

(Vv. 47-51.) The usual imprecatory verses.

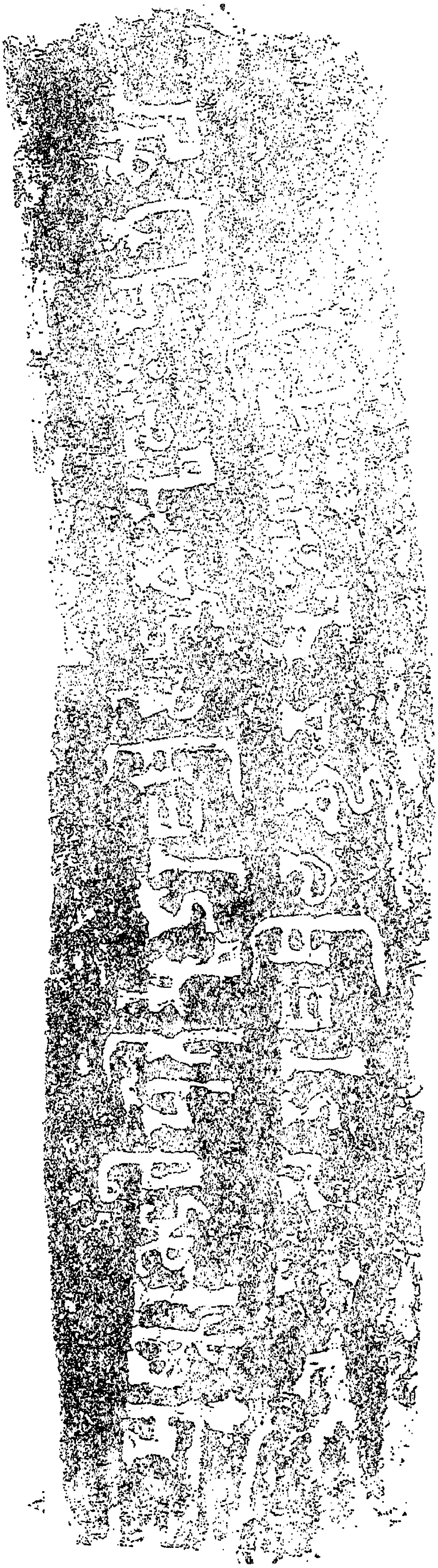
The signature Śrī Virūpāksha in the Kannaḍa alphabet.

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[1] *Kanaka-Sabhāpati* is one of the names of Naṭarāja at Chidambaram.

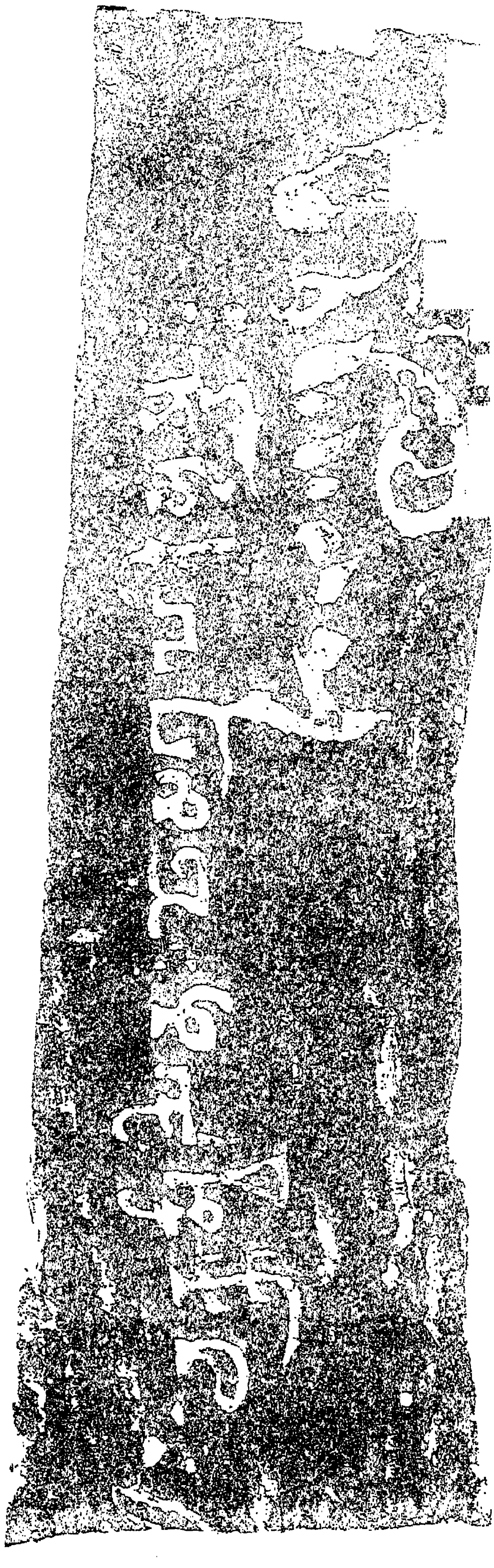
[2] Probably the modern Dhanushkōṭi, which is still known as *Sētu*. Or it may mean Rāmēśvaram, the famous place of pilgrimage in the Rāmnāḍ District. It could hardly be either Darbhaśayanam or Navapāshaṇam a few miles from Rāmnāḍ, though these places are known as *Ādisētu*. Could the composer have meant Rāmasētu in contradistinction to Ādisētu?

[3] *Prāktanī-Poḍavūr* means probably 'Poḍavūr the old.' Such distinctions are common enough. Cf Cuddalore 'new town' and 'old town.' We are however unable to identify "New" Poḍavūr.



A.

1 2



B.

1 2

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No. 10.—SENDALAI PILLAR INSCRIPTIONS.

BY K. V. SUBRAHMANYA AIYER, B.A., M.R.A.S., OOTACAMUND.

The subjoined inscriptions are engraved on four pillars of black granite which stand *maṇḍapa* in front of the central shrine[1] of the Sundarēśvara temple at Śendalai in the Tar district. As the tops of these pillars are chopped off, some portions of the inscriptions irretrievably lost. In 1897, when the records were copied for the first time, the lower port of the pillars were found to be built in. Excavation was accordingly made by the late Bahadur V. Venkayya, but the results were not very satisfactory. He remarked : "All four pillars are much damaged and worn at the bottom, so that very little can be made of writing there. If the pillars had been neither mutilated nor damaged, they would b contained 27 Tamil verses in all composed by four poets."[2]

Other inscriptions copied in the Sundarēśvara temple at Śendalai belong to sev dynasties[3] and refer to the temple as that of the Mahādēva at Perundurai in Chandralēk chaturvēdimaṅgalam, which was a village in Ārkkāṭṭu-kūṟṟam, a subdivision of Pāṇḍyak śani-vaḷanāḍu. Narikkuḍichchēri is stated in the Tanjore inscriptions to be the eastern ham of this village and Tugaiyūr was another hamlet belonging to it.[4] One of the records Rājakēsarivarman, which provides for the recitation of the Bhārata in a *maṇḍapa*[5] of the sa temple, mentions the 53rd ward and the great assembly of Chandralēkhai-chaturvēdimaṅgala This might be taken to show that Śendalai was a town of considerable size and importance ancient times. Ārkkāṭṭu-kūṟṟam, the division to which Śendalai belonged, owes its name Ārkkāḍu, a small village not far from Sendalai. Two records dated in the 10th and 1(years of the reign of Māṟañjaḍaiyaṉ[6] and one of Nandippōttaraiyar,[7] 'who gained a victory Teḷḷāṟu,' which are also found on these pillars, make provision for the Piḍāri temple at Niyan māgālam, said to have been built by Perumbiḍugu-Muttaraiyaṉ.[8] As none of the inscriptions Śendalai refer to the Piḍāri temple, it may be presumed that these pillars did not origina belong to the *maṇḍapa* where they are now found, but were brought thither from the villa of Niyamam which is about 4 miles distant from Śendalai.[9]

The following palæographical peculiarities of the subjoined inscriptions deserve noti The bottom strokes of the syllables *ḍu* and *ṇā* extend on the left side beyond the letters

[1] *Annual Report on Epigraphy* for 1897, paragraph 9.

[2] The same for 1899, paragraph 19.

[3] The Pallava king Nandippōttaraiyar, who defeated his enemies at Teḷḷāṟu, is represented by a single rec (No. 11 of 1899), the Pāṇḍya king Māṟañjaḍaiyaṉ by two (Nos. 9 and 10 of 1899), the Hoysaḷa Vīra-Rāmanāt by one (No. 57 of 1897) and the Vijayanagara king Sāyaṇa-Uḍaiyar by one (No. 8 of 1899). Of the 12 Chōḷa cords secured from the place six belong to the time of Rājakēsarivarman (Nos. 58, 61, 62 and 63 of the Madr epigraphical collection for 1897 and Nos. 6A and 13 of the same for 1899), two to Parakēsarivarman (No. of 1897 and 7 of 1899), one each of Parāntaka I (No. 14 of 1899), Parakēsarivarman who took the head of t Pāṇḍya (No. 6 of 1899), Rājēndra-Chōḷa I (No. 64 of 1897) and Kulōttuṅga (No. 60 of 1897).

[4] *South-Ind. Inscrs.*, Vol. II, Part IV, Nos. 94 and 95.

[5] A similar endowment is registered in the Kūram grant. See *Annual Report on Epigraphy* for 189 paragraph 9, and *South-Ind. Inscrs.*, Vol. I, No. 151.

[6] Nos. 9 and 10 of the *Madras Epigraphical collection* for 1899.

[7] No. 11 of the same collection.

[8] *Annual Report on Epigraphy* for 1897, paragraph 9.

[9] *Annual Report on Epigraphy* for 1899, paragraph 22. Other temples at Niyamam, mentioned in th Tanjore inscriptions, are Nṛipakēsari-Īśvara, Śandiramalli-Īśvara and Arikulakēsari-Īśvara (*South-Ind. Inscrs.*, Vol. II, Part III, pp. 287, 291, 294 and 295). It may be noted that the great-grandfather of th Koḍumbāḷūr chief Vikramakēsari, the opponent of Vīra-Pāṇḍya, was a certain Nṛipakēsari.

[10] The same feature is noticeable in the Kūram grant of Paramēśvaravarman and in the Kāśākuḍi plates o Nandivarman.

while that of the letter *ku* does not pass to the left of the vertical line representing *k*.[1] The *puḷḷi* or *virāma* is in most cases marked by a slightly curved top-stroke and, curiously enough, it is also marked on some vowels and combined consonants.[2] *Va* has an indenture at the bottom[3] and the *akshara ya* has always a closed loop at the beginning. The central loops alone of *ṇa* and *ṉa* are fully developed and they are engraved on a lower level than the tops of the letters.[4] *ḍa* is represented by a mere curve, concave at the right side, as in the Kūram grant and the Kāśākuḍi plates. The *i* sign of *vi* and *ḻi* in *viḻi* (line 3 of the 1st pillar, south face) are very peculiar, inasmuch as they are written apart from the letters to which they belong and almost on the top of the following syllables. The symbol for *u* in *lu*, *ṇu* and *tu* is a mere horizontal line slightly indentured. Being written in Tamiḻ poetry, the record is free from Sanskrit letters and words, except when it mentions the titles of the king. The only other instance where Grantha letters are used is found in the word *paramēśvara* occurring in line 4 of A on the first pillar.

Of etymological interest is the word *Paḍāri*, which occurs in the first inscription (A) on the first pillar, (line 7). *Paḍāri* is the feminine form of *Paḍārar*, which is the Tamiḻ adaptation of the Sanskrit word *Bhaṭāra*. In several inscriptions we meet with the form *Piḍāri* with its honorific *Piḍāriyār* which seems to be a variant of *Paḍāri*. The word, of which *Paḍāri* or *Piḍāri* is the Tamiḻ equivalent, is Bhaṭṭārakī, Bhaṭārakī or Bhaṭāri. At present, the term *Piḍāri* invariably indicates a village goddess, of probably Dravidian origin. It is worth while to ascertain if it had the same significance in ancient times. In the modern temple of Śelliyammaṉ at Ālambākkam, we have some early inscriptions of the 11th century. One of them states that the temple of Piḍāri was constructed by a certain Irāyūr Alaṅkārapriyaṉ *alias* Tiru-Oṟṟiyūraṉ (No. 704 of 1909); while two others on the same temple register gifts made to the temple of Saptamātṛikas (Nos. 705 and 706). It is not unlikely that they all refer to the same temple, *i.e.* that on which the inscriptions are found. Similarly also the Śelliyammaṉ temple at Vēḷachchēri near Madras is referred to in one of its inscriptions, which belongs to the 11th century A.D., by the name Kāḷā-Bhaṭāri (No. 317 of the Madras Epigraphical collection for 1911); while in another, it is called the temple of the Saptamātṛikas (No. 316 of the same collection). From these references it looks as if the Saptamātṛikas were known by the term *Piḍāri* or *Kāḷā-Bhaṭāri*. The Tanjore inscriptions of Rājarāja mention the three Piḍāri temples Kāḷā-Bhaṭāriyār, Tiruvāluḍaiyāḷ and Kuduraivaṭṭamuḍaiyāḷ. Though the first of these might refer to the Saptamātṛikas, the latter two at least appear to denote village deities. Thus it is plain that in the 11th century A.D. Piḍāri was indifferently used to denote Aryan gods and village deities. In course of time it seems to have lost the former application. And it is worthy of note that the term Paḍāraṉ, Paḍārar or Piḍāraṉ has now degraded in its meaning. The original significance of this word, *i.e.* 'the lord or god,' is now entirely lost, as it means 'a snake charmer or snake catcher.' The change in this case can be easily accounted for by the original application of the word Paḍāraṉ to Śiva, who is the great snake charmer.

There is nothing in these records to show the time when the kings mentioned in them flourished or the duration of their reigns. As we have not got many Tamiḻ inscriptions belonging to periods earlier than the 8th century A.D. to enable us to compare the characters employed in the subjoined records, palæography seems an unsafe guide to fix with any amount

[1] The *u* sign of *ku* passes to the left of the vertical stroke in the Kūram grant.

[2] The vowel *e* in *eṉṟeṉṟu* (line 3 of A on the second pillar), the letter *k* in *koṇḍa* (line 4 of F on the third pillar) and *t* in *tōḷ* (line 3 of H on the same pillar) bear on them the *puḷḷi* mark.

[3] It may be noted that *va* has no curve at the bottom in the Kūram grant.

[4] The shape of *ṉa* differs very widely from that in either of the two grants.

of certainty the date of these records. All that can still be said of them from a study of the characters is that they may be tentatively referred to the first half of the 8th century A.D.

Before noticing the achievements of **Perumbiḍugu Muttaraiyaṉ**, which are recorded in the following inscriptions, it is necessary to add a few words regarding the family to which he belonged. The members of this family appear to have played an important part in the history of Southern India. The exact nature of their origin and the extent and development of their dominions from time to time cannot be clearly made out from the few records that speak of them. Though much of their history still remains in the dark, the little that can be gathered from the available materials is put down here.

There is but a single reference to this family in ancient Tamil literature and it occurs in the *Nālaḍiyār*. Two stanzas here mention a certain **Peru-Muttaraiyaṉ**. This name seems to be a contraction of Perumbiḍugu Muttaraiyaṉ, which, as will be pointed out below, was borne by some kings of this line. The date of the poem not being known, it is not possible to say which king is here alluded to. Some commentators on the work take the word Muttaraiyaṉ to mean 'a king whose territory included parts of the three ancient dominions of the Dekhan, *viz.* the Chēra, Chōḷa and the Pāṇḍya.' The traditional account relating to the origin of the *Nālaḍiyār* inclines one to the belief that the Muttaraiyaṉs were of Pāṇḍya descent. The title *Māṟaṉ*, which we find connected with some of the known kings of the line, seems to lend support to this view. Even if they did not belong to the original Pāṇḍya stock, there is not much doubt as to their being a branch of them.

Pagāppiḍugu is mentioned as one of the *birudas* of the early Pallava king Mahēndravarman in two of his inscriptions,[1] and it may be observed that there is a strong affinity between this title and those borne by the Muttaraiyaṉ family. The Tamil work *Nandikkalambagam* which describes the valorous deeds of another Pallava sovereign, *viz.* Nandivarman 'who gained a victory at Teḷḷāṟu, Kuṟugōḍu and other places,' designates him as *Viḍēlviḍugu*, which is actually found to be the surname of one or two Muttaraiyaṉ kings. There are not sufficient grounds at present to decide whether the Pallavas borrowed these titles from the Muttaraiyaṉs or lent the same to the latter. Nor do we know the circumstances which led either of the two to adopt the titles of the other. Stone inscriptions discovered so far reveal two other similar titles, *viz. Perumbiḍugu* and *Māṟppiḍugu*.

The first of the inscriptions edited below may be considered as an introduction to the Tamil verses that follow inasmuch as it states that on these pillars are recorded the titles of king **Perumbiḍugu Muttaraiyaṉ**, the places where he gained victories and the names of the poets who composed the stanzas. Three generations of kings are here given, *viz.* (1) **Perumbiḍugu Muttaraiyaṉ** *alias* **Kuvāvaṉ Māṟaṉ**, (2) his son **Iḷaṅgōvadiyaraiyaṉ** *alias* **Māṟaṉ Paramēśvaraṉ** and (3) his son **Perumbiḍugu Muttaraiyaṉ** *alias* **Śuvaraṉ Māṟaṉ**. The subsequent verses register the military exploits of the last member. His surnames are stated to be *Śrī-Māṟaṉ*, *Abhimānadhīraṉ*, *Śatrukēsari*, *Atisāhasaṉ*, *Tamarālayaṉ* and *Kaḷvarakaḷvaṉ*. In the body of the stanzas, *Śeru-Māṟaṉ*, *Vēl-Māṟaṉ*, *Vāṉ-Māṟaṉ*, and *Śāttaṉ-Māṟaṉ* are also applied to him. One of the verses on the 2nd pillar (marked B, below) states that Māṟaṉ was the king of **Tañjai** (*i.e.* Tanjore), and two other stanzas on the same pillar (A and C) make him the lord of **Vallam**, which is identical with the village of that name, 7 miles south-west of Tanjore. Thus, Tanjore and Vallam appear to have been places of importance in the dominion of Perumbiḍugu Muttaraiyaṉ, and it is interesting to note that the former place, which Vijayālaya had to capture in the middle of the 9th century A.D., was included in the dominions of Perumbiḍugu Muttaraiyaṉ in the 8th century A.D. The banner of the king contained the *vēl* and another weapon whose name is lost in the inscription.

[1] These records come from the caves at Trichinopoly and Pallavaram.

The following places, where the king gained victories, are also mentioned: Koḍumbāḷūr (also called Koḍumbai), Maṇalūr, Tiṅgaḷūr, Kāndaḷūr, Aḷundiyūr, Kārai, Moraṅgūr, Aṇṇalvāyil, Śemboṇmāri, Veṇkōḍal in Tañjai-Śembula-nāḍu, Pugaḷi and Kaṇṇaṇūr.

At Kaṇṇaṇūr the arms of the king were directed against the people of Kō-nāḍu and at Tiṅgaḷūr he defeated the Teṇṇavar, *i.e.* the Pāṇḍya, causing their queens to mount the funeral pile. Tiṅgaḷūr is situated 8½ miles north-east of Tanjore[1] and is celebrated as the native village of Appūdi-Nāyaṇār, one of the sixty-three Śaiva devotees, who flourished in the 7th century A.D. Koḍumbāḷūr was a place of considerable antiquity, being the principal town in Kō-nāḍu and the capital of Iḍaṅgaḷi-Nāyaṇār and a local family of chiefs.[2] The part played by the chief of Koḍumbāḷūr in this battle is not stated. But as the people of Kō-nāḍu are represented as having been defeated at Kaṇṇaṇūr in the hill near which they are said to have taken refuge, the chief of Koḍumbāḷūr might be supposed to have been one of the opponents of Perumbiḍugu Muttaraiyaṇ in this battle. Kaṇṇaṇūr was the capital of the Hoysaḷa king Vīra-Sōmēśvara in the 13th century A.D. and it has been identified with Samayavaram in the Trichinopoly taluk. It is interesting to note that the Pāṇḍya king Arikēsari Tēr-Māṟaṉ, the father of Neḍuñjaḍaiyaṇ (A.D. 769-70), defeated the Pallavas at Koḍumbāḷūr.[3] Maṇalūr mentioned in our record may be identified with a village of that name in the Tanjore District, 10 miles from Kumbakōṇam. Aṇṇalvāyil is a village in the Pudukkōṭṭai State. The poet's description of Kāndaḷūr shows that it adjoined the sea. It is not unlikely that the Chēras were here overcome. Śemboṇmāri, where Perumbiḍugu Muttaraiyaṇ is said to have gained a victory (2nd pillar, G), is referred to in the *Mahāvaṁsa* as having been taken by the Singhalese general Laṅkāpura-Daṇḍanātha in the war of the Pāṇḍya succession, which happened in the latter half of the 12th century A.D. It is probably situated in the Pudukkōṭṭai State. Kārai may be identified with the modern Kāraiyūr, a village in the Tiruppattūr taluk of the Rāmnāḍ district. It is mentioned, in an inscription,[4] as being situated in Kēraḷaśiṅga-vaḷanāḍu, the same division in which Tiruppattūr was.[5] I am not able to identify the other two places. As the records of this king are not distributed over a large extent of country, which would have been the case if he had acted independently and conquered in battle the Chēra, the Pāṇḍya and the Koḍumbāḷūr kings, it may perhaps be presumed that he was a feudatory prince under one of the southern powers.

The verses engraved on these pillars were composed by Vēḷnambaṇ of Pāchchil, Āchāryar Aniruddar, Iḷamberumāṇār of Kōṭṭāṟu and Amaruṇṇilai of Pavadāyamaṅgalam in Kiḻār-kūṟṟam.

Pāchchil[6] was the head-quarters of a subdivision in Maḷa-nāḍu *alias* Rājāśraya-vaḷanāḍu,[7] and it has been identified with Tiruvāśi in the Trichinopoly district. Kiḻār-kūṟṟam was a subdivision of Nittavinōda-vaḷanāḍu.[8]

It may not be out of place to notice here a few kings who appear to have belonged to the same family, and to show the probable relation that existed between them. At Tirumaiyam in the Pudukkōṭṭai State there is a record of a certain Viḍēlviḍugu Viḻuppēradi Araiśaṇ whose

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[1] Sewell's *Lists of Ant.*, Vol. I, p. 279.

[2] *Annual Report on Epigraphy* for 1908, p. 87. Eight generations of these chiefs, whose last member can be assigned to the 10th century A.D., are here given as found in a record copied from Koḍumbāḷūr.

[3] *Annual Report on Epigraphy* for 1908, p. 63.

[4] No. 92 of the Madras Epigraphical collection for 1908.

[5] No. 93 of the same collection.

[6] This place is identical with Tiruvāśi in the Trichinopoly district. Tiruvāchchirāmam and Tiruvamalīśvaram were the temples in it. *South-Ind. Inscrs.*, Vol. II, Part III, pp. 284 f.

[7] *South-Ind. Inscrs.*, Vol. II, Part I, p. 60.

[8] *Annual Report on Epigraphy* for 1906, paragraph 2.

other name was Śāttaṉ Māṟaṉ.[1] As his mother is stated to be **Perumbiḍugu Perundēvī**, we may take him for a probable son of No. 3 Perumbiḍugu Muttaraiyaṉ. **Pūdikaḷari** *alias* **Amarūṉṟi Muttaraiyaṉ**, referred to in a record of Pūvālaikkuḍi, is perhaps an early king of this dynasty.[2] A contemporary of Dantivarman of the Pallavatilaka family was a certain **Mārppiḍugu.**[3] What his other name was, we do not know. **Śāttaṉ Paḷiyili**, who excavated the cave at Nārttāmalai,[4] was also a member of this branch. He was the son of a certain Viḍēlviḍugu, who must have been different from the one already noticed, because he appears to have been the contemporary of the Gaṅga-Pallava Nṛipatuṅga. Later in point of time was a certain **Śatrubhayaṅkara Muttaraiyaṉ,** whose queen figures as donor in a record of the Pāṇḍya king Śaḍaiyamāṟaṉ, discovered at Śevilipēri in the Tinnevelly district.[5] Perhaps this Saḍaiyamāṟaṉ is identical with Rājasiṁha-Pāṇḍya, the opponent of the Chōḷa king Parāntaka I. Varaguṇanāṭṭi, the daughter of a certain Viḍēlviḍugu Muttaraiyaṉ, was the queen of Śembiyaṉ Irukkuvēḷ,[6] whose identity with the Koḍumbāḷūr chief Vikramakēsari is established in the *Annual Report on Epigraphy* for 1908, p. 88. As Vikramakēsari is said to have fought with Vīra-Pāṇḍya, the opponent of Āditya II Karikāla, this Viḍēlviḍugu may be considered to be different from the two others mentioned above. From what has been said now, the following synchronism may be established :—

(1) Perumbiḍugu Muttaraiyaṉ *alias* Kuvāvaṉ Māṟaṉ.
(2) Iḷaṅgōvadiyaraiyaṉ *alias* Māṟaṉ Paramēśvaraṉ, son of (1).
(3) Perumbiḍugu Muttaraiyaṉ *alias* Śuvaraṉ Māṟaṉ, son of (2).
(4) Viḍēlviḍuguviḻuppēradi Araiśaṉ *alias* Śāttaṉ Māṟaṉ, contemporary of Nandivarman, a probable son of (3).
(5) Mārppiḍugu, contemporary of Pallavatilaka Danti.
(6) Viḍēlviḍugu, contemporary of Gaṅga-Pallava Nṛipatuṅga.
(7) Śāttaṉ Paḷiyili, son of (6).
(8) Śatrubhayaṅkara Muttaraiyaṉ, contemporary of Śaḍaiyamāṟaṉ.
(9) Viḍēlviḍugu Muttaraiyaṉ, contemporary of Vikramakēsari.

Several traces of the rule of this family exist in the Tanjore and Trichinopoly districts as well as in the Pudukkōṭṭai State. Some of the inscriptions of the Chōḷa king Rājarāja I (A.D. 985-1013) mention a place called **Mārppiḍugudēvi-chaturvēdimaṅgalam** in Rājēndrasiṁha-vaḷanāḍu,[7] evidently called after one of the queens of Mārppiḍugu. The big well at Tiruveḷḷaṟai called **Mārppiḍugu-Peruṅgiṇaṟu** was constructed between the 4th and 5th years of Dantivarman.[8] Records of Parāntaka I found at Ālambākkam show that there was, in ancient times, a tank called **Mārppiḍug-ēri** in that village.[9] Ālambākkam itself was called Dantivarmamaṅgalam.[10] An inscription of Danti discovered at Tiruveḷḷaṟai makes mention of **Mārppiḍugu-Ilaṅgōvēḷ,**[11] who should have been an officer under Mārppiḍugu. At Uyyakkoṇḍāṉ-Tirumalai

[1] No. 402 of the Madras Epigraphical collection for 1906.
[2] No. 142 of the same collection for 1907.
[3] The reasons for considering Mārppiḍugu as a feudatory of Danti are set forth in my paper on the Tiruveḷḷaṟai well inscription, *above*, Vol. XI, pp. 154 ff.
[4] No. 365 of the Madras Epigraphical collection for 1906.
[5] No. 421 of the same collection for 1906.
[6] She makes a grant to the temple at Kuḍumiyāmalai in the 6th year of the reign of Parakēsarivarman (No. 337 of the Madras Epigraphical collection for 1904).
[7] *South-Ind. Inscrs.*, Vol. II, Part III, p. 325.
[8] *Above*, Vol. XI, pp. 155 ff.
[9] No. 714 of the *Madras* Epigraphical collection for 1909. It is also referred to in the records of Rājakēsarivarman and Parakēsarivarman, some of which may be earlier than the time of Parāntaka I.
[10] *Annual Report on Epigraphy* for 1910, paragraph 14.
[11] No. 88 of the *Madras* Epigraphical collection for 1910.

and a few other places in the Trichinopoly district there was in use in ancient times a weight called **Viḍēlviḍugu-kal.**[1] The naming of places, wells, tanks and weights, such as here noticed, cannot but point to the sway of the members of the Muttaraiyaṉ family in this part of the country. Their inscriptions have, as already pointed out, been found in the Tanjore and Trichinopoly districts and in the Pudukkōṭṭai State. Though these are few, the unmistakable marks left by them in the country are not so. On the growth of the Chōḷa power in Tanjore the Muttaraiyaṉs seem to have sunk into insignificance. A certain **Vijayālaya Muttaraiyaṉ** figures as a signatory in a record of the Chōḷa king Kulōttuṅga I, discovered at Tiruneḍuṅguḷam in the Trichinopoly district.[2] Probably he was an officer under the Chōḷa sovereign. It may also be noted that the village of **Muttaraśanallūr**[3] in the same district may date from early times and may probably have to be traced to some member of these kings. There is a class of people who call themselves Muttaraśans,[4] and this is perhaps the only living remnant of this ancient dynasty.

Inscriptions on the first pillar.

A.—Top section ; north face.

TEXT.

1 **ḍutta [Pe]rumbiḍugu Muttarai-**
2 **yaṉ=āyiṉa Kuvāvaṉ Māṟaṉ=ava-**
3 **ṉ magaṉ Iḷaṅgōvadiyaraiya-**
4 **ṉ=āyiṉa Māṟaṉ Paramēśvaraṉ=a-**
5 **vaṉ magaṉ Perumbiḍugu Mutta-**
6 **raiyaṉ=āyiṉa Śuvaraṉ Māṟaṉ=ava-**
7 **ṉ=eḍuppitta paḍāri-kōyil=ava-**
8 **ṉ=eṟindav=ūrgaḷum=avaṉ pērga-**
9 **ḷum=avaṉai=ppāḍiṉār pērgaḷum=i-**
10 **ttūṇgaṉ-mēl=eḻudiṉa ivai**

TRANSLATION.

[5] . . . . **Perumbiḍugu Muttaraiyaṉ** *alias* **Kuvāvaṉ Māṟaṉ.** His son (*was*) **Iḷaṅgōvadiyaraiyaṉ** *alias* **Māṟaṉ Paramēśvaraṉ.** His son (*was*) **Perumbiḍugu Muttaraiyaṉ** *alias* **Śuvaraṉ Māṟaṉ.** The Piḍāri temple (*was*) built by him. The places which he conquered, the names (*borne by*) him and the names (*of the poets*) who sung of him are engraved on these pillars. These[6]

B.—Same section ; west face.

TEXT.[7]

1 [Srī-Māṟaṉ]
2 Śrī-Śatri[8]kēsari
3 Śrī-Kaḷvarkaḷvan
4 Śrī-Atisāhasan.

[1] No. 466 of the *Madras* Epigraphical collection for 1908.
[2] No. 670 of the same collection for 1909.
[3] This village is at a distance of 5 miles from Trichinopoly.
[4] This class of people is mostly to be found in the Tanjore and Trichinopoly districts.
[5] A portion of the inscription is mutilated at the beginning.
[6] There is not much significance in this word here.
[7] These are the titles of the king and as such are not translated. They may be rendered as the glorious Cupid, the glorious lion to the enemy, the chief *kaḷva* of the *kaḷvar* and he who is thoroughly truthful or brave. *Kaḷvar* are perhaps a class of people and may be a variant of *kaḷḷaṉ*, a tribe inhabiting the Madura District and Pudukkōṭṭai State.
[8] Read *Śatru-*.

C.—Same section; east face.

TEXT.

1 Veṅgaṭ-[po]ru[ma][1] . .
2 śēr vēl-koḍiyāṉ
3 **Vāṉ-Māṟaṉ** [|*] śeṅgaṭ-ka-
4 rum-pagaḍu śeṉṟ=uḻakka va-
5 ṅ-kulan-tār [|*] tēr=aḻundi mā-
6 v=aḻunda=chcheṅ-kuruḍi-maṇ-
7 parandav[|*]-ūr=**Aḻundiyūr**-eṉ[ṉu]m-ū[r][2] [||*]

TRANSLATION.

Aḻundiyūr is the place where the red-eyed black elephants of **Māṟaṉ** of (*powerful*) sword,—whose banner (*contained*) the *vēl* and the warlike . . . . with fearful eyes,—roamed with rage, causing the destruction of the cars (*of his enemy*) adorned with garlands of luxuriant[3] and choice[4] (*flowers*) (*together with*) the animals (*which dragged the cars*) and spread dust (*mixed*) with red blood.

D.—Same section; (2) south face.

TEXT.

1 . . . .
2 · [5]ppa ōḍi [|*]=kkaḻugu ko-
3 ḷuṅ-kuḍar kavva viḻi-[k*]kaṭ-
4 pēy [|*] puṇṇ=aḷaindu
5 kaiy-ūm[ba][6]=ppōr **Ma-**
6 **ṇalūr** veṉṟadē [|*] maṇ-
7 ṇ=aḷainda **śīr-Māṟaṉ** vāḷ [||*][7]
8 **Pāchchil Vēḷnambaṉ**
9 pāḍiṉa.

TRANSLATION.

The sword of the glorious **Māṟaṉ,** the lord of the earth, conquered in battle **Maṇalūr,** so that the vultures . . . .[8] devoured the fat bowels and the devils with (*wide*) opened eyes, thrusting their hands into the wounds (*of the enemy*), ate their (*flesh*).

These were composed by Vēḷnambaṉ of **Pāchchil.**

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[1] The syllables *poruma* have been restored from the existing traces. A short letter and a consonant are lost at the end of this line. *Ma* looks like *ḷa* in the original.

[2] Metre: Veṇbā. When scanned it would stand thus:—

— —   ◡ ◡ —   — ◡ —   — — —
— —   ◡ ◡ —   — ◡ —   — ◡ —
— ◡ —   — ◡ —   — ◡ —   — ◡ —
— ◡ —   — — —   —

[3] *Vaṅ* is from the abstract noun *vaṇmai*.

[4] *Kulam* means 'high class'. Taken with flowers, it has been rendered as 'choice'. [The syllables *vaṅ-kulan-tār* may also be divided *v=aṅg=ulandār* and rendered 'of those (enemy kings) who died there'.—H. K. S.]

[5] The syllables lost at the beginning should form with *ppa* the first three *śīr* of the first line.

[6] The letter *pu* having been wrongly incised instead of *pa*, the engraver seems to have erased the *u* sign.

[7] Metre: Veṇbā. When scanned the stanza would stand thus:—

. . . . —   — —
◡ —   ◡ ◡   — —   ◡ — —
— ◡ —   — — —   — ◡ —   — ◡
— ◡ —   — — —   —

[8] What is lost here must be a description of the vultures.

E.—Bottom section ; south face.

1 Niṟkiṉṟa taṉ-paṉai tōl[1]
2 ṟun=Tañjai=ttiṟam-pā-
3 ḍi niṉṟār [|*] viṟkiṉṟa vīrarga-
4 ḷ=ūrgiṉgav=i-[ppiṉa]-kku-
5 ṉṟ-ukan=[Ne]ṟkuṉṟa-y[ā*]-
6 ṉai . . . . n[ṉa].
7-8 *damaged.*[2]

TRANSLATION.

They remain singing the state of Tañjai appearing in the midst of fields ever filled with water. Heroes shining[3] (*with their weapons*) move over the hillocks of corpses . . . huge elephants . . . .

F.—Same section ; north face.

TEXT.

1 Pāl-koṇḍa śevvāy
2 viḷaiyā-moḻi=pparu-
3 vatte muṉṉam [|*] vēl-ko-
4 ṇḍa . . . . . .
5 . . . . . . kkaḷav=añji-ma-
6 . . . .[4]

TRANSLATION.

who grasped the (*weapon called*) *vēl* even at (*such young*) age when unripe[5] words emanated from his beautiful mouth not (*completely free from*) milk . . . .

G.—Same section ; west face.

TEXT.

1 Maṟa-ppaḍai-Mīṉavaṉ va-
2 ḷḷ-araṉ Pallavaṉ-sē-
3 ṉaikk-aṉṟu purappaḍa-mā-
4 ṟu pora-kaḷiṟṟu . . . .
5-8 *damaged.*[6]

TRANSLATION.

On that day when the strong forces of the Pāṇḍya (*mīṉavaṉ*), who was powerful of his arms, started to fight against the army of the Pallava, (*he*) with warlike elephants . . . .

H.—Same section ; east face.

1 Eṅ-kaiy-aḷavirṟē-
2 yḷāṉav-igal-vīkku-
3 m-aṅgai=chcheruvēl m-
4 āvalla . . . . .
5-7 *damaged.*[7]

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[1] The letter *ṉ* may be restored here.
[2] Metre : Kaṭṭaḷaikalitturai.
[3] *Vil* means to shine. I am not quite sure of the meaning intended as the passage is mutilated.
[4] Metre : Kaṭṭaḷaikalitturai.
[5] *Viḷaiyāmoḻi* is equivalent to *kuḍalai* or *maḻalai*.
[6] Metre : Kaṭṭaḷaikalitturai.
[7] Metre : Veṇbā.

TRANSLATION.

Oh Panegyrists . . . . . . is (*only*) equal to the measure of our hands . . . . . . who holds in his hand the *vēl* with which he destroyed his enemies . . . . .

Inscriptions on the second pillar.

A.—Top section ; north face.

TEXT.

1 rkkēy=allaiy-āya=k-
2 kālandāṉ [|*] **mullaikkēy**
3 muṟpaḍumō eṉṟ-eṉṟu **Val-**
4 lakkōṉ [|*] **Kāraivāy**=ppōr-
5 veṉṟa **Vēṉ-Māṟaṉ** kai pō[lu]ṅ-[|*]
6 kāḷavāy=kkēḷeṉēy kaṇḍu [|*][1]
1 **Kōṭṭāṟṟ-I-**
2 ḷam **perumā-**
3 ṉār pāḍiyadu.

TRANSLATION.

. . . . When (well) considered, (*it*) cannot stand before (*i.e. equal*) the **Mullai**. Like unto the hand of **Māṟaṉ** of (*powerful*) *vēl*, who is the lord of **Vallam** and who gained victory in the battle at **Kārai** . . . . Composed by **Iḷamperumāṉar** of **Kōṭṭāṟu**.

B.—Same section ; west face.

TEXT.

1 [2]vāḷ-amaruḷ vāgai=ppū=[|*]
2 kkuñji=kkamaḷ kaṇṇi-
3 kkō-**Māṟaṉ-Rañjai**=k-
4 kōṉ [|*] kōḷ-āḷi moymbiṟ-
5 **Koḍumbāḷūr** kāynd-erittā-
6 ṉ [|*]-ṟōḷāl-ulag-aḷikkun-tōḷ[3] [||*]

TRANSLATION.

With the strength of the powerful *yāḷi*, king **Māṟaṉ**, the lord of **Tañjai**, whose locks are fragrant with the flower of *vāgai*, who wears a garland and whose arms protect the earth, marched with rage against **Koḍumbāḷūr** and burnt it.

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[1] The first *śīr*, rhyming with *Mullai* and *Valla*, and a part of the second are lost at the beginning of this verse. Metre: Veṇbā.

—————— ——— —   — ◡ —   — — —
— — —   — ◡ —   — — —   — — —
—   —   — — —   — — —   — —
— ◡ —   — ◡   — —

[2] Two *śīr* are lost at the commencement of this stanza. The first of them should have rhymed with *kuñji* and *Tañjai*. To judge from the alliteration, the first *śīr* may be restored as *vañji*.

[3] Metre: Veṇbā.

———— ————   — ◡ —   — — —
— —   ◡ — —   — — —   — — —
— — —   — —   ◡ — —   — ◡ —
— —   ◡ ◡ —   —

C.—Same section; east face.

TEXT.

1 [1]lā=ttōy[t]taṉavāl[2]-eṅ-
2 gum [|*] varu puṉal śūḻ **Valla**=kk[ō]-
3 **Māṟaṉ** śeruvil [|*] **Maṟaṅgūrvā[y]**-
4 ppaṭṭār-uḍal kuḍaindu māndi [|*]-p-
5 puṟaṅkūrvāy=kkoṇḍ-e-
6 ḻunda puḷ[3] || **Pāchchil Vēḷ**-
7 [4]**nambaṉ** pāḍiṉa

TRANSLATION.

As it was steeped in the moon's light, the birds with their mouths (*bills*) sharp at the outside picked at the dead bodies and drank (*the blood*) of those who fell in the battle of **Maṟaṅgūr** fought by **Māṟaṉ**, the lord of **Vallam** which is surrounded on all sides by water; and went away. Composed by Vēḷnambaṉ of Pāchchil.

D.—Same section; south face.

TEXT.[5]

1 [Śrī-Māṟaṉ]
2 Śrī-Śatri(tru)kēsari
3 Śrī-Kaḷvarakaḷvan
4 Śrī-Atisāhasan

E.—Bottom section; north face.

TEXT.

1 Pōr=ilai=ppaṅgaya-
2 ṅ=kūmba=ppiṟaiyiṉ
3 kuṟu-muḷai=ppōndīr=i-
4 lai=kkoḷḷum padam=i[di]-
5 [ri]ṉiy=araṇa[m=ū]ṭṭa kūri[lai]-
6 . . . . kaḷaṉ-ma
7 . . . . vva . .

TRANSLATION.

You appeared there just like the young shoot of the crescent, which causes to shrink the big petalled lotus-flowers . . . . . the pointed (and) leaf-shaped . . . . having fed on the forests of protection . . . . . .

---

[1] The first *śīr* and a part of the second are lost at the beginning of this verse.

[2] The letter in brackets is corrected from some other *akshara*.

[3] Metre: Veṇbā.

———	———	— ◡ —	— —
◡ ◡ —	— — —	— —	◡ —
◡ — —	— —	◡ ◡ —	— —
◡ — —	— ◡ ◡	—	

[4] There is some vacant space at the beginning of this line.

[5] No translation is given, as the text only contains titles. See note 7, p. 139 above.

F.—Same section ; west face.

TEXT.

1 Śor=pugu Toṇḍai-kka-
2 ṇi-pugu tū-madipōṉ muga-
3 ttāḷ poṟpuga veṟpu=p-
4 pugudi kaṇḍāy Pugaḻi=ppo-
5 rudār kar=puga vir=puga kaṇ-
6 vaṉ [Kaḷvāra]kaḷvaṉ=Rañ-
7 [jai na]ṟ-pugaḻāḷaṉ-p-
8 . . . .

TRANSLATION.

He of good fame of **Tañjai** (*i.e.* Tanjore), the **Kaḷvarakaḷvaṉ** . . . . . . by the darting of his arrows . . . . . . caused to wither the beauty of her whose face resembles the pure white moon (and whose mouth) the praiseworthy (*i.e.* celebrated) *toṇḍai* fruit, and who pierced with arrows those who fought at **Pugaḻi**, so that they entered stones (*i.e.* became *vīrakals*).

G.—Same section ; east face.

TEXT.

1 Śeṭṭ-iṉar pūn=daṇ-poḻir-
2 Chemboṉmāṟi=kkaḍi-araṇa-
3 m-mūṭṭiṉa śīṟṟam muṉ śeṉṟa-
4 du piṉbu pagaṭṭ=iṉattōr ke-
5 . . . **Māṟaṉ** ka[ḍi]-ṉaga
6 . . . . ḻiṟṟa
7 . . . .

TRANSLATION.

The (*fire of his*) anger, which was kindled by the cool forests of protection (*abounding in*) handsome clusters of flowers reared (*in front of*) Semboṉmāṟi, went in advance and later . . . the troops of male elephants . . . . . . **Māṟaṉ** . . . . . fortified towns . . . .

H.—Same section ; south face.

TEXT.

1 paṇaiyai=ppagaḍu kūḍā-
2 yaṉṟu **Pallavaṉ** vel-
3 la=**Tteṉṉaṉ** muṉaiyai=k-
4 ke[ḍa]=chcheṉṟa-**Māṟaṉ** mugili-
5 vaḷar pīli unda=chchuṉaiya=
6 chchuṉai maṇi=ppāṟai a[p]-
7 pāṟai śolleṉ viḷai[n]-
8 [da] viṉaiyai pāpāraḻu vi[rik]ki-

TRANSLATION.

To cause destruction to the Pāṇḍya and to secure success to the Pallava (*king*), Māraṇ advanced that day to the front of the battle.[1]

Inscriptions on the third pillar.

A.—Top section ; south face.

TEXT.

1 Śrī-Tamarālayaṉ
2 Śrī-Abhimānadhīran
3 Śrī-Kaḷvarakaḷvaṉ
4 Śrī-Śatṛi(tru)kēsari

B.—Same section ; north face.

TEXT.

1 Eṇgiṉ-iruṅ-kiḷai-
2 yum-ēṟaṟk-ariyavēy [|*] va-
3 ṇgai-chcheru-**Māṟaṉ** vā-
4 ḷ-kāytti viṉ paḍar [|*]
5 vāṉśey[2] nāḍu tām-ūrnda
6 mā-nāḍa=**Kkaṇṇaṉūr** [|*]=**Kkō-**
7 **nāḍar** pukk-oḷitta kuṉṟu[3] [||*]

TRANSLATION.

When considered (*well*), (*it would appear*) that, being driven by the fiery sword of the war-like **Māṟaṉ**, whose hand is renowned for gifts, the people of **Kō-nāḍu** sheltered themselves on the hills whose high summits, reaching up the sky, formed the land of the gods and were hard to climb up.[4] The hills adjoin **Kaṇṇaṉūr** situated in this great *nāḍu*.

C.—Same section ; east face.

TEXT.

1 Ēṟi viśumbum-iru-ni-
2 lam-āytt-eṉbavā-
3 ṉ [|*] **Māṟaṉ** śeru-vēṉ-
maṟaṅ-kaṇaṉṟu śīṟa-[|*] k-
5 koḍi-māḍa=ttaṉ **Koḍu-**
6 **mbai=kkūḍāda** maṉṉa-

---

[1] The rest of this verse is not quite intelligible.

[2] The syllable *śey* seems to have been wrongly engraved and it is in excess of the requirements of the metre. Without it *vāṉāḍu* will regularly rhyme with *Kōṉāḍu*. As it is, we have to take *śeynā* together for purposes of metre, deleting *y*.

[3] Metre : Veṇbā.

— — ⏑ ⏑ — — — ⏑ ⏑
— — ⏑ — — — — — — ⏑
— ⏑ — — — — — — — — ⏑
— — — — ⏑ — — —

[Lines 1 and 2 may also be taken to mean "hard to be ascended by even big crowds of bears."—H. K. S.]

7 r [|*] neḍu mā-madil-iḍinda nīṟu[1] [|*]
8 Kiḻār-kkūṟ-
9 ṟattu=Ppava-
10 dāyamaṅga-
11 lattu Amaruṇ-
12 ṇilai āyiṉa
13 Kuvāvaṅ-kāñja-
14 ṉ pāḍiṉa pāṭṭ-i-
15 ttūṉ mēlaṉa
16 ellām.

TRANSLATION.

When the *vēl* of **Māṟaṉ** grew in strength and became hot, the lengthy and high wa the cool **Koḍumbai,** which belonged to unfriendly kings and on whose storeyed building (*were hoisted*), were destroyed and the dust rose (*to the sky*) and formed, as it were, a earth (*there*). All the stanzas (*engraved*) on this pillar were composed by **Amaruṇṇila Kuvāvaṉ Kāñjaṉ** of **Pavadāyamaṅgalam** in **Kiḻār-kūṟṟam.**

D.—Same section; west face.

TEXT.

1 Śeru[va] . . . . . . ṉa-
2 daṉāṟ-chindiyārpōlu [|*]-
3 maruvalarāy vāṉ-**Mā**-
4 **ṟaṉ** śīṟa=kkaruviḷai[|*] kaṉ-
5 ḍōṟṟa vaṉ-ḍaḷavaṅ-kār-
6 tōṟṟuṅ-**Kāndaḷūr**[|*] maṉ-
7 ḍōṟṟa vēndar maṟam[|*][2]

TRANSLATION.

The valour of the kings who lost (*their*) territory when **Māṟaṉ** of (*powerful* (*fought*) with rage at **Kāndaḷūr,** where *karuviḷai*[3] flowers excelled the blackness of the the jasmines[4] indicated the appearance of the *kār*[5] (*season*), showed that they think . . . .

E.—Bottom section; south face.

TEXT.

1 Malarnda-tār vāṉ-**Māṟaṉ**
2 maṉṉ-**Aṇṇalvāyiṟ**-[|*] kala-

[1] Metre: Veṇbā.

— — ⏑ — ⏑ ⏑ — — ⏑
— — ⏑ — ⏑ ⏑ — — ⏑
⏑ — — — ⏑ — — — — — —
⏑ — ⏑ ⏑ — — —

[2] Metre: Veṇbā.

— — — ⏑ — —
⏑ ⏑ — — — — — — ⏑ ⏑
— — — — ⏑ — — — — — ⏑
— — — — — ⏑

[3] *Karuviḷai* is *eletoria ternalia.*

[4] *Taḷavam* is *jasminum sambac.*

[5] The months *Puraṭṭāśi* and *Aippaśi,* equivalent to August and September, form the *kār* season.

3 nda-nāṭ-kāṇalān-kāṇga
4 ulandavartam [|*] eṇb-arun[du]
5 śāṟāvēy-arund=uṟaṅga=vīḷ=ku-
6 ḍargaḷ . . randu śindam pu[ṟa]m[1] [|*]

TRANSLATION.

On the day when **Māṟaṉ**, who wore a garland of expanded flowers and was armed with a sword, fought at **Aṉṉalvāyil**, the vultures, which were gathered together to eat the bones, made noise and the demons . . . . the bowels . . . . . . issuing out of the dead bodies that fell in the place.

F.—Same section ; west face.

TEXT.

1 Tāḷum puśaṟ-**Riṅgaḷūr**=[t]-
2 tevvar māṉan-taḷara=**T**-
3 [**teṉ**]**ṉaṉ** vēḷaṅ-kaḷa=p-
4 paṭṭadu koṇḍa vēndaṉ
5 maṉ pū-malar[āḷ] vāḷu[n]-
6 taḍa vaḷai=ttō-**Neḍu-Māṟa**-
7 ṉ . . . . . . vaṟ-chūḷum
8 . . . tandōṉ . . . .[2] .

TRANSLATION.

The honour of the enemies was lost at **Tiṅgaḷūr** where descending clouds (*rest*). The elephants of the Pāṇḍya king (*teṉṉaṉ*), which appeared on this battle-field, were seized by the king of kings, *i.e.* **Neḍu-Māṟaṉ** of broad and rounded shoulders with whom the goddess of wealth (*ever*) resides . . . .

G.—Same section ; north face.

TEXT.

1 Nāgaṅ-kaṇḍ-añjav-eṉ-
2 ṉeñjaṅ-kall-eṉṉa-
3 v-olleṉ kaḍa-ṉīr m[ā]-
4 [ga]ṅ-[ko]ṇḍ-eṟiva[r Tāṭ]-
5 taṉ[3] **Māṟaṉ**-e[ṅ]- . ṉ-
6 ṟuḍar=kkaṉ mēgaṅ-ko-
7 ṇḍān va . . . .
8 ppaga . . . .
9 . goṉ . . . . . . maru .
10 . . . .[4]

---

[1] Metre : Veṇbā.

◡ ◡ — — — — — — — —
◡ ◡ — ◡ — — ◡ ◡ —
— ◡ — — — — — ◡ — — ◡ —
. ◡ — — — ◡

[2] Metre : Kaṭṭaḷaikkalitturai.

[3] Read *Śāttaṉ*.

[4] Metre : Kaṭṭaḷaikkalitturai.

TRANSLATION.

As the cloud ascends the sky partaking of the water of the noisy sea, the snake gets frightened at its appearance. Even so my heart throbbed . . . . . . my king Māṟaṉ[1] . . . .

H.—Same section; east face.

1 Niṉṟadu **Villavaṉ** val-
2 l=araṉ **Pallavaṉ** śe-
3 . . tōḷ vāṉ śeṉra[du]

TRANSLATION.

The strong fortifications of the **Villavaṉ** (*i.e.* the Chēra) withstood, and the **Pallava'** . . . . . . reached heaven . . . .

Inscriptions on the fourth pillar.

A.—Top section; north face.

TEXT.

1 . . . .
2 Śrī-Abhimānadhīran
3 Śrī-Kaḷvarakaḷvaṉ
4 Śrī-Śatṛi(tru)kēsari

B.—Same section; east face.

TEXT.

1 . . . .
2 r[2] pāṇmagaṉēy paṉ-
3 ḍ-elām[|*] yām-aṟidum-eṅga-
4 yarkkēy śollu nīy
5 māmaṟaṅgai[|*]=**tteṉṉāḍar**
6 kādaliyar tīy-nāḍa vāy-śiva-
7 [n]da[|*] miṉṉāḍu vēṉ-**Māṟaṉ** mey[3][|*]

TRANSLATION.

O (*skilled*) musician! speak of the (*greatness*) of the past times in order that we may know about **Māṟaṉ**, who holds a red-edged *vēl* of great length, which has made the wives of the **teṉṉāḍar** (*i.e.* the Pāṇḍya) of powerful deeds to enter into the fire . . . .

C.—Same section; south face.

TEXT.

1 . . . .
2 pōl-araiśu piṟavā piṟa neḍu
3 Mēru neṟṟi=ppoṉ-pōl pa-
4 śuṅ-gadir-āyiram vīśum poṟṟē-
5 r=pparudikk-eṉ pōd-araviḍu-

[1] The rest of this verse is too fragmentary to be translated.

[2] This stanza should have begun with the syllables *pāma*. The two *śīr* lost at the commencement would have formed an adjectival phrase qualifying *pāṇmagaṉ*.

[3] Metre: Veṇbā.

. . . .   — ⏑ —   — ⏑
— ⏑   — ⏑ —   — ⏑   — ⏑ —
— — —   — ⏑ —   — — —   — ⏑ —
— — —   — — —   —

6 [1]mō inai=chchōdi viu vi-
7 śumbēy |- Āchāryar
8 **Aniruddar** pāḍiyadu[2]

TRANSLATION.

. . . . When shall the sky with its two luminaries (*i.e.* the Sun and the Moon) emit such a light as the gold cars with horses tied to them. (*These latter*) shed thousands of shining rays like those proceeding from the forehead of mount Mēru. Āchāryar **Aniruddar** composed (*these verses*).

D.—Same section; west face.

TEXT.

1 . . . .
2 ṟṟa-ttīdu kaṇḍāṉ-Kañjai-
3 chchembula-nāṭṭu Veṇ-
4 kōḍal viṇḍapaḍu ko-
5 ṇḍ-Āyar Malaiya-ppuḍu-
6 maṇaṇmīdu śen-ti-tīñ-
7 āu kaṇḍāl-aṉṉa kōva-
8 ṅgaḷ-ūrgiṉṟa tīḷ paṟavēy[3]

TRANSLATION.

When . . . . destroyed and took Veṇkōḍal in Tañjai-Sembula-nāḍu, the sparks of red fire that were strewn on the white sands of the Malaiya which belonged to the Āyar resembled the *kōram*-insects moving on the low-lying tracts.

E.—Bottom section; south face.

TEXT.

1 Daṉamudal-āyamum pūvai-
2 yum-iṭṭu kaikkiḷaiyu-muṉ-
3 b-iṭṭoṉa mudal-aṉbam-eṉ-
4 ṉ-āga-chcheydāḷ-iyakka[t]-
5 tai viṇḍār Vaṇamudal-śa-
6 kkaru=kai-ppagaḍ-uyt-
7 ta Māraṉ-ṟevvar-kaṇa muda-
8 . . ṅgaḍatt-ēgiṉāṉ piṉ
9 . . . . ri . . gayē[4]

TRANSLATION.

I placed at first riches, *āyam*, *pūvai* and *kaikkiḷai*. What she did with her original love . . . . He overcame the . . . . in the battle against the enemy in which **Māraṉ**, who led the elephants . . . . after him who fled . . . . . .

---

[1] *Mē* only is seen. The rest of this line and the following two lines are now built in.

[2] Metre: Kaṭṭaḷaikkalitturai.

[3] The original impression of this verse is lost. Metre: Kaṭṭaḷaikkalitturai.

[4] The meaning of this stanza is doubtful. As the original has since been lost, I have not been able to verify the reading. Metre; Kaṭṭaḷaikkalitturai.

No. 11.—BHUBANESWAR INSCRIPTION IN THE ROYAL ASIATIC SOCIETY.

BY LIONEL D. BARNETT.

This inscription, which is now published for the first time, is incised upon a **slab of stone**, 3 ft. 10 in. in width and 1 ft. 8½ in. in height, which for many years has been standing in the hall of the Royal Asiatic Society in London. All that is known as to its provenance is that it came from the collection of "Colonel Stewart"; and as the contents shew that it was brought from Bhubanēśwar in Orissa, one is led to suspect that it was originally carried thence by Major-General Charles Stuart, of the Bengal Army.[1]

The **inscription** is imperfect, containing only the first block of the record. It is on the whole well preserved; but in a few places the stone has been damaged, and the letters are accordingly uncertain. I have prepared this text from rubbings and estampages kindly made for me by the Assistant Secretary of the Society, Miss M. Frazer, by the courtesy of the Secretary, Miss Hughes, and have checked the readings where necessary by examination of the stone itself.—The **character** is of the North-Eastern type, and is akin to the "Lantsa" hand familiar in manuscripts, the chief point of difference being that, whereas in most manuscripts the block-shaped tops of the letters are "solid", *i.e.* inked all over, on this stone the tops are "hollow", outlined only, and the letters are somewhat more rounded. On the whole, the style of writing suggests the fourteenth century. The writing covers an area of about 3 ft. 7 in. in width and 1 ft. 2 in. in height. The average height of the letters is about ⅜ in.—The **language** is Sanskrit. Of **lexical** interest are the words *udvāta* (l. 4), *uḍ[ḍ*]īna-parṇṇāyatē* (l. 4), *kārāyatē* (l. 5), *janitha* (l. 8). The nasal is usually written in the exact form, according to the *varga* of the following consonant, instead of by means of the *anusvāra*. *S* is several times written for *ś*; and *v* does duty both for the proper *v* and for *b*.

Owing to its incomplete state the **purport** of the inscription is not clear. What there is of it may be summarised as follows. After an introductory stanza (v. 1) come praises of king **Chōḍa-Gaṅga**, whose empire is said to have extended from the Gōdāvarī to the Ganges (v. 2), and of his descendant **Anaṅga-Bhīma**,[2] who overcame **a Yavana** enemy[3] (vv. 3, 4), followed by praises of Anaṅga-Bhīma's daughter **Chandrikā** and of the valiant **Haihaya** prince **Paramardin**, who married her (vv. 5-7). Then come verses extolling the land of **Utkala**, *i.e.* **Orissa** (v. 8), and of the sanctuary of **Ēkāmra**, the modern **Bhubanēśwar** (vv. 9, 10), with a description of the lake **Bindusaras** there (vv. 11, 12). Next we are told that in the reign of **Bhānu** (Bhānudēva), son of **Narasiṅga-dēva**, when the Śaka year

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[1] Charles Stuart entered the army as a cadet in 1777, and became a captain in 1795, a major in 1799, a colonel in 1814, and a major-general in 1814. He died at Chowringhee on 1 April 1828. He was notorious for his love of Indian manners and ideas, which caused him to be known as "Hindoo Stuart", and for the audacious manner in which he collected antiquities. Rājēndralāl Mitra feelingly refers to his depredations in the temples of Orissa (*Antiq. of Orissa*, vol. 2, pp. 84, 99). Mr. James S. Cotton, who at my request has kindly investigated the subject, writes to me saying: "In a little book by Lewis giving an account of the Baptist missionary J. Chamberlain, p. 140, he (Stuart) is openly called an 'idol-stealer'. If he could not purchase an image that took his fancy, he sometimes took it by force. He kept two Brahmans to look after his trophies, and some of them (now mutilated) seem to have been used to decorate his tomb . . . When commanding at Saugor, he built a temple there." He was buried at Calcutta in a tomb that is a model of a Hindu temple.

[2] Styled on the stone *Anaṅka-Bhīma*.

[3] Cf. *J. A. S. B.*, vol. 67 (1898), p. 325, and vol. 72, pt. 1, p. 119.

represented by the chronogram *vyōma-viyat-phaṇīndrarasanā-chandrē* (*i.e.* 0, 0, 1000, 1)[1] had elapsed, the princess **Chandrikā** constructed at **Ēkāmra** a temple of Vishṇu (vv. 13-16), of which the dedicatory inscription was written by the poet **Umāpati** (v. 17). She was named **Chandrā-dēvī** (Chandrikā) by her father (v. 18), and was married to the **Haihaya** prince **Paramāḍi**, or **Paramardin** (v. 19). **Paramāḍi** fell in battle against the enemies of **Nṛisiṁha-dēva** (Narasiṁha-dēva) some time later (v. 20). **Chandrikā** built and visited the temple of Vishṇu **at Ēkāmra,** and there offered worship with great magnificence to Baladēva, Kṛishṇa, and Subhadrā (vv. 21-23). Here the record breaks off.

We are thus introduced by our inscription to several kings of the **Eastern Gaṅga dynasty** of Kaliṅga-nagara, namely, **Chōḍa-Gaṅga** (Ananta-varman), his great-grandson **Anaṅga-Bhīma II**, or Aniyaṅka-Bhīma, his son **Narasiṁha-dēva I**, his son **Bhānu-dēva I**, and possibly his son **Narasiṁha-dēva II**, if the latter is the "Nṛisiṁha-dēva" mentioned in v. 20. These facts in themselves shew that the date given in v. 14 for the foundation of the temple is impossible. Chōḍa-Gaṅga is known to have been crowned in A.D. 1078, and to have reigned until about 1142. Anaṅga-Bhīma I ascended the throne about 1192, and had a reign of ten years; and after him Rājarāja III, Anaṅga-Bhīma II, and Narasiṁha-dēva I reigned respectively for 17, 34, and 33 years.[2] Hence it is clear that the writer of the present document in fixing the date of the foundation of the temple had no reliable materials at his command, and utterly miscalculated it.

As already remarked, the **site** to which the inscription refers is **Ēkāmra**, *i.e.* **Bhubanēśwar** in Orissa, the temples of which are amongst the finest examples of the Northern style of Indian architecture. It is however impossible to discover from which of these temples it comes. It belongs to a Vaishṇava sanctuary, and this fact excludes the great Liṅgarāj and other Śaiva temples of the place; but of positive evidence there is no trace. The mention of the **river Gandhavatī** (*Gandha-sindhu*, l. 7) and of the **lake Bindusaras** (l. 8)—on which we may refer the reader to *Antiq. of Orissa*, vol. 2, pp. 65, 68 ff., 98—do not carry us any further.

TEXT.[3]

1 Ōm[4] [5]Sambhrānta-Jambha-ripu-sampad-upāsyamāna-līl-ālas-ēndu-nayan-āñchala-śāsanāni | bhikshā-vilāsa-charitāni jayanti Śambhōr=nētr-āmṛitāni sura-rāja-pur-āṅganānāṁ || [1*] [6]Vīraḥ samrāṭ=samara-dalit-ārāti-rājanya-vakt[r*]a-smēr-ā-

2 mbhōjair=akṛita vasudhā-dēvat-ārādhanaṁ yaḥ | ā Gōd-āntād=amara-saritaṁ yāvad=ēkō bhuvō=bhūd=bhōktā sō=ntē sura-sahacharī-kāmukaś=**Chōḍa-Gaṅgaḥ** || [2*] [7]Yad-vaṁśē vaijayantī-paṭa iva subhaṭō=**Naṅka-Bhīmaḥ** prabhāva-pradva(dhva)st-ārāti-rāja-vraja-yuvati-jan-ōdgī-

3 ta-gambhīra-sāraḥ | āsīd=āsī(śī)vish-ārēr=adhikatara-taras-tādṛig-arvv-ōru-garvvaḥ svantē svant-ōpasarpaj-javam=api **Ja(Ya)vanaṁ** saṅgarē sañjahāra || [3*] [8]Śēshaḥ svīya-śiraḥ-sahasra-vilasan-māṇikya-mālā-chchhalād=yat-tējaḥ-kaṇikābhir=ēsha vidhurō [9]'majjat=pha-

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[1] This chronogram seems to represent 1100, but it is peculiarly constructed, and in any case the date is wrong (see below). [*phaṇīndrarasanā* I take to mean 2, snakes being *dvijihva*, so that the date intended would be Śaka 1200.—S. K. The accession of Narasiṁha-Deva II has been ascertained to be about 1275-6 A. D. (see the Śrīkūrmam records, Madras *Epigraphical Report* for 1896, para. 21). The date 1200 would thus be correct for Narasiṁha-Deva II and not for his father Bhānu. A king Bhānu is said to have reigned between Narasiṁha I and Narasiṁha II in Śaka 1193, 1197 (*ibid*).—H. K. S.]

[2] See, for example, *Journ. Bengal As. Soc.*, vol. 65, pt. 1, p. 235; and *ib.*, vol. 72, pt. 1, p. 97 ff.

[3] From the impressions and the original stone.

[4] Denoted by the curved symbol.

[5] Metre: Vasantatilakā.

[6] Metre: Mandākrāntā.

[7] Metre: Sragdharā.

[8] Metre: Śārdūlavikrīḍita.

[9] The *avagraha* is used here in the original, and is represented by a double curve turned towards the right.

yat-kari-ghaṭā-jhaṅkāri-nās-ānilair=udvātā
4 ni-grāmaṇiḥ | Pātāl-āmbhasi kiñ=cha vavuś=chiram=asāv=uḍ[ḍ*]īnaparṇṇāyatē || [4*] [1]Tasmād=bhūpati-bhū-
gaganē chandrāch=Chandrik=ājani sundarī [1*] chandr-ānand-āmṛit-āsāraiḥ snapayanti
jaganmanaḥ || [5*] [2]Lakshmīr=yad-vada-

mugdh-ēndīvara-nētra-nitya-nilayā Kṛishṇē
5 n-āravinda-vasatir=nō chintayaty=avjinīṁ tad-aṅgakāni muditā chittē na dhattē
na tṛishṇāvatī | kiñ=ch=āliṅgya kārāyatē || [6*] [3]Haihaya-
surān=ēsh=āśēsha-jagad-vilōchana-vasī(śī)kārāya
vaṁśa-vataṁsaḥ Paramardī

samara-pārīṇaḥ || [7*]
6 sahaja-sāraā(tā)-rūpaḥ | tārā-patim=atiśētē patir=asyāḥ pañcha puñchēshu
[4]Asty=Utkalō=yam=vishayō yatra tē chakshur-ādayaḥ | Tatra cha kshētram=Ēkāmram=
sahṛidō bhānti pūrṇṇa-manōrathāḥ || [8*]
āmr-ārāma-śata-śrī-

[9*] [5]Sa yatra Girijā-
7 taṁ | ēka-dēva-kulaṁ dēva-kulair=ākulam=adbhutaṁ || vikaṭē dhunīm=amara-
patir=vasati Gandha-sind(ndh)ōr=mmi shān=nidhāya Kṛittivāsāḥ śriyaṁ
sārtha-sārtha-prapāṁ | yad-anvaya-kṛipā-bharān=nyadhita
Mahēndra-pada-jitvarīṁ subhaṭa-Chōḍa-Gaṅgē-

[6]Yasmin=Vindu-saraḥ sarasvad=asadṛig=dṛik-pēya-pāthaḥ
8 na tāṁ || [10*] sudhā-janitha-niḥsyandā(nda)d-vapuḥ Śāmbhavā(vī)ṁ
patat=pāntha-śrānti-haraṁ tīrthāni tāni sphuṭaṁ bhūt-
[*] yad-vindōr=api n=ānuyānti padavīṁ
ānugraha-nirmmitaṁ Para-jitā lōk-aika-śōk-āpahaṁ || [11*] Pasy(śy)=ā-

prishṭha-sthala-sthāyuka-prēṅkhad-vā[7][⏑ ⏑] kāminī-
9 ntaḥ-plavamāna-vṛiddha-kamaṭhī magnāyām=anumajjatā(tī)bhir=iha tat-kāpēya-
bhir=akali krīḍ-ōḍupa-prāpitā | pratīra-taralō lōkaḥ samut[t*]rāsyā(sya)tē ||
pāriplavād=utpluty=ābhimukhaṁ
[12*]

[8]Tat-tīrtha-maṇḍanasy=āsya tīrē nānā-vanī-ghanē | śrī-Kṛishṇa-śrī-Val-āvāsa-
10 vāsitē nandanāyitē || [13*] [9]Atra vyōma-viyat-phaṇīndrarasanā-chandra-
pramāṇair=mmit-ātītāsu kshitibhṛich-Chhak-āvadhi samāsv=ā-vāridhi kshmām=
imāṁ | bhūpē śrī-Narasiṅga-dēva-ta-

sthiram=ā-rav-īndu vidadhē s=ēyaṁ
11 nayē Bhānau chiraṁ śāsati prāsādaṁ [10]Prāsādam=ūrddhva-si(śi)khara-sthira-hēma-kumbha-
Harēr=Bhīma-bhūḥ || [14*] dambh-ōpra(pa)darśita-jagaj-jani-kōsha-bhāṇḍaṁ | Vrahma-svarūpam=anurūpam=
anupraviśṭāv=aṁśau mah-ārṇṇava-śaya-

[11]Ayam=atiśayituṁ Mṛigāṅka-chūḍāmaṇim=
12 sya Harēś=tam=ētau || [15*] api tu dinadharaṁ jahāsa dēva-dvaya-maya-
urarīkṛita-hēli-mauli-bhāvaḥ | [16*] [12]Tasy=aitayā virachitasya rasāt=
maṇḍana-gumbha-gahvara-śrīḥ ||
praśastiṁ śrīmān=Umā-

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[1] Metre: Ślōka (Anushṭubh).
[2] Metre: Śārdūlavikrīḍita.
[3] Metre: Āryā.
[4] Metre: Ślōka (Anushṭubh), and the same in verse 9.
[5] Metre: Pṛithvī; see *Ind. Stud.*, viii., p. 393.
[6] Metre: Śārdūlavikrīḍita; the same in verse 12.
[7] This *akshara* is uncertain; the next two are illegible.
[8] Metre: Ślōka (Anushṭubh).
[9] Metre: Śārdūlavikrīḍita.
[10] Metre: Vasantatilakā.
[11] Metre: Pushpitāgrā.
[12] Metre: Vasantatilakā.

13 pati-kavis=Tripurāri-dāsaḥ | tat-tat-samagra-guṇa-sampadam=ātatāna samyak= suvarṇṇa-ruchirām=achirāt=patākāṁ || [17*] [1]Mugdhāṁ chandram=iv=aitasyā * * *[2] duhituḥ kila [|*] Chandrā-dēvīm=uvāch=ainām nāmnā Bhīma-mahīpatiḥ || [18*] |[3]Gīta-jñā laya-

14 tāla-narttana-kalā-kauśalya-līl-ālayā vālyād=Achyuta-bhakti-bhāvita-matir=dalē=Sura-rūpa-śriyē | pitrā Haihaya-vaṁśa-jāya śuchayē chandrāya[—][4] Chandrikā putr=īyaṁ Param[ā*]ḍi-nāma bhajatē kshatrāya ratn-ānvitā || [19*] Sā kriḍām=anay[ā*] vi-

15 dhāya vividhāṁ rāg-ānuvaddh-ōtsavāṁ patnyā Vīra-Nṛisiṁha-dēva-nṛipatē [illegible] dvēshyān=raṇē rajyataḥ | vit[t*]vā tān=sura-lōka-gān=api rushā jānati svayaṁ svaṁ yayau[5] manyē=sau Paramrā(mā)ḍi-dēva-subhaṭaḥ kīrttiṁ samullāsayan || [20*] Ēkāmr-āhvaya-vēdi-

16 tē sumahasi śrī-Kṛittivāsaḥ-priyē kshētrē puṇya-valē śrut-āmṛita-phalē sarva-rttu-pushp-ōj[j*]valē [|*] prāsādaṁ Purushōttamasya sakala[ṁ] saushṭhā-[6]pradaṁ Vaishṇavaṁ gantuṁ maṅgala-pūrṇṇa-kumbha-si(śi)rasaṁ śraddh-āśrit=āchikarat || [21*] [7]Pādāt=si(śi)rō-vadhi ja-

17 gat-kamanīya-rūpaṁ mūrtta-stha-Kēśavam=asau śubha-karmma-bhājaṁ | sach-chakra-saṅgatim=atiprasara-prasādaṁ prāsādam=ētam=asamaṁ svam=iva vyadhatta || [22*] [8]Mukuṭ-ādyair=alaṅkāraiḥ śaktyā bhaktyā mud=ānvitā [|*] Vala-Krishṇau Subhadrāñ=cha śrēyasē=sāv=abhūshayat [||*] [23*]

TRANSLATION.

(Verse 1) Victorious are the deeds of the sportive manifestation of Śambhu (Śiva) in beggar's guise, which are (*like*) nectar to the eyes of the dames of the city of the King of Gods and which (*exercise*) dominion over the corners of the moon-eyed (*women*) who are indolent with play and are revered by the fortune of the bewildered enemy of Jambha [Indra].

(Verse 2) A hero, an emperor, who performed the worship of the goddess Earth with smiling lotuses (*that were*) the faces of hostile knights cut off in battle, **Chōḍa-Gaṅga** was the sole enjoyer of the earth from the region of the Gōdā [Gōdāvarī] as far as the River of the Gods (*and became*) in the end a gallant to the mistresses of the gods.

(Verse 3) In his lineage was like a flag the heroic **Anaṅka-Bhīma,** whose profound strength was celebrated by the damsels of a multitude of hostile kings destroyed by (*his*) might, (*and*) who was exceedingly proud of (*his*) similar horses, the speed of which surpassed (*that of*) the Snakes' Foe [Garuḍa]. With good fortune he destroyed in battle the **Yavana,** although he possessed an impetuosity that effectively advanced (*to the attack*):

(Verse 4) Distressed by the sparks of whose radiance, in the guise of the wreath of rubies glittering upon his own thousand heads, Śēsha, that lord of snakes, plunged down into the waters of Pātāla; and from the roaring blasts from the nostrils of whose elephant-troops tempests raged in the sky, (*so that*) for long he is like a flying leaf.

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[1] Metre: Ślōka (Anushṭubh).

[2] The missing word seems to be *trilōka-*; the letters suggest it, but are too much worn to permit of any certainty.

[3] Metre: Śārdūlavikrīḍita; the same in verses 20 and 21.

[4] Possibly this should be restored as *chandrāyatē*.

[5] Should this be corrected to *saṁyayau*?

[6] This may also be read as *-saushṭhya-*.

[7] Metre: Vasantatilakā.

[8] Metre: Ślōka (Anushṭubh).

(Verse 5) From this terrestrial moon of kings was born the beauteous **Chandrikā**,[1] bathing the world's soul with showers of the delightful nectar of the moon ;

(Verse 6) Dwelling in the lotus of whose face, Fortune thinks not of the (*natural*) lotus-lake. Having a constant home in (*Chandrikā's*) modest lotus-eyes, she has no longing for Krishṇa ; but, as she embraces her limbs in delight, she takes no thought of the gods : thus she (*Chandrikā*) becomes as it were a prison-house to enslave the glances of the whole world.

(Verse 7) Her husband **Paramardin**, an ornament of the **Haihaya lineage**, having a body of native strength, skilled in warfare, transcends the Lord of the Stars.

(Verse 8) There is this **province of Utkala**, where the five friends of the god of the five arrows[2]—the eye and the others—appear fulfilled of desire in (*their several*) series of objects.

(Verse 9) And there (*lies*) the holy place (*called*) **Ēkāmra**, tenanted by hundreds of mango groves, a single home of the god [Śiva], crowded with families of gods miraculous.

(Verse 10) This is where dwells the Lord of the Mountain's Daughter, who established in the form of the river Gandhavatī[3] in the vicinity a stream furnishing a true fount for the company of the gods (*and*) fortune enabling the valiant **Chōḍa-Gaṅga**, in intense love for whose descendants Krittivāsas[4] founded it, to win to the throne of Mahēndra ;

(Verse 11) Where is the **Bindu-saras** (lake),[5] incomparable ocean, with streams worthy to be drunk by the sight, removing the weariness of travellers as it falls, its body welling forth from nectarous sources ; these holy places do not attain the divine rank of even a drop thereof ? (*The place is*) distinctly one created in grace to (*his*) creatures by the Conqueror of the Cities [Śiva], uniquely removing the sorrow of the world.

(Verse 12) See, an old turtle swimming within it is taken by damsels . . . swinging and standing on its back, and made into a pleasure-boat by them, who when it dives in dive in after it here ; at their monkey-like aquatic antics the crowd in front, trembling on the bank, spring up and are thrown into consternation.

(Verse 13) On the bank of this ornament of holy places, which is thick-set with various woods, sanctified by the residence of the blessed Krishṇa and the blessed Baladēva, forming a very Nandana,—

(Verse 14) Here, when there had elapsed from the (*epoch of the*) **Śaka king years** measured by the dimensions "**sky, sky, snake-king's tongues, moon**", when **Narasiṅga-dēva's son king Bhānu** had long been reigning over this land as far as the sea, that daughter of **Bhīma** constructed for Hari a temple lasting as long as sun and moon.

(Verse 15) Into the temple, which by the stately display of firm golden capitals upon lofty spires suggests the primal spheres whence arose the universe, and is a fitting essence of Brahman, these two parts of Hari as he lies in the great ocean [Krishṇa and Bala-dēva] have entered.

(Verse 16) This (*temple*), brilliant with a thick-set forest of decorations consisting of the two deities [the Sun and Moon], has assumed the nature of a sportive diadem in order to surpass him whose crest-jewel is the moon [Śiva], and has laughed to scorn the Sun.

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[1] *Chandrikā* means "moonlight".

[2] *I.e.* the five organs of sense; popularly they are called "enemies" (*ripu*, etc.).

[3] See *Antiquities of Orissa*, vol. 2, pp. 65, 98.

[4] This title of Śiva properly means "clad in skins" ; for another derivation of it (in the corrupt form *Kirttivāsa*) see *Antiquities of Orissa*, vol. 2, pp. 66, 70, 76, 89.

[5] See *ibid.*, pp. 68 ff.

(Verse 17) For this (*temple*), which was constructe by her from affection, the fortunate poet **Umāpati**, a devotee of the Foe of the Three Cities, duly composed a dedicatory inscription having perfect merits of every kind, (*like*) a flagstaff brilliant with gold, in no long time.

(Verse 18) King **Bhīma** gave the name of **Chandrā-dēvī** to her, who was forsooth modest like the moon of the daughter . . .

(Verse 19) Learned in song, a seat of sport in skilful practice of the arts of musical measure, beating of time, and the dance, having a soul inspired with devotion to Achyuta from childhood onwards, this daughter **Chandrikā** together with jewels was given by her father to her peer in fortune, the scion of the **Haihaya lineage**, pure as is the moon, the knight bearing the name of **Paramāḍi**.

(Verse 20) After he had practised with this wife diverse kinds of pleasure, in which delight was attendant upon amorous passions, the valiant **Paramāḍi-dēva**, having found the enemies of the battle-loving king **Vīra-Nṛisiṁha-dēva** to be dwelling in the world of the gods, went himself thither in fury to conquer them, I trow, with full display of glory.

(Verse 21) In the glorious **district** famed under the name of **Ēkāmra**, (*which is*) dear to the blessed Kṛittivāsas, mighty in holiness, bearing as fruit the nectar of Divine revelation, brilliant with flowers of every season, she, inspired with faith, caused to be made for Purushōttama a perfect Vaishṇava temple bestowing welfare, topped with auspicious capitals, in order to visit it.

(Verse 22) She constructed this peerless temple to be like Kēśava himself in bodied shape, having a form beloved by the world from foot to head, busied in holy work, visited by virtuous companies [*or*, associated with the holy discus[1]], exceedingly bounteous (*in dispensation*) of holy food [*or*, of Divine grace].

(Verse 23) Inspired with energy, devotion, and joy, she decorated with diadems and other ornaments Baladēva, Kṛishṇa, and Subhadrā, with a view to (*her final*) bliss.

No. 12.—POTAVARAM GRANT OF PRATAPA-PURUSHOTTAMA-DEVA: SAKA 1412.

By Lionel D. Barnett.

Illustrations of the six faces of the copper plates containing this document were published in Part 1 of the *Transactions of the Literary Society of Madras* (London, 1827), together with a rather loose translation by Ram Raz, Head English Master in the College of Fort St. George, under the title "A Translation . . . of an ancient Grant in the Carnataca Language" (ib., p. 119). As it has been omitted from Professor Kielhorn's *List of Southern Inscriptions* (above, vol. 7), I here give a transliteration and amended translation, so that the document may not be altogether lost sight of.[2]

As the illustrations shew six faces, two of which bear emblems, the document appears to have consisted of **three copper plates**, of which the first and last were inscribed on only one side and the second on both sides. Nothing is known of its provenance or of its present whereabouts. The plates, if their size is represented correctly in the illustrations, measured $4\frac{1}{2}$ inches from top to bottom and $7\frac{1}{2}$ inches from side to side; their left sides were prolonged angularly outwards, so as to make room for a ring-hole in the middle of the left-hand margin.

[1] [It may be noted in regard to *sach-chakra-saṅgatim*, as applying to the temple, that a *chakra* superimposed upon high towers, just below the *kalaśa*, is a striking feature of Orissan temples.—H. K. S.]

[2] This document was brought to my notice by Dr. Fleet.

The first and second sides of the text are numbered 1 and 2 respectively, on these margins. There are two faces which contain no writing, but are ornamented with devices; on both of them are the sun on the left and the moon on the right, with the bull Nandin in a squatting posture underneath, his haunch being marked by a *liṅga* on an *abhishēka*-stand. They seem to have been in perfect preservation.—The **character** is Telugu: the letters are somewhat irregular in shape, and of an average height of ½ inch. The lines of the text are divided by ruled lines. —The **language** is Telugu as far as l. 20; then come three comminatory verses in Sanskrit. Grammar and spelling are very careless and inaccurate, and it is unnecessary to point out and correct all the blunders which teem in the record. The distinction between the long and the short vowels *i*, *e*, and *o* appears usually to be neglected.

The **subject** of the grant is the gift of the village of **Pōtavāram** for the maintenance of the worship of Mahādēva (Śiva) at **Chadaluvāḍa**, the donor being the **Gajapati of Orissa, Pratāpa-Purushōttama-dēva**, in the Śaka year 1412. One of the standing titles of the Gajapatis, applied to him here, was **Kalubarigēśvara**, "Lord of Gulbarga"; but this had long been a mere fiction, and one of their most formidable enemies had been the Bahmanī dynasty ruling in Gulbarga since the accession of Bahman Shāh in A.D. 1347. But shortly before the date of our record the fortunes of the Gajapatis had taken a turn, rising in proportion as the empire of Gulbarga declined, and by 1490 Purushōttama seems to have recovered much, if not all, of the Telugu territories recently wrested from his kingdom by the Bahmanī Muḥammad Shāh II. In order to secure his possession of the throne, to which he succeeded in A.D. 1469-70, Purushōttama apparently had ceded to Muḥammad a large part of his Telugu dominions. A few years later he tried to recover them. Muḥammad responded to this move by an invasion of Orissa in 1477; but it seems to have failed, more or less, for in 1488-89 the disputed territories had reverted to the Gajapati. Purushōttama died in 1496-97.[1]

A **chronological difficulty** arises in connection with this inscription. In l. 7 it equates **the cyclic year Saumya**, corresponding to **Śaka 1412** (current), with the **trisāṁka** of Purushōttama's reign (l. 7). This word *trisāṁka* can only mean "the third *aṅka*", according to what is known as the Oṅko cycle of Orissa. The *aṅkas*, or figures of a reign, are calculated by omitting all numbers that end in zero except ten and all that end in six, so that in a reign of thirty years the first, sixth, sixteenth, twentieth, and twenty-sixth years are omitted in counting the *aṅkas*.[2] Now Purushōttama's other inscriptions show that the second *aṅka* of his reign, his third regnal year, fell in A.D. 1470, and that his third *aṅka* began on Bhādrapada śukla 12 of Śaka 1393 current:[3] hence the given month Kārttika of the year Saumya, Śaka 1412 current, falling in A.D. 1489, must have been in his twenty-third *aṅka*, and our inscription should accordingly be corrected so as to read *samastavuṇi 23 aṅka*, with some appropriate word meaning "twenty-third" (possibly *tri-viṁsa*, for *tri-viṁśa*) in the place of the *trisa* of the text.

As regards the items of the **date**, other than the *aṅka*-year, **Dr. Fleet** gives me the following remarks:—"The given details are in the first place the cyclic year Saumya, coupled according to the southern luni-solar system of that cycle with Śaka 1412 (current) beginning in March, A.D. 1489. Then the day, which is that of the fifteenth *tithi* of the bright fortnight of Kārttika. Then the weekday, which is expressed by the abbreviation *Ma*. And then mention is made of the Kṛittikā-yōga: but, as Kṛittikā is not known as a name of any of the

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[1] See Mr. Chakravarti's *Uriyá Inscriptions of the Fifteenth and Sixteenth Centuries* in *J. A. S. B.*, vol. 62, pt. 1, p. 88 ff. Besides the data there mentioned, it may be added that Purushōttama was reigning when the poet Dīna-kṛishṇa Dāsa composed his *Rasa-kallōla*, circa A.D. 1490 (*Ind. Ant.*, vol. 1, p. 215 ff.).

[2] See the account of the Oṅko reckoning in Sewell and Dikshit's *Indian Calendar*, p. 38; also *Ind. Ant.*, vol. 19, p. 255, and *J. A. S. B.*, vol. 62, pt. 1, p. 89.

[3] Bhādrapada śukla 12 is the day with which the years of the Oṅko reckoning always begin.

twenty-seven *yōgas*, the meaning seems to be that the moon was in the Krittikā *nakshatra*. If the abbreviation *Ma* was intended to mean Maṅgala-vāra, Tuesday, as would usually be the case and was understood by Ram Raz, the date is an irregular one, since the given *tithi* cannot in any way be connected with a Tuesday. But, if we may take it as denoting Manda-vāra, which is a quite permissible name, though not much used, of Saturday, then the details may be taken as answering to Saturday, 7 November, A.D. 1489, on which day the given *tithi* Kārttika śukla 15 began at about 6 h. 52 m. after mean sunrise (for Ujjain), *i.e.* at about an hour after midday, and the moon entered Krittikā about twenty-eight minutes later: the local times, for Guṇṭūr, would be about eighteen minutes later." It is, however, most likely that we must take the given day to be Tuesday, and class the date as an irregular one.

The towns and villages mentioned are all surviving. Kalubariga is the present Gulbarga in the Nizam's territory: the Orissa inscriptions usually mention the city as Kalavaraga or Kalavaraka: the modern spelling of its name, at first Kulbarga and more recently Gulbarga, seems to be due to a popular etymology, perhaps connecting the name with the Persian *gul*. Pōtavāram, the village granted, still exists under the same name: it lies in lat. 15° 40′, long. 80° 8′, according to the Indian Atlas sheet 76.[1] Our record states that it forms part of the *sīmā* of Ammanambōlu (l. 10); the latter is the modern Ammanabrōlu, which is given on the same map as a village in lat. 15° 34′ and long. 80° 12′, with a station of the same name on the Madras Railway in lat. 15° 36′, long. 80° 11′. Chadaluvāḍa (ll. 8, 9) is in lat. 15° 36′ and long. 80° 8′. All these three villages are in the Ongōle *tāluka* of Guṇṭūr District, Madras Presidency.

TEXT.[2]

First plate.

1 Svasti Śrī Śakha(ka)-varshambulu 1412 a-
2 gunēṁṭi | Śau(Sau)mya-saṁvvatsara Kārttika
3 śu 15 Ma Krittikā-yōgāna Vīra-śrī-Gaja-
4 pati Gauḍēśvara Nava-kōṭi-Karnnāṁṭa[3]-Kalu-
5 barig-ēśvara Pratāpa-Purushōttama-dēva-
6 mahārājāṁkkaru vijaya-rājja(jya)-sama-
7 stavuṇi trisāṁka Saumya-saṁvvatsarā-

Second plate; first side.

8 na Braṁhmaguṁḍḍi-nadī-tīramū(mu)na śrī-Cha-
9 daluvāḍa-Liṁgōdbh[h*]ava-śrī-Mah[ā*]dēvuṇki
10 Ammanaṁbōli śī(sī)ma-lōni Pōtavāraṁ-
11 pu grāmamu dēvuṇki aṁgga-raṁgga-vaib[h*]avāla-
12 kun[4] ashṭa-bhōga-tēja-svāmyamu-gānu dā-
13 ra ō(vō)si istimi | yī dharmamu yevvaru pā-
14 liṁchchināṇu vārki Vāraṇāsi-lōnu śa-

Second plate; second side.

15 ta-krattu(tu)vulu śēsina puṇṇesiṁchchunū[5]
16 vārikki aïr[6]-ārōggya-aïśvariyā-vridhi[7] a-

[1] I quote from the edition of 1902, which is corrected to 1842, with additions to 1 90.

[2] From the facsimiles.

[3] Delete the *anusvāra*.

[4] Or possibly °*kune*; the final *akshara* is not quite clear.

[5] Corrupt: should we read *puṇyamu vachchunu*?

[6] Read *āyur*-.

[7] Read *aiśvarya-vriddh*

17 vunu | ī dharmaṁ yevvaru vighna śēsinā-
18 nu[1] Gaṁga-kartta pad(d)i vēlu kappili[2]-gōvula
19 brāṁhaniṁ[3] jaṁpina pāpānaṁ bōvu-
20 vāru | (||) [4]Mad-vaṁśa-jāḥ para-mahiḥera[5]-va-
21 ṁśa-jātāḥ yō(yē) vaṁśa-jāḥs[6]=satatam=u-

Third plate.

22 j[j*]vala-dhā(dha)rmma-chittā [|*] mad-dā(dha)rmma yāva paripālana[7]
23 saṁchcharaṁtti tat-pāduk[ā*]-dvayav(m)=ahaṁ śirasā
24 vah[ā*]mi | (||) [8]Sva-dattā[d*]=dviguṇaṁ puṇyaṁ para-dat[t*]-ānu-
25 pālanaṁ [|*] paru(ra)-dha(da)tt-āpaharaṇ[ē*] sva-dat[t*]aṁ nishpa(shpha)-
26 laṁ bba(bha)vēt | (||) Sva-dattāṁ para-dattā[ṁ*] va yō harēcha[9]
27 vasuṁdharā[ṁ*] [|*] sarshṭir=vvarursha[10]-sahasrāṇi vishṭa(shṭhā)-
28 yāṁ j[ā*]yatē krimi[11] | (||)

TRANSLATION.

(Lines 1-13)—Hail! Fortune! In the Śaka year 1412, corresponding to the cyclic y Saumya, on (?) Saturday, the 15th of the bright fortnight of Kārttika, in the Kṛittikā-yō —in the cyclic year Saumya, (*which forms*) the third aṅka[12] in the total of the victori reign of Vīra-śrī-Gajapati, the Lord of Gauḍa, the Lord of the Nine Crores of the Carna and of Kalubariga, Pratāpa-Purushōttama-dēva Mahārāja—I have made with pouring water a grant, with *tēja-svāmya* of the eight forms of usufruct,[13] of the village of Pōtavār in the district of Ammanaṁbōlu to (*the god*) Liṅgōdbhava[14] Mahādēva of Chadaluvāḍa the bank of the river Brahmaguṇḍi, for the purpose of the personal enjoyment, stage-ent tainment, and (*other*) splendours of the god.

(Lines 13-20)—To him who maintains this pious foundation shall accrue the merit performing a hundred sacrifices at Benares; he shall have life, health, dominion, and increa They who obstruct this pious foundation will incur the guilt of slaying on the banks of Ganges ten thousand tawny cows and Brāhmaṇs.

(Lines 20-28)—I bear on my head the slippers of the offspring of (*any*) line,—bo of my line or born of the line of other kings,—who, inspired with brilliant righteousne constantly maintain this my pious foundation. The maintenance of another's donation is twi as meritorious as making a gift oneself; if one takes away another's gift, his own donati will be without effect. He who should take away land, whether granted by himself or grant by others, is born as a worm in dung for sixty-thousand years.

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[1] Read *śēsinānu.*

[2] Read *kapila-.*

[3] We should expect *gōvulanū brāhmaṇulanū.*

[4] Metre: Vasantatilakā.

[5] Read *-mahīpati-.*

[6] Read *-jās.*

[7] This part of the verse is hopelessly corrupt.

[8] Metre: Ślōka (Trishṭubh); and so in the next vers

[9] Read *harēta.*

[10] Read *shashṭir-varsha-.*

[11] Read *krimiḥ.* After the following *daṇḍa* come five ornamental or expletive characters.

[12] Incorrect: see above, page 156.

[13] See above, p. 34, note 1.

[14] This form of Śiva—"Mahādēva arising out of the Liṅga"—is probably that represented by a Hami Liṅga from which Śiva is seen emerging, while Brahman appears flying up to heaven and Vishṇu plunges do into the nether world in order to find whence it arises. An example at Śivagaṅga is mentioned by Mr. Narasimh char in his *Annual Report of the Mysore Archæol. Department*, 1914-15, p. 13. For the legend see *Sūkshm gama*, ii, 74-6; for the structure, *Kāraṇāgama*, I. lxxiii, II. lxix, *Suprabhēdāgama*, xxxiv, 111 ff.; for the rit *Kāraṇāgama*, I. lxxiv, II, lxix.

No. 13.—INSCRIPTIONS IN THE UDAYAGIRI AND KHANDAGIRI CAVES.

BY R. D. BANERJI, M.A.

The inscriptions in the caves on the Khandagiri were published for the first time by James Prinsep in 1837.[1] The late Rājā Rājēndra Lāla Mitra copied Prinsep's transcripts and translations in his great work on the antiquarian remains of Orissa.[2] But mechanical estampages of these inscriptions have not been published as yet. The late Pandit Bhagwan Lal Indraji published his own reading of the big Hāthigumphā inscription and three of the smaller inscriptions in 1885.[3] Dr. Fleet's recent suggestions[4] about the interpretation of certain passages of this inscription (the Hāthigumphā inscription of Khāravēla) have made the publication of a mechanical inked impression absolutely necessary. I had the opportunity of examining the inscriptions in November 1913 and the inked impressions reproduced in the accompanying plates were made by Babu Hari Das Dutta, Draftsman of the Archæological Survey, Eastern Circle. I made no attempt to copy the inscription of Khāravēla, as the time at my disposal was limited, and the record was a big one.

I.—Inscription in the Manchapuri Cave—Upper Story.

This cave is called *Vaikuṇṭha gubhā* by Prinsep and *Vaikuṇṭhapura* by Mitra. It is in reality the upper story of a cave with two stories and a side-wing, but the local people very often give different names to different parts. It was known as *svargapura* some time ago.[5] In the plan printed with the Puri volume of the Bengal District Gazetteer, the whole group is called *Mañchapurī*. I have found that the local names of these caves vary with each generation. As one name is forgotten a new one is immediately invented.

The record is incised on the raised space between the second and third doorways in front. This raised space represents a house or veranda, with a pointed roof, and spires supported by quaint little dwarfs, who act as brackets. It consists of three lines which have suffered much from exposure. The characters of this and the two following inscriptions are slightly later than those of the Hāthigumphā inscription of Khāravēla.

TEXT.

1 Arahaṁta pasādāya[ṁ](1) Kāliṁgā[na]ṁ [sama]nānaṁ lēṇaṁ kāritaṁ rājinō L[ā]lāka[sa](2)

2 **Hathisāhasa**(3)-papōtasa dhu[tu]nā **Kaliṁga**-cha[kavatinō (4) siri-**Khā**]ravēlasa

3 agamahisi[n]ā kāri[taṁ]

NOTES.

(1) The eighth letter in the first line was taken by Bhagwan Lal Indraji to be *na* and this assumption led to the translation, "of the Arahata profession"; which is rather strained. It, however, appears to be *ya*. There is a short vertical stroke attached to the right end of the horizontal base line of the letter and there are indications of a similar vertical stroke at the left end. It cannot be *na* as the forms of other known cases are normal and quite different from that of this one. Take for example the form of *na* as we find it in *samanānaṁ* in the same line or *dhutunā* in the second line.

(2) The last word in the first line appears to be *Lālākasa* and not *Lālakasa*; in fact the *ā* mark is more prominent in the second syllable than in the first. The last letter of the

[1] *Journ. Beng. As. Soc.*, Vol. VI, pp. 1072 ff.
[2] *Antiquities of Orissa*, Vol. II, pp. 14-31.
[3] *Actes 6. Congres Or. à Leide*, Part III, Sect. II, pp. 152 ff.
[4] *Journ. Roy. As. Soc.*, 1910, pp. 242 ff., 824 ff.
[5] See Professor Lüders' *List of Brahmi Inscriptions* above, Vol. X, Appendix, No. 1346.

first line is *sa*, and is distinctly visible on the stone, though on account of weathering it has become deep and is indistinct in the impression.

(3) The fifth letter in the second line is clearly *sa*. It does not resemble *na* in the least. The third letter of this line is a *sa* and the fifth letter resembles it in all respects. It is very difficult to understand what led Pandit Bhagwan Lal to read *Hathisāhānaṁ* instead of *Hathisāhasa*.

(4) There is an *ā* stroke in the third letter after *Kaliṅga* in l. 2 which Pandit Bhagwan Lal proposed to read *va* of *chakavati*.

TRANSLATION.

"This temple of the Arahats (and) cave for the Śramaṇas of Kaliṅga has been made. It has been made by the chief queen of the illustrious Khāravela, the overlord of Kaliṅga, who was the daughter of King Lālāka, the grandson of Hastisāhasa (or Hastisāha)."

II.—Inscription in Manchapuri Cave—Lower Story, Front Wall.

A faint impression still lingers in the minds of men that a king named Aira is mentioned in one of the inscriptions at Khandagiri. I believe this is the inscription which has fostered that impression. The first word of this inscription was read Vērasa by Prinsep and Bhagwan Lal. Dr. Lüders reads it as *airasa* and translates it as "noble." Some scholars have even gone so far as to assert that this word is the name of the King. I find that there is no epigraphical record in the inscriptions in the Khandagiri and Udayagiri caves in which a king named *Aira* is mentioned.

The record is incised on a raised band between the third and fourth doors from the left.

TEXT.

Kharasa(1) Mahārājasa Kali[ṁ]g-ādhipatinō Mahā-mēgha[v]āha[n]asa Kūḍēpasirinō (2) lēṇa[ṁ]

NOTES.

(1) The first word was read *Vērasa* by Prinsep[1] and Bhagwan[2] Lal and *Airasa* by Professor H. Lüders.[3] I found, on careful examination, that it cannot be either. The letter consists of a triangular base, one side of the triangle being projected towards the proper right and ending in a curve. Now, if this syllable had been *Vē*, it would have been a triangle with a short vertical line on the top of the apex, with another horizontal straight line to the proper right. This horizontal line would have been perfectly straight, indicating the *ē* mark. In this inscription the *ā* is denoted by a perfectly horizontal straight stroke to the proper left, consequently the *ē* stroke should be denoted by a straight horizontal stroke to the proper right. This is really so, as we find in *lē* of *lēṇaṁ*, the last word of the inscription. The *ē* stroke was also used in another syllable, *mē* of *Mahā-mēghavāhana*, but this syllable is now lost. So the first syllable of the inscription cannot be *Vē*.

Similarly it cannot be *ai*. The Brāhmī letter *ai* in any period consists of the initial and medial forms of *ē*. In this period the initial *ē* is a triangle placed in any position and the medial *ē* mark, as we have seen, is a straight horizontal line to the proper right. So the first syllable of the first word cannot be *ai*. The side of the triangle which has been projected is the proper left limb of it, and the extremity of the projection is distinctly curved downwards. The on

[1] *Loc. cit.*, p. 1074. [2] *Loc. cit.*, p. 179, No. 3. [3] *Loc. cit.*, No. 1347.

other letter with which we can compare our akshara, is the *kha* of the second century B.C. of the earliest[1] inscriptions from Mathurā.[2] The only difference between the form used in the Mathura inscription and that of the present inscription is that the curve is more pronounced in the former.

On a close examination of the first line of the Hāthigumphā inscription, I find that the word *vērēṇa* should also be read *Kharēṇa*. The triangular form of the base of *kha* is rather unusual in this inscription, but I find that it actually occurs in the name *Khāravēla* at the end of the first line. The first word of the Hāthigumphā inscription, after the invocation, has been taken by Dr. Indraji to be an adjective and not a proper name. Now it appears that the first word of this inscription also is an adjective and not a proper name. *Khara*, *Mahārāja*, *Kaliṁgādhipati*, *Mahāmēghavāhana*, all appear to be titles of the ancient dynasty to which Khāravēla belonged. In the Hāthigumphā inscription they are in the instrumental case, and in the Mañchapurī inscription in the possessive.

(2) The name of the king seems to be Kūḍēpasirī. It cannot be Vakradēva as we have two short horizontal strokes attached to the lower extremity of *ka*. There is no doubt that this represents the long *ū*, as in the same word we find that two short vertical strokes represent the long *ī* in *sīrī*.

TRANSLATION.

" (This is) the cave of the clever, the King, Master of **Kaliṅga,** whose vehicle is the great cloud, **Kūḍēpasīrī.**"

III.—Inscription in Mañchapuri Cave—Lower Story, Side Wall.

This inscription[3] is incised on the right wall of the veranda of the lower story, to the right of the entrance to the right-hand side-chamber of the main wing. It consists of one line :—

TEXT.

Kumārō **Vaḍukhasa** lēṇaṁ

NOTES.

(1) The *ā* stroke in *kumārō* is added to the middle instead of the top.

(2) The medial *u* in *Vaḍukha* is very small in size but quite distinct.

(3) The *kha* in *Vaḍukha* is very remarkable, as it has neither a triangle nor a circle at its base. On this ground this record may be considered to be a little earlier than the inscription of king Kūḍēpasirī.

TRANSLATION.

" The cave of the Prince **Vaḍukha.**"

IV.—Inscription in the Sarpagumpha, over the doorway.

This inscription,[4] consisting of one line, is incised over the doorway of the Sarpagumphā, which is very close to the Baṛā Hāthigumphā (No. 14 of the plan published in the Bengal District Gazetteer, Purī).

[1] With the exception of the Parkham image inscription; see Vogel, *Cat. of the Mathura Museum*, p. 83.

[2] Bühler's *Indische Palæographie*, Taf. II, 10, XX.

[3] Lüders, No. 1348.

[4] Lüders, No. 1349.

TEXT.

Chūlakamasa (1) koṭhājēyā (2) cha

NOTES.

(1) The first word looks like *Chūlakēmēsa*, owing to the abrasions on the inscribed surface. [The estampage seems to read *Chūakrēmēsa*.—S. K.]

(2) *Koṭhā* and *jēyā* have been separated by Dr. Lüders, most probably because it is followed by the conjunction *cha*. *Kōṭha*, Skt. *kōshṭha*, is still in use in Modern Vernaculars to denote a brick or stone-built house or chamber, or even a fort. *Jēyā* may have a technical meaning and may denote the veranda or some other part, while *koṭhā* denotes the main chamber. But it is also possible to take it in another way, in which there is a *sandhi* between this word and *ajēyā*, "unconquerable," qualifying *koṭha* or *koṭhā*. The only difficulty is the use of the conjunction.

TRANSLATION.

"The unsurpassable chamber of Chūlakama (Kshudrakarman [Chūḍākarman ?—F. W. T.])."

V.—Inscription in the Sarpagumpha, to the left of the doorway.

This record[1] consists of two lines and the characters used in it are about a century later in date than those of the other epigraph in this cave. The characters belong to the first century B.C.

TEXT (1).

1 Kaṁmasa Halakhi-
2 ṇaya (2) cha (3) pasādō (4)

NOTES.

(1) The inscribed surface is so rough that it is very difficult to distinguish vowel marks or *anusvāras*.

(2) The second word is *Halakhiṇaya* [=*Ślakshṇāyāḥ* ?—F. W. T.]; the second syllable being *la* and not *ra*.

(3) In the second line *cha* is written *chē*.

(4) The shortening of the vowel in the first syllable of *pasādō* (Skt. *prāsādō*) is also to be noticed in Mathurā Inscriptions of the same period.[2]

TRANSLATION.

The temple of Kaṁma and Halakshiṇa.

VI.—Inscription in the Haridas Cave.

This record[3] consists of a single line and is incised over one of the three entrances to the main chamber of the cave from the veranda. The characters belong to the first century B.C. and are distinctly later in form than those of the Mañchapurī inscriptions.

TEXT.

Chūlakramasa pasātō koṭhājēy[ā] cha

NOTES.

(1) The last two letters of the record have been partly broken away; but a part of the curve of *ya* and the vertical line of *cha* is distinct in the impression.

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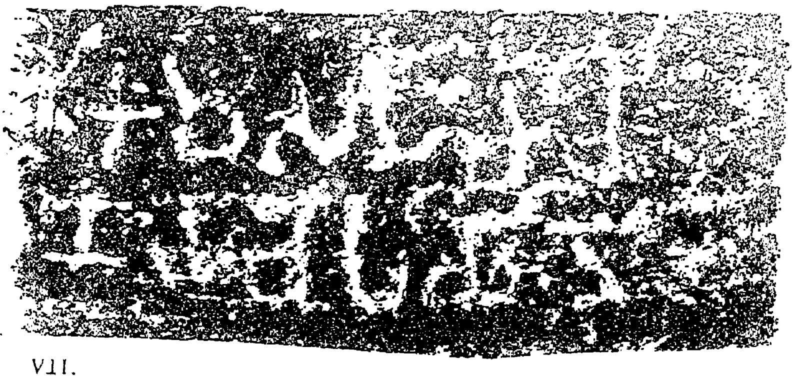
[1] Lüders, No. 1350.

[2] See ante, Vol. II, p. 198, No. 1. [The plate has, however, *pāsādō* though the *ā*-stroke is indistinct and perhaps erased. If we should read *pasādō*, this word is perhaps Skt. *prasāda*, a gift. I would also explain *pasātō* in No. VI in the same way, and in No. I, where Mr. Banerji translates *pasādāyaṁ* as if we had *pāsādō=yaṁ*, I would explain *pasādāya*, where the anusvāra is uncertain, as the dative of *pasāda=prasāda*, gift.—S. K.]

[3] Lüders, No. 1353. In the plate this inscription has been, by mistake, inverted.

V.

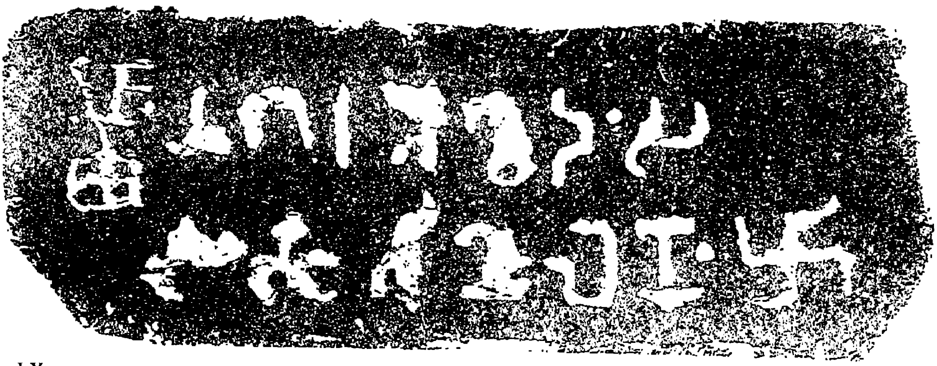
2



VI.



VII.



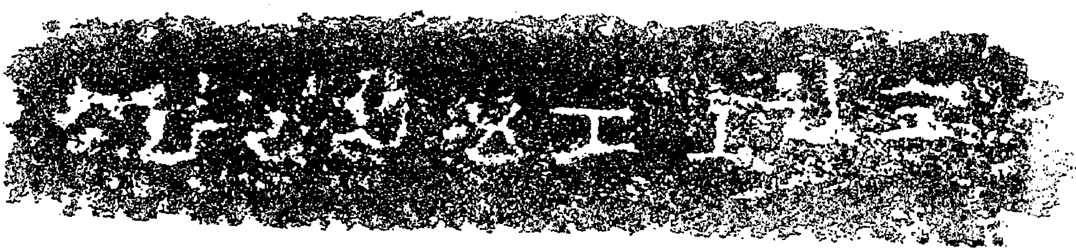
IX.



VIII.



XI.



XII.



S. KONOW

SCALE ONE-FOURTH

W. GRIGGS

(2) The ē mark in *jēyā* is not very distinct. Here also we may take *koṭhājēyā* as being united by *sandhi;* and *ajēyā* as the adjective of *koṭhī*. It is interesting to note that here two words denoting almost the same thing, *i.e.*, *pasātō* (Skt. *prāsāda*) and *kotha* or *koṭhā*, have been used, and that we here find the word *pasādō*. The Sarpagumphā has only one small chamber, but the Haridāsgumphā has a veranda, a large inner chamber with three doorways and one small side chamber on each side. So it is quite possible that the word *pasātō* refers to the main chamber and the word *koṭhā* to the side chambers.

(3) The donor of this cave has the same name as that of the Sarpagumphā, though the persons must have been different, as the epigraphs are separated in date by more than a century.

TRANSLATION.

"The temple and unsurpassable chamber of Chūlakrama (Kshudrakarman [Chūḍākarman ?—F. W. T.])."

VII.—Inscription in the Bagh Cave.

This record[1] is incised on the outer wall of the inner chamber of the Bāgh or Tiger cave (No. 15 of the plan). It consists of two lines. The characters used are as old as the inscriptions in the Mañchapurī cave and belong to the second century B.C.

TEXT.

1 (1) Nagara-akhadaṁsa (2)
2 Sabhūtinō (3) lēṇaṁ

NOTES.

(1) The inscription begins with a symbol which resembles one of the symbols on the lower part of one of the pillars found in the recent excavations at Pāṭaliputra, which is a modification of the *crux ansata* or the Egyptian Symbol of life. It ends with a regular, well-formed *Svastika* mark.

(2) The reading of the first line has been established by Dr. Lüders.

(3) The first letter of the second line is probably a part of the name of the donor and is not connected with the second word of the first line. There is plenty of space after the last letter of the first line and so it cannot be said that the possessive case ending had to be incised in the lower line for want of space. Generally a mason does not mutilate words, when there is no dearth of space.[2] The name of the donor therefore seems to be **Sabhūti,** which is intended to be **Subhūti.**

TRANSLATION.

"The cave of the town-judge Sabhūti (Subhūti)."

VIII.—Inscription in the Jambesvara Cave.

This record[3] is incised over one of the entrances to the inner chamber of the Jambēśvara cave (No. 16 of the plan). The characters of the inscription are of the same age as those used in the Mañchapurī inscriptions.

TEXT.

Mahāmadāsa (1) bāriyāya (2) Nākiyasa (3) lēṇaṁ

[1] Lüders, No. 1351.

[2] [The two lines have been kept of the same length, and that is apparently the reason why the termination of *akhadaṃsasa* has been written in l. 2.—S. K.]

[3] Lüders, No. 1352.

NOTES.

(1) The *ā* in *dā* in the first letter is superfluous.

(2) *Bāriyāya* is a mistake for *bhāriyāya*.

(3) The *i* in *Nākiya* is not long, as stated by Dr. Lüders.

TRANSLATION.

"The cave of Nākiya, wife of Mahāmada."

IX.—Inscription in the Chota Hathigumpha.

This inscription does not seem to have been noticed before in print. It seems to have been noticed for the first time by Mr. A. E. Caddy, when he was taking casts of these inscriptions for the Calcutta Museum, as there is a good cast of it in that institution. The record consists of a single line, very much mutilated, on the outer face of the tympanum of the arch over the doorway.

TEXT.

Agikha(?) . . . . . sa lēṇam

TRANSLATION.

"The cave of . . . ."

X.—Inscription in Tatwagumpha No. II.

This inscription is the oldest of the inscriptions in the Khandagiri caves. Most of the caves on the Udayagiri are ancient, as proved by their inscriptions; but, with the exception of Tatwagumphā No. 1, Tatwagumphā No. 2 and Anantagumphā, all other Khandagiri caves appear to be mediæval, as the inscriptions in them are not earlier than the ninth or tenth century A.D. The record in this cave is incised over one of the entrances to the inner chamber and consists of one line (No. 1344 of Dr. Lüders' list). The cave is No. 1 of the plan of the Gazetteer.

TEXT.

Pādamulikasa Kusumāsa (1) lēṇa[ṁ] phi (?)(2)

NOTES.

(1) There is a superfluous *ā* mark in *mā* of *Kusumāsa*.

(2) The last syllable in this record is superfluous and seems to be devoid of any significance.

TRANSLATION.

The cave . . . (?) of Kusuma, the servant (or an inhabitant of Padamulika)

XI.—Inscription in the Anantagumpha.

There are two inscriptions in the Anantagumphā, one on the architrave outside and the other on the rock outside the cave. The second one was noticed by the late J. D. M. Beglar.[1] and both of them were afterwards noticed by Babu Mon Mohan Chakravartti in his "Notes on the Remains in Dhauli and in the caves of Udayagiri and Khandagiri," which was printed by the Government of Bengal in 1903. This inscription is incised "on the architrave outside, between the left antæ and the first pillar." The characters of this inscription are certainly later than those used in the inscription in Tatwa cave No. 2. No other notice of this inscription has been published, except Mr. Chakravartti's note; but there is a cast of this inscription in the Indian Museum, taken by the late Mr. A. E. Caddy in 1895.

[1] *Arch. Surv. Rep.*, Vol. XIII, p. 82; cf. Lüders, No. 1343.

TEXT.

(1) . . . . Dōhada (2) samaṇanaṁ lēṇaṁ

NOTES.

(1) The surface of the stone to the left of the first letter was carefully examined with a lens but no traces of letters were found.

(2) The first syllable is certainly *Dō*, but the second syllable may as well be *ha* as *pā*.

TRANSLATION.

"The cave of the monks of Dōhada . . . ."

XII.—Inscription in Anantagumpha.

This record is incised on the rock outside the veranda of the Anantagumphā. Mr. Chakravartti reads it *Dajachāra*[1] but it is really something like a mason's mark. There are three symbols, of which a central one is the Brāhmī letter *ja*, while the other two may resemble, but are not, letters.

XIII.—Painted inscription in Tatwagumpha No. 1.

This inscription was noticed for the first time by the late Mr. J. D. M. Beglar in 1882, who published an eye copy of it with his report.[2] But unfortunately the eye copy was printed upside down. Mr. Mon Mohan Chakravartti tried to read it from this plate, but apparently did not succeed. The whole inscription is written or painted on the back wall of the inner chamber of the cave, and on prolonged examination I found that, in addition to a row of letters which I cannot make out, it was a repetition of the Indian alphabet. Some young monk had used the back wall of the cell as a copy book and improved his knowledge of the alphabet by writing on it. The characters belong to the first century B.C. or first century A.D.

TEXT.

1 .... gha ....

2 ....ṇa ta tha da dha na ....

3 ....ṇa ta tha da dha na .... śa sha sa

4 ....ṇa ta tha da dha na pa pha ba bha .... sha sa ha ....

5 .... ta tha da dha na pa pha ba .... śa sha sa ha..........

6 .... tha ....

XIV.—Inscription of Udyotakesari in the Navamuni Cave.

There are two inscriptions in the Navamuni cave, both of which belong to the same date, about the tenth century A.D. The first inscription was incised in the eighteenth year of the reign of **Udyōta-kēsari-Dēva**, and is to be found on the inner side of the architrave. The inscription was noticed by the late Mr. J. D. M. Beglar, who published it with Cunningham's reading of it.[3] The only other known inscription of Udyōtakēsari is the, now lost, long inscription published by Prinsep.[4] Mr. Mon Mohan Chakravartti also tried to read the Navamuni cave inscription. It consists of three lines and has been very clearly incised.

[1] *Notes on the Remains in Dhauli and in the caves of Udayagiri and Khandagiri*, Calcutta, 1903, p. 20.

[2] *Arch. Surv. Rep.*, Vol. XIII, p. 82.

[3] *Arch. Surv. Rep.*, Vol. XIII, p. 85, note.

[4] *Journ. Beng. As. Soc.*, Vol. VII, pp. 558 ff.

TEXT.

1 Ōṁ[1] Śrīmad-Udyōtakēsaridēvasya pravarddhamānē vijaya-rājyē Samvat 18
2 śrī-Ārya-saṁgha-prativaddha-Graha-kula-vinirggata-dēśigaṇa-āchārya-śrī-Kulachandra-
3 bhaṭṭārakasya tasya śishya-Subha-chandrasya

TRANSLATION.

The year 18 of the increasing and victorious reign of the illustrious **U[d*]dyōtakēśari-Dēva.** (The work of) Subhachandra, the disciple of the lord the illustrious *āchārya* Kulachandra, (who) belonged to the Graha Kula, of the illustrious *Ārya* congregation (and belonged to) the Dēśīgaṇa. [Rather '*āchārya* of the Dēśī *gaṇa* derived from the Graha *kula*, belonging to the illustrious Ārya *saṁgha*.'—F. W. T.]

XV.—Second Inscription in the Navamuni Cave.

This record consists of two parts and is incised on the partition between the two inner chambers in the cave. The characters belong to the same period as those of No. XIV. It consists of two parts. The first part is incomplete, as it contains only an incomplete sentence :—

"Śrīdhara chhātra, *i.e.*, the student Śrīdhara."

The second part consists of three lines and runs as follows :—

1 Ōṁ[2] Śrī-āchārya-Kulachandrasya tasya
2 śishya-Khalla-Subhachandrasya[3]
3 chhātra Vijō

TRANSLATION.

"(The work of) Vijō (*Vidyā* or *Vidya*), the pupil of Khalla Subhachandra, (who was) the disciple of the illustrious *Āchārya* Kulachandra."

XVI.—Inscription of Udyotakesari in Lalatondu-Kesari's Cave.

This inscription was discovered in the cave called Lalāṭēndukēsari's cave or Lion gate by Mr. S. Ganguli, photographer of the Archæological Survey, in October 1913. It is incised on the back wall of the cave, at a height of about thirty or forty feet from the floor of the cave above a group of Jain images of the Digambara sect. It is not in a good state of preservation. The record consists of five lines of characters of the same date as those used in Nos. XIV and XV. The language used is very incorrect Sanskrit.

TEXT.

1 Ōṁ[4] śrī-Udyōtakēsari-vijaya-rājya-samvat 5
2 śrī-Kumāraparvvata-(1)sthānē jirnna vāpi(2) jirnna Isaṇa(3)
3 udyōtita(4) tasmina thānē chaturvinsati tīrtha[ṁ]kara
4 sthāpita pratishṭhā[kā]lē Ha[ri]-ōpa(5) Jasanandika
5 kna(?) da(?) ti(?) drathā(?) Śrī Pārasyanāthasya karmma-khayaḥ

NOTES.

(1) We learn from line 2 that the ancient name of Khandagiri is *Kumīraparvata.* The Hāthigumphā inscription of Khāravēla mentions *Kumārīparvata* as the ancient name of Udayagiri. The twin hills seem to have been known as the *Kumāra-Kumārī-parvata* up to the tenth or eleventh century A.D.

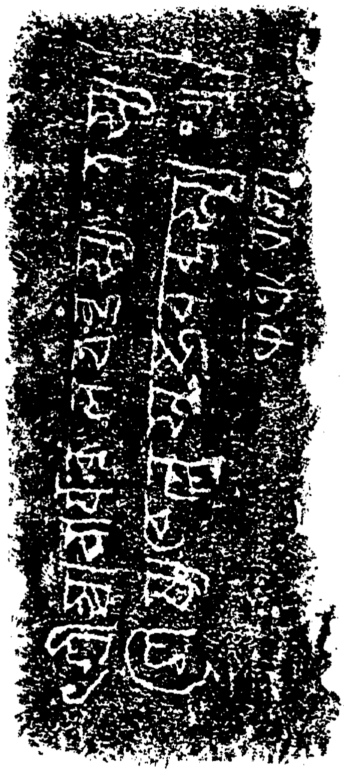
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[1] Expressed by a symbol.
[2] Expressed by a symbol.
[3] There are signs of interpunction at the end of l. 2.
[4] Expressed by a symbol.



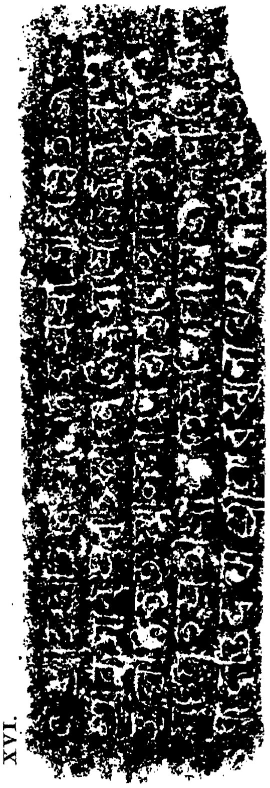
XIV.

2



XV*b*.

2



XVI.

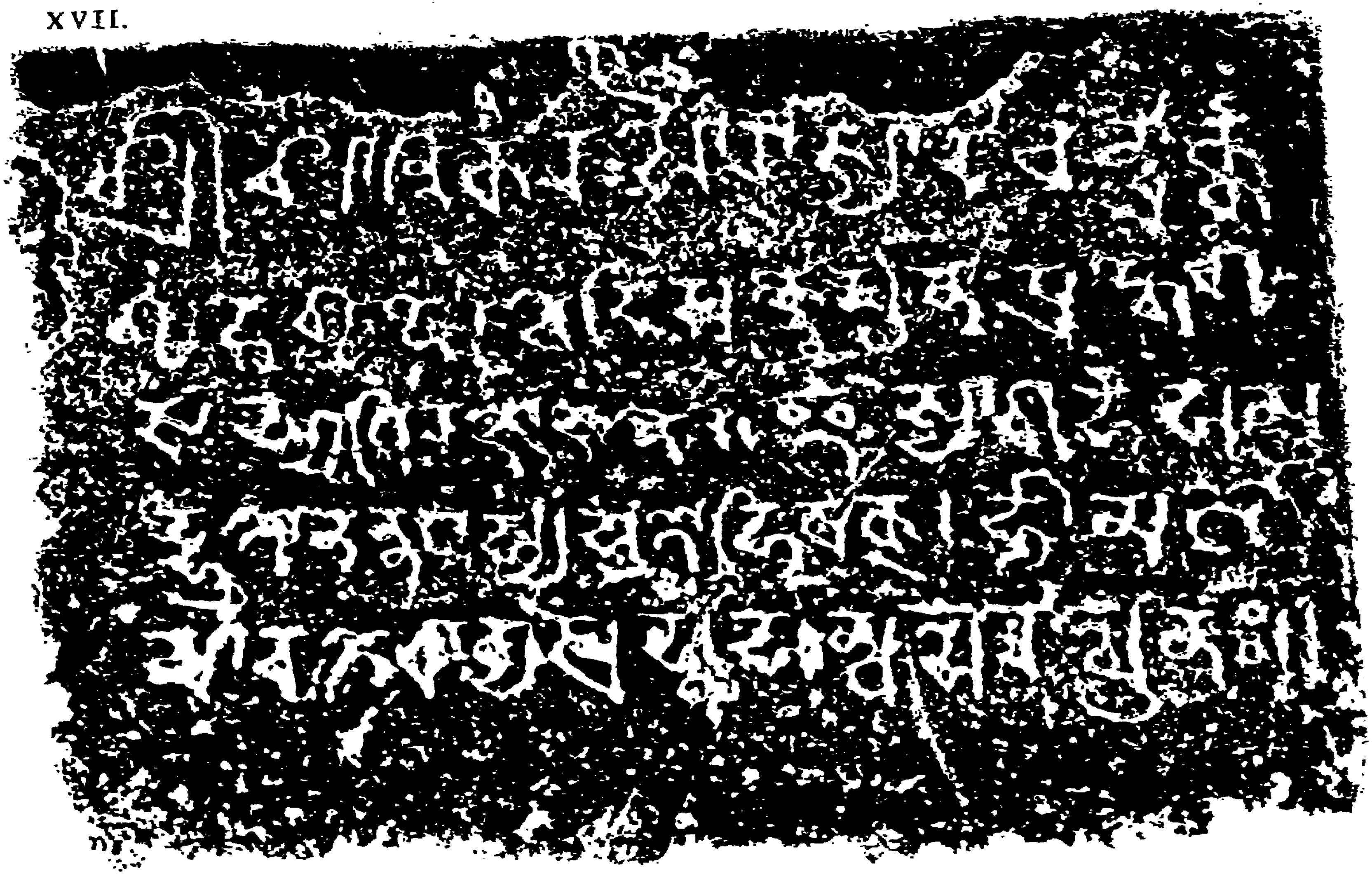
2

4



XV*a*.

XVII.



(2) The word *vāpī* most probably refers to the numerous rock-cut reservoirs on the hills.

(3) The last word in line 2 seems to be *Isaṇa*, Skt. *Īśāna*, which occurs in the Sārnāth Inscription of Mahīpāla of the Vikrama year 1083. It has been taken by Dr. Vogel[1] as one of the names of Śiva; but most probably it means a temple, as its use in this inscription seems to indicate.

(4) The word *udyōtita*, which means "caused to shine," indicates that the wells and temple of the Tīrthaṅkaras were repaired.

(5) The last part of line 4 and the first words of line 5 is unintelligible.

TRANSLATION.

"In the year 5 of the victorious reign of illustrious Udyōtakēsarī (Uddyōtakēśari), on the illustrious **Kumāra** mountain, decayed tanks and decayed temples were caused to shine, (and) at that place the images of the twenty-four Tīrthaṅkaras were set up. At the time of the dedication . . . . Jasanandi . . . in the place (? Temple) of the illustrious Pārasyanātha (Pārśvanātha) . . . . . . "

XVII.—Inscription in the Ganesagumpha.

This record is incised on the back wall of the right-hand side chamber in the Gaṇēśagumphā. The characters belong to the latter half of the eighth or the first half of the ninth century A.D. It mentions a king named **Śāntikara**, who is not known from any other record. The inscription is in verse and seems to record some dedication made by Bhīmaṭa, a physician, the son of Nannaṭa. The second line, which contains the name of the object of the dedication, is unfortunately in a very bad state of preservation, and consequently the purport of the inscription is not very clear.

TEXT.

1 Śrī Śāntikara(1)-saurājyād=āchandrārkkaṁ
2 gṛihē (2) gṛihē I Khadi (3)(?)sa[ṁ](?)jñē punaḥ praṅgē(?) ga-
3 jāsya(4)-virajē janē (5) || Ijyā-garbha-samud-
4 bhūtō Nannaṭasya sutō bhishak I Bhīmaṭō
5 yāchatē vānyaprasthaṁ (6) samvatsarāt=punaḥ ||

NOTES.

(1) A line of Kings whose names end with the affix *kara* is mentioned in a copper-plate grant which I have recently received from a Zamindar of Cuttack. But Śāntikara is not mentioned there.

(2) The word *gṛihē* is repeated in l. 2. Most probably the first is a mistake for *śubhē*. The expression *śubhē gṛihē* also occurs in Vairadēva's record outside the Sōn-bhāṇḍār cave in Rājgīr.[2]

(3) The first word of the second verse seems to be *Khadi*; it may also be read *vēdi*, but it is unintelligible.

(4) *Gajāsya* is one of the names of Gaṇēśa, so here may be a reference to the image of Gaṇēśa which is carved on the walls of this chamber.

(5) *Virajē janē* may also be read *Virajōdanē*.

(6) The form *vānyaprastha* is unusual. Pandit Binod Bihari Bidyabinod suggests that it may be *dhānyaprastha*, *i.e.*, a measure of rice.[3]

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[1] *Arch. Surv. of India, Annual Report*, 1903-4, p. 223.
[2] *Arch. Surv. of India, Annual Report*, 1905-6, p. 98, Note 1.
[3] [It is more probably a secondary noun derived from *vanaprastha*, an anchorite.—S. K.]

No. 14.—BANKAPUR INSCRIPTION OF THE TIME OF SOMESVARA I AND THE KADAMBA HARIKESARIN; SAKA 977.

BY LIONEL D. BARNETT.

Bankāpūr, the town which gives its name to the Bankāpūr tāluka in Dhārwār District, Bombay Presidency, is situated in lat. 14° 55′ N. and long. 75° 16′ E.; the ancient town, Hale Bankāpūr, lies nearly two miles south-by-south-west from the modern town. From it comes the present inscription, which is now edited for the first time from a photograph and an ink-impression belonging to Dr. Fleet, who has kindly lent them to me.[1]

The **inscription** is incised on an oblong **stone slab** topped by **a** sort of slightly projecting pediment. The **sculptures** on the latter, as shown on the photograph, are, in the centre, a *liṅga* on an *abhishēka* stand, with the sun and moon on the left and right respectively, and a *chakra* on the top: there appear to have been also other sculptures, now unrecognizable. The area covered by the writing is about 5 ft. 8¾ in. in height and 2 ft. 8½ in. in breadth.

The **character** is fairly good Kanarese of the period, strongly resembling that of the Beḷagāmi inscription published in *Ind. Ant.*, Vol. IV, p. 179;[2] the letters are approximately from ⅝″ to 1 1/16″ in height, and are well preserved throughout, except in lines 3 and 4, which have been completely defaced, apparently by some vandal who endeavoured to break off the upper part of the stone. The **language** is Kanarese of the ancient type, in prose and verse, except for the eight Sanskrit stanzas on ll. 1-3, 17-18, and 55-59, and one on ll. 3-4 which is lost. On the side of **grammar** the inscription is not of any special interest. Some **words** are worth notice, such as *uppaṭṭa-varshe* (l. 22), *aḍagunti* (l. 26), *aṁtige* (l. 47), *gāndharvviga* (l. 47), *piriy-ara* (l. 48), *kal-vesa* (l. 50), etc. In ll. 40, 41, we have several instances of the use, found in other records too, of a god's name in the neuter, to denote the temple of the god. As regards **orthography,** we may note that there is a frequent confusion between *s*, *ś*, and *sh*, besides many other errors. Instances of the Kanarese confusion between *r* and *l* are *punal* (l. 18) and *mattal* (l. 46, beside *mattar* in ll. 47-48); *cf.* Dr. Fleet's observations in *Ind. Ant.*, Vol. XIX, p. 274. The archaic *ḻ* does not appear, except in *iḻdu* (l. 34) and *pēḻd-* (l. 54), *ḷ* being substituted for it elsewhere. The *u* is often used, but not always, to denote the absence of a vowel after a consonant. In *-vaḷeya-* (l. 17), we have the popular change of *ay* to *ey*.

After the introductory verses, the **inscription** refers itself to the reign of the **Chālukya** emperor **Trailōkyamalla-(Sōmēśvara I),** and to a time when his son **Satyavākya-Koṁguṇi-varman Permanaḍi Vikramāditya-dēva** (afterwards **Vikramāditya VI**)[3] was governing the Gaṅgavāḍi ninety-six thousand and the Banavāsi twelve-thousand (ll. 4-10), and when the **Kādamba** *Mahāmaṇḍaḷēśvara* **Harikēsari-dēva,** whose name is also found in the forms **Arikēsari-dēva** (l. 33), **Hariga** (ll. 22, 23), and **Ariga** (l. 17), was administering the Banavāsi twelve-thousand in company with his wife **Lachchala-dēvi** (ll. 10-27). Its **object** is to record (ll. 28-37) that, on the petition of the cloth-merchant Kōti Seṭṭi, Harikēsarin and Lachchala-dēvi, in conjunction with representatives of the five *maṭhas* of **Baṅkāpura** and sixteen burgesses of that town, in A.D. 1055, made a donation to the god Kadambēśvara, the tutelary deity of the Kādamba race, granting to Sōmēśvara-paṇḍita-dēva, as trustee

[1] For references to it see *Ind. Ant.*, Vol. IV, p. 203, *Dyn. Kan. Distr.*, pp. 563 f., and Vol. VII, above, app., No. 168.

[2] In *kampaṇaṁ*, l. 34, we find the abbreviated form of the *m* noticed above, p. 12.

[3] He is here described with the usual Gaṅga titles, *Kuvaḷāḷa-puravar-ēśvara*, *Naṁdagiri-nātha*, etc. As he himself reigned A.D. 1076-1126, he must have been quite a child, and his government must have been a nominal one, at the time of this record.

a *taḷa-vritti* estate consisting of a village named **Paḷḷavura**. After a statement that the *Banavāsi-puravar-ēśvara* **Satyāśraya-dēva** made a grant of all taxes under his control (ll. 37-39), the document specifies the boundaries of the estate (ll. 39-44) and the divisions thereof for particular purposes and beneficiaries (ll. 44-50).

When and under what circumstances a **Kādamba family** came to be governing the **Banavāsi province** and the town of **Baṅkāpūr** is very obscure. Baṅkāpūr had witnessed many vicissitudes of fortune in its rulers. It took its name from **Baṅkeya**—likewise styled **Baṅkeyarasa, Baṅkeyarāja**, and **Baṅkēśa**—a son of Adhōra, of the Mukuḷa or **Sellakētana (Chellakētana) family**,[1] a feudatory of Amōghavarsha I, who appears in one inscription[2] as administering the Banavāsi twelve-thousand, the Belgaḷi three-hundred, the Kundarage seventy, the Kundūr five-hundred, and the Purigeṛe three-hundred, while his son Kundaṭṭe governed the Niḍugundage twelve. Probably he flourished about A.D. 860.[3] His son Lōkāditya, also known as Lōkaṭeyarasa, was residing in Baṅkāpūr as governor of the Banavāsi province under Kṛishṇa II Akālavarsha, in Śaka 820 current (A.D. 897);[4] and A.D. 902, under the same king, he was governing a still larger extent of country, comprising 31,102 towns and composed of the Banavāsi 12,000, the Palasige 12,000, the Mānyakhēḍa 6,000, the Koḷanu 30, the Lōkāpura 12, the Toṛegare 60, and some 1,000 district (very likely Tardavāḍi) the name of which was omitted.[5] In Śaka 841 (current), we find another Baṅkeya—most probably a Sellakētana also—ruling over the Banavāsi province as a feudatory of Indra III Nityavarsha. The last of the family who appears on record is Kali-Viṭṭa, who was holding the same office under Kṛishṇa III in Śaka 868 (current), A.D. 945. Within a few years from that date Banavāsi seems to have come under the control of the **Māṭūras**.[6] After the lapse of nearly a century we find in the present inscription a **Kādamba** prince **Harikēsarin** or **Arikēsarin** governing the Banavāsi province under a younger son of the reigning king of the now dominant Chāḷukya line. This is the **earliest known connection of the later Kādambas with the province.**

The details of the **date** of this record (l. 30) are: the Śaka year 977; the cyclic year Manmatha; the thirteenth day of the bright fortnight of Paushya (Pausha); Sōmavāra (Monday); the *uttarāyaṇa-saṁkrānti* or winter solstice. **Dr. Fleet** gives me the following remarks :—" This Manmatha *saṁvatsara* was the Śaka year 977 expired, beginning in March, A.D. 1055. The given **tithi** Pausha śukla 13 answers in this year to Wednesday, **3 January, A.D. 1056**, on which day it ended at about 15 h. 31 m. after mean sunrise (for Ujjain), and cannot in any way be connected with a Monday, which is the given weekday. Further, the **winter solstice** occurred at 14 hours after mean sunrise on Sunday, **24 December, A.D. 1055**, ten days before the given *tithi*; and it, too, cannot in any way be connected with a Monday. Thus, the date is altogether **irregular** both for the *tithi* and the solstice. It may be added that the *tithi* of the day of the solstice was Pausha śukla 3, which ended at about 38 minutes after mean sunrise on the Sunday. But this does not help us: because, in the first place, the figures are unmistakably 13; secondly, the day, as has been said, was a Sunday, instead of a Monday; and thirdly, the *tithi* actually current at the moment of the solstice was śukla 4."

Several **places** are mentioned, beside **Baṅkāpura.** The village granted, **Paḷḷavura**, cannot be traced on the map; we are told, however, that it lay in the **Niḍugundage twelve**, which was a

[1] The history of this family is fully discussed by Dr. Fleet in *Ind. Ant.*, Vol. XXXII, p. 221 ff.

[2] Vol. VII above, p. 209 ff. The statements of the Konnūr inscription (Vol. VI above, p. 29 ff.) seem also to be fairly trustworthy as far as they relate to Baṅkeya.

[3] The Konnūr inscription gives the date Śaka 782.

[4] This we know from the *praśasti* of Guṇabhadra's *Uttara-Purāṇa*.

[5] See the Mysore Archæological Report of 1911, para. 79, and *Jour. R. As. Soc.*, 1912, p. 708.

[6] Vol. V above, p. 172.

kampana or subdivision of the **Pānuṁgal five-hundred** (ll. 33-34). On **Niḍugundage**, the modern **Niḍagundi**, see above, p. 12. **Pānuṁgal** is of course **Haṅgal.**

TEXT.[1]

1 Srī[2] [3]Pratyaksha-vastu-vishayāya jagad-dhitāya visva(śva)-sti(sthi)ti-praḷaya-saṁbhava-kāraṇāya sarvv-ātmane vijita-kō[pa]-

2 manōbhavāyas[4]=tubhyaṁ namaḥ sva-bhuvana-prā(pra)bhavē Śivāyaḥ[5] || [1*] [6]Śrīmān=Amdh-āsura-dhvaṁsi(sī) śri(sṛi)shṭi-saṁhā[ra]-

3 kārakaḥ pāyād(t) **Kadaṁba-vaṁś-āb[j]a-lakshmī-kshmā-rakshaṇa-kshama[ḥ]** || [2*] [7]Śrī . . . . pāṇi-pravara . . . .

4 . . . . [|| 3*] [Svasti Samasta]-

5 [bhuvan-āśraya Śrī-Pṛithvī-vallabha mahārājādhirāja paramēśvara paramabhaṭ]ṭ[āraka **Sat]y[āśraya]**-

6 **kuḷa-tiḷaka Chāḷuky-ābharaṇa** śrīmat-**Traiḷōkyamalla-dēvara** vijaya-rājyam=uttar-ōttar-ābhivri(vṛi)ddhi-prava-

7 rddhamānam=ā-chamdr-ārkka-tāram baraṁ saluttam=ire tat-tanaya || Svasti Samasta-nri(nṛi)pa-jana-stutya **Satyavākya-Koṁguṇivarmma-dha-**

8 rmma-mahārājādhirājaṁ paramēśvara **Kuvaḷāḷa-puravar-ēśvara Naṁdagiri-nāthaṁ mada-gajēṁdra-lāṁcha(chha)naṁ** Padmāvatī-labdha-vara-pra-

9 sādaṁ **Gaṁga-Kusumāyudhaṁ** nanniya-**Gaṁgaṁ** jayad=uttaraṁgaṁ vibudha-jana-chintāmaṇi maṇḍaḷika-makuṭa-chūḍāmaṇi

10 śrīmach-**Chāḷva(ḷu)kya-Gaṁga Permmanaḍi Vikramāditya-dēvar Gaṁgavāḍi**-tombhattarusāsiramuṁ **Banavāse-pannirchchāsiramumaṁ**

11 [illegible] sukha-saṁkathā-vinōdadiṁ rājyaṁ-geyye Ōm[8] Svasti [illegible]-maṇ-

12 ḍaḷēśva(śva)raṁ **Banavāsi-puravar-ēśvaraṁ** [illegible]yaksha-kshmā-saṁbhava-chatur-ā(a)śiti-nagar-ādhishṭhita-Laḷāṭa-lōchana-Chaturbbhuja-jagad-vidit-āshṭāda-

13 ś-āśvamēdha(dha)-dīkshita-Himavadgirīṁdra-ruṁdra-śikhara-śakti-saṁsthāpita - spa(spha)-ṭika-śiḷā-staṁbha-baddha-mada-gaja-mahā-mahim-ābhirāma-**Kā-**

14 **ḍaṁba-chakṛi(kri)-Mayūravarmma**-mahāmahīpāḷa-kuḷa-bhūshaṇaṁ permmaṭṭi-tūryya-nirgghōśa(sha)ṇaṁ śākhācharēṁdra-dhvaja-[illegible]

15 man-[illegible]-siṁha-lāṁchcha(chha)na [illegible]-kāṁchana mā[r*]-kkoḷvara gaṇḍaṁ **Kadaṁba-kuḷa**-[illegible]-mārttaṇḍa ripu-kaṁja-kuṁjara śaraṇ-āgata-vajra-paṁ-

16 jara pratisha(pa)nna-Mēru nām-ādi-samasta-praśasti-sahitaṁ śrīman-mahā-**maṇḍaḷēśvaraṁ Harikēsari-dēvar=Banavāsi-pannirchchhāsirakkam**-arasu-

17 geyye || Vri(Vṛi)tta || [9]Jaḷadhi-vaḷe(ḷa)ya-madhyē kshatriyān[10] yān samastān[11] | **Ariga** viditam=ētat=sūryya-sōmā(ma)ṁ suj[ā*]tān | api śiraśi(si) cha tēśā(shā)ṁ baddha(dhya)tē rā-

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[1] From the ink-impression and the photograph.
[2] Denoted by a symbol.
[3] Metre: Śakvarī.
[4] Read °*bhavāya*.
[5] Read *Śivāya*.
[6] Metre: Ślōka (Anushṭubh).
[7] There began here a third introductory verse, ending somewhere towards the end of the next line. What came next after that is easily restored, from many similar records.
[8] Denoted by the spiral symbol.
[9] Metre: Mālinī.
[10] The final *n* is added in smaller script under the line.
[11] This *daṇḍa* is superfluous.

18 ja-paṭṭaṁ tava punal(r)=ī(i)ha pād[aḥ*] pūjyatē kiṁ kuḷēna || [4*] [1]Hari-rāja-dhvaja-sapta-saptati **Kadamb-ādhīśa** permmaṭṭi-tūryya-rav-[ā*]shṭādaśa-vāji-mēdha-chatur-agr-[ā]-

19 śīti-saṁkhyā-pur-ēśvara Rudr-ānvaya siṁha-lakshma Himaśailēndr-ōpari-sthāpita-sthira-śakty-udgha-Hiraṇyagarbhbha-mahimaṁ **Kādaṁba-chakrēśvara** || [5*]

20 Ōm[2] Ā **Kādaṁba-chakrēśvara**-viśāḷ-ōra[s*]-sthaḷe || Svasty=anavarata-parama-kalyāṇ-ābhyudaya-sahasra(sra)-pa(pha)ḷa-bhōga-bhāgini dvitīya-Lakshmī-samān o tyāga-nidhāne |

21 śṛiṁgāra-Gaṁgā-taraṁgiṇi dāna-chintāmaṇi Gaurī-labdha-vara-prasāde | chaṁpak-āmōde | vivēka-vidyādhari | sakaḷa-kaḷādhari | gōtra-pavitre | durvv-āṁkura-śyāma-gā-

22 tre- | y=āsthāna-raṁjane | savati-mada-bhaṁjane | uppaṭṭa-varshe | dharmma-saṁkarshe śrīman-**Hariga**-manas-sarōvara-rāja-haṁsē | subhaga-vilāsi | **Harigan**=arddh-āṁ-

23 gi parivāra-surabhiyar=appa śrīmal-**Lachchala-dēviyar***u* || Vṛiita[3] || [4]Bhū-vanitā-varaṁ **Harigan**=ā nṛipa-vīran=ura[s*]-sthaḷakke **Lakshmī-vadhu** pīna-bāhu-

24 yugaḷakke jay-āṁgane tan-mukhakke vāk*u*-śrī-vadhuv=āgi raṁjisi mah-ōnnatiyaṁ paḍed=udgha-kīrtti-līḷāvatiy=eṁdu baṇṇipudu **Lachchala**-

25 **dēviyan**=ī jagaj-jana || [6*] [5]Vaṁg-Āga[6]-Magadha-Koṁga-Kaliṁg-Āga[7]-Draviḷa-Maḷaya-Māḷava-Vēṁgī-Gāṁgēya-Pāṇḍya-maṇḍalik-āṁganeyar ninage do-

26 reye **Lachchala-dēvī** || [7*] [8]Vinayada mēro dharmmada tavar-mmane satyada janma-bhūmi māṁtanad=aḍagunti chāgada mahā-nidhi peṁpina ratna-rā-

27 śi sajjanikeya ramya-harmme(rmmya)m=aṟiviṁg=eṟe-vaṭṭu vidagdha-mugdhe saj-jana-nutey=eṁdu baṇṇipudu **Lachchala-dēviyan**=ī ja-

28 gaj-jana || [8*] Intu sukha-saṁkathā-vinōdadiṁ rājja(jya)ṁ-geyyuttam=ire || Dēva-kāryyamaṁ dūsiga Kōti Seṭṭi biṁnnavise || Pūrvva-

29 bhuktiyoḷ naḍeva **Kādaṁba-vaṁś-ānvayada** śrī-Kadaṁbēśvara-dēvargge śrīman-**Harikēsari-dēvaruṁ** śrī-**Lachchala-dē**-

30 **viyaruṁ** | poḷalu-**Baṁkāpurada** paṁcha-maṭa(ṭha)-sthānamuṁ | nagara-mahājanamuṁ | paḍinaṟuvaruṁ | chhattīśa-pur-a(ē)-

31 ś-ādhishṭāṇadoḷ[9] | **Sa(Śa)ka-varsha 977neya Manmatha-saṁvatsarada** Paushya-śu(śu)ddha 13 Sōmavāramuṁ uttarāya-

32 ṇa-saṁkrāntiyuṁ vyatīpātad-andu | Svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-mō(mau)n-ānushṭāṇa[10]-ja-

33 pa-samādhi-sampannar=appa śrīmat-Sōmēsva(śva)ra-paṇḍita-dēvargge śrīmad-**Arikēsari-dēvar***u* kālaṁ ka[r*]chchi dhārā-pū-

34 rvvakadiṁ pradhānarum=iḷdu naishṭi(shṭhi)ka-sthānaṁ māḍi pūrvva-bhuktiyoḷ*u* naḍeva **Pānuṁgall**=aynūṟaṟa kampaṇaṁ **Niḍugu**-

35 **ndage** panneraḍaṟa baḷiya **Paḷḷavuraṁ** taḷa-vṛittiy=āge dēvargge siddh-āyaṁ kiṟu-deṟe kiṟu-kuḷa dāya-dramma ma-

36 ne-vaṇaṁ daṇḍ-āyaṁ sarvv-ābhyantara-siddhiyiṁ sarvva-namasyam=āge biṭṭar=idaṁ paṁcha-mara(ṭha)-sthānamuṁ paḍinaṟuvaruṁ

[1] Metre: Mattēbhavikrīḍita.

[2] Denoted by the spiral symbol.

[3] Read *Vṛitta*.

[4] Metre: Utpalamālā.

[5] Metre: Kanda.

[6] This is corrupt. It is easy to correct it to -*Aṅga*; but the same word occurs again in the same verse, and in the latter case another word must be meant, such as -*Andra*.

[7] See previous note.

[8] Metre: Champakamālā.

[9] Read -*ādhishṭhānadoḷ*.

[10] Read -*anushṭhāna*-.

37 nakaramumm=int=ī dharmmamam pratipāḷisuvudu Ōm[1] Samadhigata-pañcha-
mahāsa(śa)bda-mahāmaṇḍaḷēśvara Ba-
38 navāsi(si)-puravar-ēsva(śva)raṁ baṁṭara bāvaṁ katt-āyad=ōjaṁ gaṇḍara jāju
śrīmat-Satyāśraya-dēvar=ttavag=āḷva te-
39 ṟey=ellamaṁ chandr-ārkka-sthāyi sarvva-namasyaṁ biṭṭa Ōm[2] Dēvara purada
nivēdyada keyya pū-dōṁṭada śī(sī)me
40 mūḍal=[?gā]dderi sīme || āgnēyakke Biddabēsva(śva)ra | teṁkalu Kadaṁba-
geṟe | nair[ṛ*]ityakke Trikaṭēsvarada[3] śī(sī)me paḍuva Ja-
41 kkēsva(śva)ra vāyā(ya)vyakke Chāvuṁḍēsva(śva)riya śī(sī)me | baḍagalu
baṭṭeya naṭṭa li[ṁ*]ga-kallu | īshānyakke[4] Ḍēyibēsva(śva)rame
42 sīme Ōm[5] Dēvara taḷa-vṛittiy=ūra polada śī(sī)me mūḍal=aḍa-veṭṭa |
āgnēyakke kalla puṁjige || teṁkalu liṁgada kallu |
43 nair[ṛ*]ityakke kalla gutti | paḍuva jāla-gaṭṭada keṟeyuṁ śī(sī)me ||
vāyavyakke basuriya koḷa | baḍagalu mattiya
44 keṟey=oḷagaṇa kalla bāvi | īsānyakke[6] tiru-veṭṭa | int=ī chatur-āśraya-śī(sī)me
Ōm[7] Adaṟ=oḷage dēvar=aṁga-
45 bhōga-kaṇḍa-spaṭika[8]-jīrṇṇ-ōdhdhārakka[9] rāja-māna-daṇḍadalu mattar nnūṟu |
cha(chha)trakke mattar=irppatt-aydu | mara(ṭha)kke matta-
46 r panneraḍu vidyā-dānakke mattalu(ru) panneraḍu | gāvuṇḍar=uṇbaḷi
mattar ppanneraḍu are-vattar ggadde | dēvara perggaḍe dūśi(si)-
47 ga Kēti Seṭṭig=agra-tējaṁgal=aṁtigeg[e*] mattar ppanneraḍu | paṟekāṟargge
mattar ppattu | gāndharvvigargge matta[r*] āṟu | purada
48 perggaḍege matta[r*] āṟu | piriy-araṁge mattar=āṟu | ka[ṁ*]bhada
nālvargg[e*] mattar=irppattu | eraḍu chāmarakk[e*] mattar ppa-
49 ttu | balagada sūḷeyar=aṟuvargge mattar=irpatta nālku | sūḷevaḷaṁge
mattar=aydu | naṭṭavaṁge mattar=aydu |
50 dēvara kaiy=oḷage kal-vesad=ōjaṁge mattar=aydu | int=ī dharmmamaṁ
ār=orvvar pratipāḷisidavargge Vāraṇāsi Kuru-
51 kshēttra Prayāgey=Argghyatīrtthaṁ Kēdāra Śrīśaiḷaṁ Gaṁge Gaṁgā-
sāgaraṁgaḷ=emb=ādiya tīrtthaṁgaḷoḷ sāsira kavileya
52 paṁcha-ratnaṁgaḷiṁ kōḍuṁ koḷagumaṁ kaṭṭisi sāsirvvar chatur-
vvēda-pāragar=appa brāhmaṇargge | ubhayamukhi koṭṭa pa(pha)ḷam=a-
53 ku | ekkōṭi-tapōdhanargge Vāraṇāsiyoḷ mahā-bhōjanaṁ māḍida[10]
phaḷam=aku | int=ī dharmmaman=aḷidanuṁ | aḷivudakk=oḍaṁ-
54 baṭṭaṁgamuṁ pōḷd=anī(ni)tu tīrtthaṁgaḷoḷ sāsira kavileyuṁ sāsira
brāhmaṇaruv=ekkōṭi tapōdhanaruman=aḷida mahā-
55 pātakan=akku Ōm[11] [12]Sāmanyō=yaṁ dharmma-sētur=nṛipāṇāṁ kāḷē kāḷē pāḷanīyō
bhavadbhiḥ[|*] sarvvān=ētāṁ(n) bhāginaḥ pārtthivēṁdrā[n*] bhū-
56 yō bhūyō yāchatē Rāmabhadraḥ || [13]Bahubhir=vvasudhā bhuktā
rājabhis=Sagar-ādibhiḥ [|*] yasya yasya yadā bhūmi[s*=]tasya
57 tasya tadāṁ(dā) phaḷaṁ || Sva-datt[ā*]ṁ para-datt[ā*]ṁ vā yō
harēti(ta) vasundharā[ṁ] [|*] shashṭhi(shṭi)r=vvarśa(rsha)-sahaśrā(srā)ṇi
vishṭhāyā[ṁ*] jāya[tē*] kri(kṛi)mi[ḥ*] || Dēva-dvija-ga-

[1] Denoted by the spiral symbol.
[2] Denoted by the spiral symbol.
[3] Read *Trikūṭēśvarada*.
[4] Read *aiśānyakke*.
[5] Denoted by the spiral symbol.
[6] Read *aiśānyakke*.
[7] Denoted by the spiral symbol.
[8] Read *khaṇḍa-sphuṭita-*.
[9] Read *-ōddhārakke*.
[10] The *da* is written in smaller character above the line
[11] Denoted by a spiral symbol.
[12] Metre: Śālinī.
[13] Metre: Ślōka (Anushṭubh); the same in the next three verses.

58 tā[ṁ*] bhūmi[ṁ*] pūrvva-bhuktāṁ harētu(ta) yaḥ [|*] prana(ṇa)shṭam=api kālēna tam=āhu[r*] brahma-ghātakaṁ || Na viśa(sha)ṁ viśa(sha)m=ity=āhu[r*] dēva-sva[ṁ*]

59 viśa(sha)m=uchyate |[1] viśa(sha)m=ēkākina[ṁ*] haṁti |[1] dēva-svaṁ putra-pautri(tra)kaṁ Ōm[2] Ī śāsanama[ṁ*] sandhivigrahi **Mailayyanuṁ** dē-

60 vara perggaḍe Kēti Seṭṭiyuṁ bareda Kāḷōjaṁ besa-geydam=maṁgaḷa mahā-śrī śrī[3]

TRANSLATION.

Fortune !—(Verse 1)—Homage to Thee, Śiva, to whom are patent the realms of reality, the friend of the universe, cause of the maintenance, dissolution, and birth of the cosmos, universal soul, conqueror of wrath and Desire, lord of Thine own worlds !

(Verse 2)—May the blest destroyer of the demon Andha, maker of creation and dissolution, potent to preserve the earth by means of Fortune (*seated*) in the lotus that is the **Kadamba** lineage, grant protection.

(Verse 3)— . . . .

(Lines 4-6)—[Hail !] While the victorious reign of the refuge of the whole world, the favourite of Fortune and the Earth, the Mahārājādhirāja, the *Paramēśvara*, the *Paramabhaṭṭāraka*, the ornament of **[Satyāśraya's] family,** the embellishment of the **Chāḷukyas,** king **Trailōkyamalla,** was proceeding on a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars ; (*and*) his son—

(Lines 6-11)—Hail !—He that is praised of all monarchs, **Satyavākya Koṅguṇivarman**, the emperor of righteousness, supreme lord, lord of **Kuvaḷālapura** best of cities, master of **Nandagiri,** having the **crest of a fiery royal elephant,** receiving the grace of boons from Padmāvatī, a Kāma of the **Gaṅgas,** a **Gaṅga** of truth, an archway of victory, a wishing-jewel to sages, a crest-jewel on the diadems of rulers of provinces, the **Chāḷukya-Gaṅga Permanaḍi Vikramāditya-dēva,** was ruling the **Gaṅgavāḍi ninety-six-thousand** and the **Banavāse twelve-thousand** so as to suppress the wicked and protect the excellent, with enjoyment of pleasant conversations :—

(Lines 11-17)—Hail ! While he who bears all titles such as " a *Mahāmaṇḍalēśvara* who possesses the five *mahāśabdas*, lord of **Banavāsi** best of cities, ornament of the lineage of the great monarch **Mayūravarman the Kādamba** emperor which is sprung from the Three-eyed [Śiva] and Earth, presides over eighty-four cities, is consecrated in eighteen world-renowned horse-sacrifices of Śiva and Vishṇu, binds its fiery elephants to crystal pillars established by its might on the massive summits of the royal mountains of Himālaya,[4] and is charming in its great majesty,—he who is attended by the thunder of the *permaṭṭi* and (*other*) musical instruments ; he who is brilliant with **the banner** (*having for device*) **the lord of apes** ; whose **crest is the lion exalted in pride** ; a giver of abundant gold ; a warrior to assailants ; a sun to the lotuses of the **Kadamba race** ; an elephant to the lotuses his enemies ; an adamant chamber for those who come to him for refuge ; a Mēru among the exalted ; " (*to wit*), the *Mahāmaṇḍalēśvara* **Harikēsari-dēva,** was ruling over the **Banavāsi twelve-thousand** :—

[1] Delete this *daṇḍa*.

[2] Denoted by the spiral symbol.

[3] Followed on the stone by two ornaments.

[4] Cf. *Progress Report of the Asst. Archæol. Supt. for Epigr., Southern Circle*, 1907-8, pp. 62, 64.

(Verse 4)—All the nobly born Kshatriyas whom this sun and moon know[1] within the circle of the ocean have their heads bound by thy royal badge of office, **Ariga** ; much more then is thy foot worshipped by the multitude.

(Verse 5)—Possessing seventy-seven banners[2] (*with the device*) of the lord of apes, sovereign of the **Kadambas**, attended by the sound of the *permaṭṭi* and (*other*) musical instruments, having performed eighteen horse-sacrifices, lord of eighty-four towns belonging to Rudra's lineage, bearing the ensign of a lion, having puissant might established upon the lordly Himālaya and possessing the glorious majesty of Hiraṇyagarbha—(*such*) is the **Kādamba** emperor.

(Lines 20-23)—Ōm ! Dwelling on the broad bosom of this **Kādamba emperor**—hail !—she who has for her lot a thousand fruits of ceaseless supremely blessed success ; equal to a second Fortune ; a treasure of bounty ; a river Ganges of charms ; a wishing-jewel of liberality ; receiving the grace of boons from Gaurī ; having the fragrance of the *champaka* ; a *vidyādharī* of discernment ; a mistress of all arts ; purifying her gōtra ; swarthy of limb as a sprout of *dūrvā* ; delighting the court ; crushing the pride of rival wives ; raining abundance[3] ; attractive to righteousness ; the royal swan in the lake of **Hariga's** soul ; charming in grace ; the half of **Hariga's** body ; a celestial cow to her household—(*to wit*) **Lachchala-dēvi** :—

(Verse 6)—" A charming dame of glorious fame, who, brilliantly displaying herself as the Lady Fortune on the bosom of that valiant king **Hariga** the bridegroom of the Lady Earth, as the Lady Victory on his pair of stout arms, (*and*) as the Lady Eloquence in his mouth, has won high exaltation " : in these words the folk of this world extol **Lachchala-dēvi.**

(Verse 7)—Dames of the rulers of Vaṅgas, . . . Magadhas, Koṅgas, Kaliṅgas . . . Draviḷas, Maḷayas, Māḷavas, Vēṅgī, Gāṅgēyas, and Pāṇḍyas, are they peer to you, O Lachchala-dēvi ?

(Verse 8)—" A bound of courtesy, a home of righteousness, a native soil of truth, a structure of greatness, a great treasure of bounty, a jewel-heap of excellence, a delightful palace of virtue, a royal fillet of knowledge, (*at once*) witty and modest, renowned among the virtuous " : in these terms the folk of this world extol **Lachchala-dēvi.**

(Line 28)—While thus they were ruling the kingdom with enjoyment of pleasant conversations ; in view of a petition of the cloth-merchant Kēti Seṭṭi touching divine service,—

(Lines 29-31)—For the benefit of the god Kadambēśvara belonging to (*the cult of*) the lineage of the **Kādambas**, following the usage of aforetime, king **Harikēsarin** and **Lachchala-dēvi** and the establishment of five monasteries of the city **Baṅkāpura** and the burgesses of the (*latter*) town, and the Sixteen (*burgesses*), at (?) at the residence of settlement of the Īśa [Śiva] of the thirty-six towns,

(Lines 31-32)—On Sunday, the thirteenth day of the bright fortnight of Paushya of **the cyclic year Manmatha, the 977th year of the Śaka era,** at the time of the sun's entering on his northern course, during a *vyatīpāta*,

(Lines 32-36)—Hail !—King **Arikēsarin,** having laved the feet of Sōmēśvara-paṇḍita-dēva, who is endowed with the virtues of practice of the major and minor disciplines, scripture-

[1] Apparently *viditam* is used actively, perhaps by false analogy of *gata* (Pāṇini III. iv. 72) or *bhuktā, brāhmaṇāḥ* (Kāśikā 3087, on Pāṇini III. iv. 73), etc. Cf. *Epigr. Zeylanica*, Vol. I, pt. 6, p. 224n., and Geiger *Litt. u. Sprache d. Singhalesen*, §60.

[2] *Sapta-saptati* may go with *Kadamba* (country), if that perchance had 77 divisions.—H. K. S.

[3] *Uppaṭṭa-varshe* : the word *uppaṭṭa* seems to be the original of the Marathi उपट, explained by Molesworth as " exuberance or overflowing plenty (especially of rich dishes at a feast)", and of the Kanarese *uppaḷa* (see Kittel, s. v.).

reading, meditation, spiritual concentration, observance of silence, prayer, and ecstasy, with pouring of water, acting together with the ministers, establishing a place of devotion, granted on *taḷa-vṛitti* tenure **Paḷḷavura,** forming part of the **Niḍugundage twelve,** a *kampaṇa* of the **Pānuṁgal five-hundred,** which follows the usage of aforetime, so that it be universally respected, with settlement of rights generally included[1] (*to wit,*) fixed land-rent, petty taxes, petty dues, the *dramma* on donations, house-taxes, and revenue from fines.

(Lines 36-37)—The establishment of the five monasteries and the Sixteen (*burgesses*) thus shall protect this pious foundation.

(Lines 37-39)—The possessor of the five *mahāśabdas*, the *Mahāmaṇḍalēśvara,* lord of **Banavāsi** best of cities, brother-in-law of heroes, teacher of high resolution, gambler with warriors, king **Satyāśraya,** granted all taxes under his own control, as a universally respected (*right*) so long as moon and sun endure.

(Lines 39-42)—As to the **boundary** of the field for the sacred food (*and*) the flower-garden (*which belong*) to the establishment of the god: on the east the (?) rice-land is the boundary; on the south-east, the temple of Biddabēśvara; on the south, the Kadamba Tank; on the south-west, the boundary of the temple of Trikūṭēśvara; on the west, the temple of Jakkēśvara; on the north-west, the boundary of the temple of Chāvuṇḍēśvarī; on the north, the upright phallic stone on the road; on the north-east, the temple of Ḍeyibēśvara is the boundary.

(Lines 42-44)—As to the *taḷa-vṛitti* estate of the god: the boundary of the demesne of the town is, on the east, a cross-hill; on the south-east, a pile of stones; on the south, a phallic stone; on the south-west, a clump of stones; on the west, the boundary is the tank of the Jāla-gaṭṭa; on the north-west, the pool of the *basuri* tree; on the north, the stone well within the tank of the *matti* tree; on the north-east, the holy hill. Thus the bounds on the four sides of access.

(Lines 44-50)—Within it (*there are assigned*) for the personal enjoyment of the god (*and*) for the restoration of broken, burst, and outworn (*parts of the buildings*), one hundred *mattar* (*measured*) by the *daṇḍa* of the royal standard; for the choultry, twenty-five *mattar*; for the monastery, twelve *mattar*; for the charities to students, twelve *mattar*; as an *uṇbaḷi*[2] for the *Gāvuṇḍas* (village headmen), twelve and a half *mattar* grain-field; for the *antige* with the special *tēja*-rights of the cloth-merchant Kēti Seṭṭi, the manager of (*the properties of*) the god, twelve *mattar*; for the drummers, ten *mattar*; for the musicians, six *mattar*; for the manager of the estate, six *mattar*; for the *piriy-ara*,[3] six *mattar*; for the four persons of the pole,[4] twenty *mattar*; for the (*maintenance of the*) two chowries, ten *mattar*; for the troop of six public women, twenty-four *mattar*; for the keeper of the public women, five *mattar*; for the dancing-master, five *mattar*; for the artificer (*oja*)[5] who fixed the carved stones in the field of the god, five *mattar*.

(Lines 50-53)—So to such as shall protect this pious foundation shall accrue the same fruit as if they had decorated the horns and hoofs of a thousand kine with the five kinds of jewels[6] at Benares, Kurukshōtra, Prayāga, Arghyatīrtha, Kēdāra, Śrīśaiḷa, the Ganges, Gaṅgā-

[1] See Dr. Fleet's note in *Ind. Ant.*, Vol. XIX, p. 271.

[2] "The rent-free grant of a plot of ground or of a village" (Kittel, s. v. *umbaḷi*).

[3] This word, *piriy-ara,* apparently denotes a priestly official of some kind. A Lakshmēshwar inscription of about the ninth century, which I hope to publish soon, records a donation to *śrī-Kupparmad=araṁge,* "the *ara* of Kupparma."

[4] Unknown functionaries.

[5] *Kal-vesa* is shown by a later (Sudi) inscription to mean *mason's work, stonecraft,* or something like that.

[6] Namely, gold, rubies, sapphires, diamonds, and pearls.

sāgara, and other holy places and bestowed them as *ubhayamukhis*[1] upon a thousand Brāhmaṇs learned in the Four Vēdas; the same fruit shall accrue as if they had made a great banquet to a crore of ascetics at Benares.

(Lines 53-55)—So to him who should destroy this pious foundation, or should agree to its destruction, the same deep guilt shall accrue as if he had destroyed at the same holy places mentioned (*above*) a thousand kine and a thousand Brāhmaṇs and a crore of ascetics. Ōm!

(Lines 55-59)—"This general principle of law for kings must be maintained by you in every age": again and again Rāmabhadra makes this entreaty to all these happy sovereigns. The earth has been enjoyed by many kings, beginning with Sagara; whosoever at any time holds the soil has at the same time the fruit thereof. He who should appropriate land, whether given by himself or given by others, is born as a worm in dung for sixty thousand years. He who should appropriate land belonging to gods or Brāhmaṇs which has been previously enjoyed perishes in course of time and is called a murderer of Brāhmaṇs. Poison is not called poison, gods' property is called "poison"; poison destroys the individual, gods' property (*if misappropriated*) destroys son and grandson. Ōm!

(Lines 59-60)—This decree the *Sandhivigrahin* **Mailayya** and Kōti Seṭṭi, the manager of (*the properties of*) the god, wrote out; Kāḷōja executed the order. Happiness! Great fortune!

No. 15.—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED.

By J. F. Fleet, I.C.S. (Retd.), Ph.D., C.I.E.

(*Concluded from Vol. VII, p. 231.*)

G.—Soraṭūr inscription of the time of Amōghavarsha I.—A.D. 869.

Soraṭūr is a village about twelve miles south of Gadag, the head-quarters of the Gadag *tāluka* of the Dhārwār District, Bombay: it is shown as "Sortur" in the Indian Atlas quarter-sheet 41, S.E. (1904), in lat. 15° 14′, long. 75° 40′. There are several inscriptions at this place: one of them, of the time of the Rāshṭrakūṭa king Kṛishṇa III and dated in A.D. 951, has been published by me in *Ind. Ant.*, vol. 12, p. 257.[2] This latter record gives the name of the place in the earlier form **Saraṭavura**, "the Village or Town of Lizards". Our present inscription does not mention the place by name, but locates it in the **Purigere** *nāḍ* (see p. 178 below). The place is now only an ordinary large village, with apparently a fort of the usual kind, but was perhaps of some considerable importance in early times. An inscription of the Hoysaḷa king Vīra-Ballāḷa II at Aṇṇigere, dated in A.D. 1202, tells us that he fought the Dēvagiri-Yādava king Bhillama, who held himself to be unconquerable on account of his great array of elephants and horses and foot-soldiers, and pursued him from Soraṭūr to Lokkiguṇḍi, which is the modern Lakkuṇḍi, six miles east of Gadag.[3] And an inscription of Ballāḷa's son and successor Narasiṁha II at Harihar, dated in A.D. 1224,[4] referring to the same campaign, says that Ballāḷa met the armies of "the Sēuṇa king", *i.e.* Bhillama, comprising two lakhs of infantry and twelve thousand cavalry, and pursued them with slaughter from Soraṭūr to the bank of the river Kṛishṇavēṇī (the Kṛishṇā), and names the place among the fortresses which Ballāḷa reduced, namely, Eraṁbarage (Yelbarga), "the proud" Virāṭana-kōṭe (Hāngal), Gutti, Beḷḷiṭṭage, Ṛaṭṭapaḷḷi, Soraṭūr, and Kuṛugōḍu.

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[1] See above, Vol. XII, p. 3, note.

[2] This is No. 96 in Professor Kielhorn's List of the Inscriptions of Southern India, vol. 7 above, appendix.

[3] See my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol. 1, part 2, pp. 502. 504. The record seems to say that Bhillama was killed on this occasion; which seems likely enough.

[4] *Pāli Sanskrit, and Old-Canarese Inscriptions*, No. 123; *Epi. Carn.*, vol. 11 (Chitaldroog), Dg. 25.

The inscription now published is on a **stone tablet** at the temple of Vīrabhadra, on the right side of the god. I have no information as to what sculptures there may be at the top of the stone. The **writing** occupies an area about 2′ 0″ broad by 1′ 6″ high. It is somewhat damaged; but only quite a few letters are badly affected.

The **characters** are Kanarese, boldly formed and fairly well executed. The size of them, by which is meant the height of those single letters which were customarily made, like our *a*, *c*, *e*, *m*, etc., between what may be called the two lines of the writing, without any projections above as in *b*, *d*, *f*, or below as in *g*, *p*, *j*, ranges from about ⅝″ in the *ch* of *āchāra*, l. 8, to 1¼″ in the *ḍh* of *āshāḍha*, l. 6 : the *śrī* of *śrīvāyilan*, l. 10, is about 2⅜″ high. Of the **test-letters kh, ṅ, j, b, and l,** which are so instructive in connection with undated records and records of a questionable nature, the *ṅ* does not occur here : the others show **a mixture of the earlier and later types.** The *kh*, which occurs twice, in ll. 3, 4, and the *b*, which is found once, in l. 1, are of the later, cursive type : in connection with the general history of the *kh*, attention may be drawn here again to an apparent instance, not really existing, of its later type being supposed to occur in l. 12 of the Western Chalukya record of Vinayāditya, dated in A.D. 694, on the Harihar plates.[1] The *j* occurs three times, in l. 2, and is of the earlier, square type in a particular form, made rather loosely on the left and with a curl upwards in the top part of the letter and downwards in the lower part, which was probably a strong factor in the development of the later type. The *l*, which occurs twice, and once subscript, in ll. 1, 8, is transitional, and not as fully developed as might be expected at the time of this record : in *śīla*, l. 8, it is practically of the earlier, square type, except for the prolongation of the tail of the letter up to the right : in *ballabha*, l. 1, it is perhaps a little more of the later type; but even there the subscript *l* is not at all fully cursive. We have an initial short *a* in l. 1, and long *ā* in ll. 4, 6 : and a final *n*, damaged, occurs in l. 10. The cerebral *ḍ* occurs in *shaḍ*, l. 4, and *nāḍan*, l. 5, and five times subscript in ll. 3, 9 : it is not distinguished from the dental *d*. In *āshāḍha*, l. 6, we have a character which in later times would certainly mean the unaspirated *ḍ*, and was used as such in the inscriptions I and J below, but which seems plainly to have been used here to denote the aspirated *ḍh*. The rather rare *au* occurs in *śaucha*, l. 8, and is not very well distinguished from *ō*.

The **language** is Kanarese, of the archaic dialect, all in prose, and accurate except in its treatment of some of the Sanskrit words. The form *bāyil*, for *bāgil*, *bāgilu*, 'door, gate', which we have in *śrī-vāyilan*, l. 9, does not seem to be given in Kittel's Kannaḍa-English Dictionary : the change of *g* to *y* here is noteworthy. In respect of **orthography** we may note (1) the use of *t* for *d* in *utbhava*, for *udbhava*, l. 4 ; (2) the use of the Kanarese *ḷ* for *l* in Sanskrit words in *maṇḍaḷa*, twice in l. 3, and *dhavaḷa* and *aḷaṁkāra*, l. 4 ; and (3) the use of *b* for *v* in *ballabha*, l. 1.

The **inscription** refers itself to the reign of the Rāshṭrakūṭa king **Amōghavarsha I,** who was on the throne from A.D. 814-15 to 877-78. It records that a certain **Kuppēya,** *alias* **Āhavāditya,** of the **Ādava, Āḍava,** or perhaps **Āṭava race,**[2] was governing the **Purigeṛe district,** whereby it implies that Soraṭūr, as the place where the record stands, was in that district. Its **object** was to record that a village headman named **Viḷikkara-Nāgiyamma** caused to be built **a gateway named Śrīvāyil,** the "Fortune-Gate". This was perhaps a somewhat

[1] The apparent later *kh* is only due to mistreatment of the character in the original, which is damaged, in making the illustration of the record : see vol. 5 above, p. 155, note 8, and vol. 6, p. 80, with some general remarks on p. 77 ff. For the record in question see, now, also the lithograph in *Epi. Carn.*, vol. 11 (Chitaldroog), Dg. 66, texts, p. 108. There is also a rather curious *kh* in *duḥkham* in l. 39 of the same record : but it is certainly only a loose and badly made form of the earlier, square type.

[2] The second syllable of this name is damaged, and may be either *da* or *ḍa*, or perhaps *ṭa*. The name is at any rate not Āḷuva (Ālupa).

frequent name for village gateways: it is found elsewhere as Śrīvāgil or Śrīvāgilu in the Naregal inscription which purports to be dated in A.D. 950,[1] and as Sirivāgil or Sirivāgilu in the Kalholi inscription of A.D. 1204 and the Saundatti inscription of A.D. 1228.[2]

The local governor **Āhavāditya-Kuppēya** is mentioned as simply **Kuppēya,** again as governing the Purigeṛe *nāḍ*, in the Mantrawāḍi inscription of Amōghavarsha I of A.D. 865.[3] He is also mentioned as the **Mahāsāmanta Āhavāditya-Kuppēyarasa,** again as governing the same district, in another inscription of Amōghavarsha at Soraṭūr dated in A.D. 866-67.[4] This latter record also states the name of his family; but unfortunately the word is even still more damaged there than in our present inscription.

The **date** of this record is unsatisfactory; perhaps as a result of the record having not been framed exactly at the time mentioned in it. The given details are: the cyclic year Virōdhin: the eighth *tithi* of the bright fortnight of Āshāḍha; Bṛihaspativāra (Thursday). The Śaka year is not stated. But we know that this Virōdhin *saṁvatsara*, as a mean-sign astronomical year, according to the First Ārya-Siddhānta began on 26 August, A.D. 868, and ended on 22 August, A.D. 869, and according to the Original Sūrya-Siddhānta began on 11 September, A.D. 868, and ended on 7 September, A.D. 869. According to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), being current at the Mēsha-saṁkrānti in March, A.D. 869, it gave its name to the Śaka year 791 expired, A.D. 869-70. In any case, therefore, this month Āshāḍha fell in A.D. 869. But in this year the given *tithi* Āshāḍha śukla 8 ended at closely about 23 h. 39 m. after mean sunrise for Ujjain, and a little more than one minute earlier for Soraṭūr itself, on Monday, 20 June, and cannot in any way be connected with a Thursday. Accordingly, the date must be set aside as **irregular.** Curiously enough, in the Soraṭūr inscription of A.D. 951, mentioned on p. 176 above, the text gives the Virōdhin *saṁvatsara* by an undeniable mistake for Virōdhikṛit. But an assumption of the same mistake in our present record would not help us. If the assumption were made, the *saṁvatsara* would be the Virōdhikṛit which gave its name to the Śaka year 753 expired, A.D. 831-32, and which began and ended at such times in A.D. 830 and 831 that the month Āshāḍha would fall in any case in A.D. 831: but in this year the *tithi* Āshāḍha śukla 8 ended at about 11 h. 7 m. on Wednesday, 21 June, and again cannot in any way be connected with a Thursday.

The only **place-name** mentioned in this record is that of the **Purigeṛe** *nāḍ*. The mention of it tacitly but distinctly places Soraṭūr, as the village from which the record comes, in this district. Another well-known form of the name of this district is **Puligeṛe:** the earlier form **Porigeṛe** also is met with: and the name is found Sanskritized as **Purikara** and **Pulikara.** This district is well known, from many records, as a **three-hundred district,** that is as comprising actually or conventionally three hundred cities, towns and villages;[5] and it and the neighbouring Beḷvola three-hundred are sometimes mentioned collectively, without names, as *eraḍ=aṛu-nūṛu*, "the two (*which make together a*) six-hundred".[6] The town Porigeṛe, Purigeṛe, Puligeṛe, from which the Purigeṛe three-hundred took its name, is the modern **Lakshmēshwar,** an outlying town of the Senior Miraj State within the limits of the Dhārwār District, situated about twelve miles towards the south-west from Soraṭūr, and shown in the same Atlas map in

[1] *Journ. Bomb. Br. R. As. Soc.*, vol. 11, p. 242, l. 42, trans., p. 246.

[2] *Id.*, vol. 10, p. 226, l. 60, trans., p. 238; and p. 268, l. 67, trans., p. 282.

[3] Vol. 7 above, p. 201.

[4] See vol. 6 above, p. 107, note 4: I quote this record from an ink-impression.

[5] See my note on "Ancient Territorial Divisions of India" in *Jour. R. As. Soc.*, 1912, p. 707.

[6] See, *e.g.*, the Gunḍūr inscription of A.D. 973, *Ind. Ant.*, vol. 12, p. 271. In the Nilgund inscription of A.D. 982 a different expression is used, namely, *dvi-triśatam*, "the two three-hundreds": vol. 4 above, p. 207.

lat. 15° 8′, long. 75° 31′. The ancient name still survives in that of the **Huligere-baṇa**, which is a division of the village lands about two miles north-east of Lakshmēshwar.[1]

Mānyakhēṭa: Mālkhēḍ.

The **capital of the Rāshṭrakūṭa dynasty** to which Amōghavarsha I belonged was a city named **Mānyakhēṭa.** It is not referred to in the inscriptions published herewith. But it is mentioned in various other records, bearing dates from A.D. 860 onwards.[2] And those of A.D. 940 and 959 on the Dēōli and Karhāḍ plates show that **Amōghavarsha** himself either founded the place or else developed and completed it as the capital.[3] It was also **perhaps for a time the capital of the Western Chālukyas,** who succeeded to the kingdom of the Rāshṭrakūṭas: at any rate, the earliest known mention of the Chālukya capital Kalyāṇapura is found in a record of A.D. 1054 of the time of Sōmēśvara I[4]; and Bilhaṇa tells us in his *Vikramāṅkadēvacharita*, 2. 1, that Sōmēśvara made Kalyāṇa, *i.e.* either founded it or adapted it as his capital.[5] In fact, it appears that an inscription at Kulpak mentions Mānyakhēṭa as a city at which Vikramāditya VI was ruling in A.D. 1110.[6]

A Mysore inscription of A.D. 902 presents the name of this city as **Mānyakhēḍa,** with the second component in its Prakrit form, and marks the place as the **chief city of a 6000 province,** that is, of a province comprising, whether actually or conventionally, six thousand cities, towns, and villages, and includes its province, with the Banavāsi 12,000, the Palasige 12,000, the Koḷanu 30, the Lōkāpura 12, and the Toṛegare 60, in a group which it calls "the 31,102 towns (*bāḍa*)":[7] and it may be noted, in passing, that this statement is further of interest in helping us to explain two other inscriptional statements which were previously obscure; namely, the mention of "30,000 villages of which Vanavāsī is the foremost" in the record of A.D. 860,[8] and the mention of "the Banavāsi 32,000 province" in a record of A.D. 919:[9] these statements were puzzling because everywhere else the Banavāsi province is presented as a 12,000 province. This half-Prakrit form **Mānyakhēḍa** is found again in a Mysore inscription of A.D. 1151, which mentions a *Sāmanta* Gūḷi-Bāchi, of the Adaḷa family, who had the hereditary title of "over-lord of Mānyakhēḍa a best of towns".[10] The city is mentioned by a fully Prakrit name as **Mannekhēḍa,** the capital of Nityavarsha-Khoṭṭigadēva, in a Mysore inscription of A.D. 968,[11] and as **Mannakhēḍa** in the *Pāiyalachchhī*, verse 276, where Dhanapāla tells us that he wrote that work at Dhārā in the Vikrama year 1029 expired

[1] This is not shown in the Atlas map, but may be seen in the Map of the Dhārwār Collectorate (1874), where the name is entered as "Hoolgereebun". Other divisions of the lands, also shown there, are the Dēsāī-baṇa on the north and the south-west; the Basti-baṇa or "temple-division" on the east; the Hirē-baṇa or "senior division" on the south-west; and the Pēṭe-baṇa or "market division" on the south.

[2] See Professor Kielhorn's List of the Inscriptions of Southern India, vol. 7 above, appendix, Nos. 74, 86, 91 to 94, 105.

[3] Vol. 5 above, p. 193, verse 12; vol. 4, p. 287, verse 13: and compare the Kharḍa record of A.D. 972, *Ind. Ant.*, vol. 12, p. 268. It is an open question whether Amōghavarsha's father and predecessor Gōvinda III had anything to do with the selection of the site and the beginning of the city: see vol. 6 above, p. 64, note 3.

[4] See vol. 12 above, p. 291.

[5] See *Dyn. Kan. Distrs.*, p. 335, note 1, and p. 440.

[6] See the *Journ. Hyderabad Archæol. Soc.*, 1916, p. 31.

[7] See the Mysore Archæological Report of 1911, para. 79; and *Journ. R. As. Soc.*, 1912, p. 709, in my note on "Ancient Territorial Divisions of India." The details actually given only add up to 30,102; as a result, very likely, of a careless omission of the Tardavāḍi 1000 in the present Bijāpūr District, just beyond the Lōkāpura 12.

[8] Vol. 6 above, p. 35, verse 21.

[9] See *Ind. Ant.*, 1903, p. 225.

[10] *Epi. Carn.*, vol. 12 (Tumkūr), Tm. 9.

[11] *Epi. Carn.*, vol. 11 (Chitaldroog), Cd. 50. It is assumed that the transcription represents the original correctly: but we might expect to find *manna* or *manneya*, rather than *manne*, as the first component of the name.

(A.D. 972-73), "when Mannakhēḍa had been plundered in an assault by the king of Mālava" (probably Vākpati).[1] And the city was known as **Mānkīr** (? rather **Mānkēr**) to the Arab writers of the tenth century, who, however, seem to have had a rather vague idea as to its situation.[2] It has been supposed that it is mentioned as simply **Khēṭaka** in a record of A.D. 930,[3] and as **Khēḍaga** in the *Chāmuṇḍarāya-Purāṇa*:[4] but it seems more likely that these references are to some place the name of which was Khēṭaka and nothing more, and probably to Kaira in Gujarāt, because the mention of the "Khēḍaga war" is in connection with Chāmuṇḍarāya, an officer of the Gaṅga prince Noḷambāntaka-Mārasiṁha, and the last-mentioned acquired the title "king of the Gurjaras" by subduing the northern parts of Western India for his sovereign Kṛishṇa III.[5]

For a long time past **Mānyakhēṭa has been identified with a town Malkhēḍ or Mālkhēḍ**, in the Gulbarga District of the Nizam's territory, which is entered as "**Mulkair**" in Thornton's Gazetteer of India, vol. 3 (1854), p. 547, and is shown as "**Mulkaid**" in the Indian Atlas sheet 57 (1854), in lat. 17° 11′, long. 77° 13′, and as "**Malkhed**" in the Hyderabad maps of 1883 and 1908. This town is about ninety miles east-south-east from Shōlāpūr in the Bombay Presidency, about the same distance east-by-north from Bijāpūr, about eighty-five miles west-by-south from Hyderabad, and between twenty-two and twenty-three miles towards east-south-east from Gulbarga. It is situated on the south bank of a river, apparently known as the Tāndūr river, which is a considerable tributary of the Bhīmā, flowing into the latter at a point about nineteen miles towards south-west-by-west from the town. And it gives its name to a station known as "Mulkaid Gate" on the Nizam's State Railway between Wāḍī Junction and Hyderabad. The identification seems to have been made, in 1835, either by **Wathen**, who, in bringing to notice the record of Kakka II on the Kharḍa plates dated in A.D. 972, said that Mānyakhēṭa "seems to be the present **Mandkhera**, and must have been situated in the Hyderabad territory;"[6] or else by **Wilson**, who remarked that the place was "supposed, with great probability, to be **Man-khéra** in the Hyderabad country."[7] It was recognized in 1872 by **Sh. P. Pandit, who wrote the modern name as "Mal-Khed"**.[8] And it was ratified in 1877 by **Bühler**, who wrote the name as "**Mālkhēḍ**".[9] As regards the exact spelling of the modern name, the forms presented by Wathen and Wilson perhaps suggest that the *u* in the first part of the ancient name had not been altogether supplanted by the *l* even as late as in their time: but the source of these forms cannot be traced; and it is not impossible that these two writers put forward what they thought should be the modern name, rather than any form of it actually found by them.[10] As to the quantity of the vowel in the first syllable, Thornton's "Mulkair" and the "Mulkaid" of the Indian Atlas suggest the short *a*; and this is supported more or less by the Prakrit forms Mannakhēḍa, Mannekhēḍa. On the other hand, the long *ā* is suggested by the **Mānkīr** (? **Mānkēr**) of the Arab geographers, and is equally likely to be right. In any case, this latter form, **Mālkhēḍ**, was adopted by Bühler, and so became fixed.[11]

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[1] This was in the course of the events which ended in the overthrow of the Rāshṭrakūṭas and transferred their kingdom to the Western Chālukyas under Taila II (A.D. 973-96), who drove out the Mālava invaders.

[2] See Elliot's *History of India*, vol. 1, pp. 21, 27, 34.

[3] Vol. 7 above, p. 29.

[4] Vol. 5 above, p. 172, note 1.

[5] Vol. 7 above, pp. 170, 179.

[6] *Journ. R. As. Soc.*, first series, vol. 2, p. 379. The *d* in Wathen's form of the present name seems due to his mistreatment of the ancient name: the correct reading *Mānyakhēṭa* in l. 46 of the record mentioned above was given to him (JRAS, first series, vol. 3, p. 98); but his translation transformed the name into "Mandya-Khéta-pura" (p. 104), for which, in the place from which I have quoted him, he further substituted "Mandya-Cheta-pura".

[7] Ibid., p. 393.

[8] *Ind. Ant.*, vol. 1, p. 207.

[9] *Ind. Ant.*, vol. 6, p. 64.

[10] Probably they recognized the place as the "Malquer" of Manucci (see further on); and they perhaps thought that they might improve on his presentation of it. As regards the *d* in Wathen's form, see note 6 above.

[11] I have never been able to get any local certificate as to the spelling of the name.

The identification of Mānyakhēṭa with Mālkhēḍ was accepted without any questioning until some fourteen years ago. In 1901-2 Dr. Hultzsch, Government Epigraphist, Madras, was on tour for collecting inscriptions, and intended to go to Mālkhēḍ. He was not able to visit the place, because his train was four hours late. But he was told by the Tahsīldār of Seram that Mālkhēḍ does not possess any ancient remains. And on this basis he said :—"Hence it is very doubtful if its identification with Mânyakhēṭa is correct."[1] It is possible that his informant may have meant only inscriptional remains, and not general relics of antiquity. However, in any case, while the matter is of course always open to re-examination, the grounds are insufficient for the expression of doubt. In the first place, even if there are really no remains indicative of antiquity at Mālkhēḍ, the point, though of course not without its weight, would not be at all conclusive: the remains at "Kulliannee", "Kaliani", or Kalyāṇi, about forty-eight miles north-north-east from Mālkhēḍ, are quite insignificant, if indeed there are any really old ones at all :[2] yet there can hardly be a doubt that the place is the Kalyāṇapura which was the capital of the later Chālukyas in the eleventh and twelfth centuries and of the Kaḷachuryas after them. But also, the statement that there are no such remains at Mālkhēḍ is not based on any skilled survey of the place. In such a case, we have to look for signs of ancient importance, not simply at a modern site itself, but also for some little distance round it. And the Atlas map of 1854 suggests that, if an examination of the locality were made by an expert, the required indications might be found : within a radius of eight miles round "Mulkaid", from the north-west through the north to the south-east, it shows four places marked by the name "Boorge", i.e. *burūj*, 'a bastion', which is suggestive of traces or traditions of outlying fortifications, and eight places (as well as many others just outside that limit) marked "Pag." and "Pagoda", which are indicative of temples or shrines of sorts. Mānyakhēṭa must have been greatly damaged when it was sacked by the king of Mālava, and again some forty years later when it was wrested, with all the surrounding territory, from the Chālukyas by the Chōḷas under Rājēndra-Chōḷadēva I : and it was very likely the havoc which was wrought on those occasions that led to its being eventually abandoned, and to the making of a new capital at Kalyāṇa by Sōmēśvara I. When once it had been given up as the capital, its ramparts and fortifications, most likely made largely of earth, would begin to crumble and disappear. And from that same time, and particularly in the Musalmān period, there would be a constant demolition of its stone temples and other buildings for the sake of their materials. The absence of ancient remains at the place, if that should be found on proper examination to be really the case, would be fully explainable.

The case in support of the identification is quite a good one. Mālkhēḍ stands in a locality where we may very appropriately place the Rāshṭrakūṭa capital. Its present name, whether the actual form is Malkhed or Mālkhēḍ (or possibly even Maḷkhēḍ or Māḷkhēḍ) answers exactly to an original Mānyakhēṭa, through the Prakrit Mannakhēḍa, Mannekhēḍa (see p. 179 above), followed by a subsequent *Mankhēḍa or *Mānkhēḍa, and a slight further transformation through the well-known interchange of *n* and *l*. And, though it is now only a subordinate town in the Seram *tāluka* of the Gulbarga District,[3] its status has been much higher in times gone by. In the seventeenth century it was twice a battlefield, in the time of Aurangzēb: it was at Mālkhēḍ that the Mogul army under Khān Jahān was defeated by the Bijāpūr general Bahlōl Khān in 1673 :[4] so, again, it was by defeating the Qutb Shāhī

[1] See his Report No. 229 of 14 June 1902, para. 7.

[2] See Cousens' *List of Remains in the Nizam's Territories* (1900), p. 69.

[3] Seram is the "Sheydumb" of the Atlas sheet 57, nine miles on the east of "Mulkaid". Its ancient name was Seḍimba : see the Government Epigraphist's Report quoted above, para. 7, and the notes on inscriptions Nos. 100, 101.

[4] Burgess, *The Chronology of Modern India*, p. 117.

army at Mālkhēḍ in 1686 that Prince Mu'azzam (Shāh 'Ālam) won Golconda (Hyderabad):[1] and the town seems to have been then, at least, a place of very primary importance and a well fortified one; for, in connection with the event of 1686, Orme says that the Qutb Shāhī general Ibrāhīm Khān "suffered him [Prince Mu'azzam] to reduce Malquer, the principal barrier of the capital [Golconda], with much less resistance than might have been made by the strength of the fortress, and the force in the field."[2] Later, in the eighteenth century, it gave its name to a Circār in the Bīdar province of the Hyderabad territory. This we learn from Orme: in a Note on "Malquer, circar and fortress" to his mention of the success of Prince Mu'azzam in 1686, he gave a translation of a passage from one of his "MSS. of the Deccan" from which we gather that the Circār in question, known sometimes as the Muzaffarnagar Circār but more commonly as the Mālkhēḍ Circār, consisted of fourteen *parganas* and yielded revenue to the amount of nearly eleven lacs of rupees;[3] and, as he tells us, among other details, that the river Bhīmā flowed into this Circār and then into the Sūbah of Bījāpūr, it would seem that the Mālkhēḍ Circār extended to the west of the river and touched the Bījāpūr territory there and towards the south. And, from the place being noticed by Rennell, Cruttwell, and Thornton,[4] and from its name being shown in capital letters in the Atlas map, Mālkhēḍ seems to have retained the position of being the chief town of a Circār until well into the nineteenth century.

Such is the evidence in favour of the identification. To upset it, we need much more than an unskilled statement that the place has no ancient remains. As to that, we need at least a professional examination of the locality. But, if such examination should result in an assurance that any remains which do exist—(and there must surely be some, of one kind or another)—only date from or shortly before the seventeenth century, still we could discount even such a result, for reasons already stated. The evident primary importance of the place in the seventeenth century points strongly to its having had a previous history. And, all things being taken together, we need hardly hesitate to dismiss the suggestion of doubt which was put forward on the basis mentioned above, and to adhere to our belief that this town **Mālkhēḍ is the ancient Mānyakhēṭa.**

TEXT.[5]

1 Ōm[6] Svasti **Śrī-Amōghavarsha** prithuvīballabha mū(ma)hā-
2 rājādhirāja paramēśvara bhaṭārar=prithu[vī*]-rājyaṁ-ge[y]ye
3 Ōm Svasti Prachaṇḍa-maṇḍalāgra-khaṇḍit-[ā*]rāti-maṇḍala pratāpa-sampanna

[1] Burgess, op. cit., p. 129: and see *Manucci, Storia do Mogor,* trans. by Irvine, vol. 1, introd. p. 61, and vol. 2, p. 288. Manucci wrote the name as "Malquer".

[2] Orme, *Historical Fragments of the Mogul Empire* (London, 1782), p. 208.

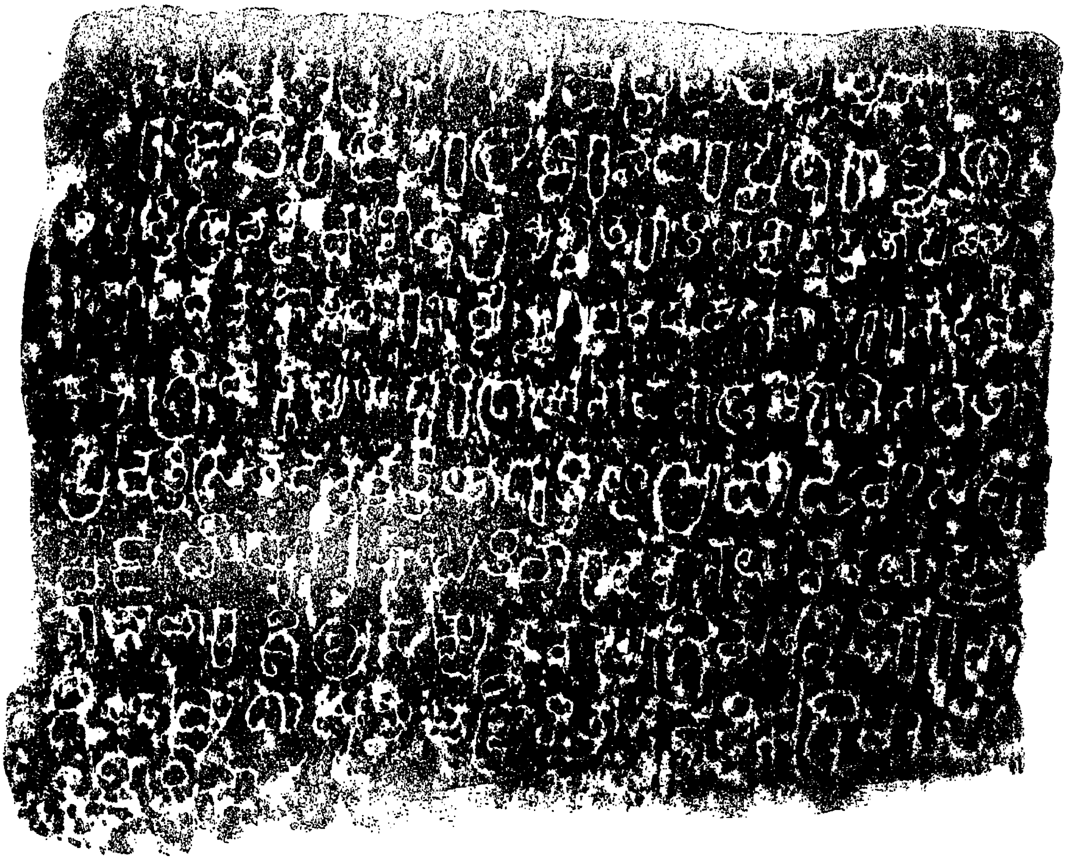
[3] Op. cit. (preceding note), Notes, p. 130; for the title of the Note see p. 172. Orme mentioned the place three times as "Malquer", from Manucci; but in his Note he substituted the form "Malkar": this latter form (apparently introduced by Orme, and seemingly due to some misunderstanding of Manucci's "Malquer") is found also in Rennell's *Memoir of a Map of Hindoostan* (second edition, London, 1792) and Cruttwell's *New Universal Gazetteer* (London, 1808). Orme gives the names of the thirteen other *parganas* as "Mouzafernagar, Karimour, Nergounda, Mangalguin, Kaukourni, Sindam Konki, Sanour, Koudouni, Adjouli, Ountkour, Mankoel, Doumer, Amerdjena." He adds that the fourteen *parganas* comprised 109 villages: this seems a rather low figure, and may possibly be due to some mistake in writing or printing; however, many villages in all that part of the country have very large areas.

[4] For Rennell and Cruttwell, see the preceding note. Rennell just mentions the place (pp. 258, 408), and does not give any details. The entry in Cruttwell's book, for which I am indebted to Dr. Barnett, is:—"Malkar, a town of Hindoostan, in the country of Golconda. 54 miles W. Hyderabad, 22 SE. Calberga. Long. 77. 53. E. Lat. 17. 17. N." This latitude and longitude, and the distance from Hyderabad, are quite wrong; as a result, no doubt, of the fact that at that time, when surveys had hardly begun, such details had to be put together mostly from itineraries.

[5] From the ink-impression.

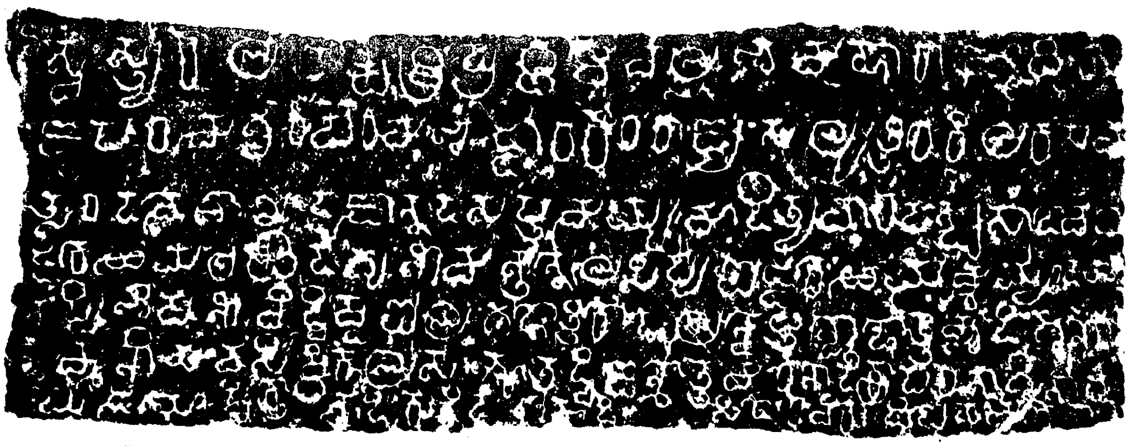
[6] Represented by a plain spiral symbol: so also in line 3.

G.—Soratur Inscription of Amoghavarsha I.—A.D. 869.

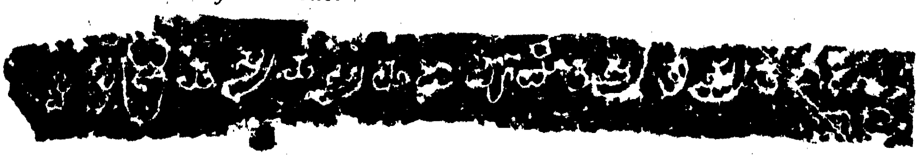


SCALE ·25

J.—Batgere Inscription of Krishna II.—A.D. 888.



From the bottom of the stone.



J. F. FLEET.

SCALE ·20

W. GRIGGS, COLLOTYPE.

4 **Ādava**[1]**-vaṁś-ōtbha(dbha)va** raṇa-mukha-dhavaḷa shaḍ-guṇ-āḷaṁkāran=**Āhavā-**
5 **ditya-śrīmat-Kuppēya[ṁ*]** **Purigeṟe-nāḍan=āḷe** **Virōdhi-**saṁvatsara[ṁ]
6 pravarttise tad-antarvarttiy=āgutt-iḷda **Āshāḍha-māsa-śu-**
7 **ddh-āshṭamiyu[ṁ]** **Bṛihaspatī(ti)vārad-**andu[ṁ] naya-vinaya-satya-
8 śauch-āchāra-śīla-sampannan=appa śrīmat **Viḷikkara-Nā-**
9 **giyamma-gāmuṇḍaṁ** chandr-ādityark[k]aḷ=uḷḷinaṁ **Śrīvāyi[la]-**
10 n=niṟisidā[n] [||*]

TRANSLATION.

Ōm! Hail! While the glorious **Amōghavarsha** (I), the favourite of the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Bhaṭāra*, is reigning over the earth:—

(Line 3) Ōm! Hail! While **Āhavāditya**, the illustrious **Kuppēya**,—who has cut up the array of (*his*) enemies with (*his*) sharp scimitar; who is possessed of prowess; who was born in the (?) **Ādava race**;[2] who is dazzling in the van of battle; who is adorned by the six virtues,—is governing the **Purigeṟe district**:—

(L. 5) While the cyclic year **Virōdhin** is current; on the **eighth tithi** of the **bright** fortnight of the month **Āshāḍha** which is in this (*year*), and on **Thursday**,—

(L. 7) The honourable village head-man **Viḷikkara-Nāgiyamma**, who is endowed with prudence, modesty, truth, purity, good behaviour, and good character, has set up the **Śrīvāyil gateway**, to last as long as the moon and the sun.

H.—Rōn inscription of the time of Amōghavarsha I.—A.D. 874.

Rōṇ is the head-quarters town of the Rōṇ *tāluka* of the Dhārwār District: it is shown in the Indian Atlas quarter-sheet 41, S.E. (1904), in lat. 15° 42′, long. 75° 47′. It is mentioned by the name which it still bears, as **Rōṇa**, in the present record, and in I below, and in the Adaraguñchi inscription of A.D. 971.[3] The place was in the **Beḷvola three-hundred district** which, however, is not mentioned here.

At this place, too, there are several inscriptions. The present one is on a **stone tablet** at a temple of Basavaṇṇa, inside the town. I have no information as to whether there are any sculptures at the top of the stone. The **writing** occupies an area about $2' 3\frac{1}{2}''$ broad by $2' 6\frac{1}{2}''$ high. As may be seen from the Plate, it is considerably damaged, and much of it from line 8 onwards is quite illegible. But all the historical matter in it can be read; and it has been found worth illustrating because it is interesting from the palæographic point of view.

The **characters** are Kanarese, boldly formed and well executed. The size of them ranges from about $\frac{7}{8}''$ in the *d* of *idan*, l. 10, to $1\frac{1}{2}''$ in the *j* of *mahājanake*, l. 8: the *ti* at the end of l. 12 is about $2\frac{1}{4}''$ high. Of the **test-letters kh, ṅ, j, b, and l**, the *kh* does not occur here: the others show here, again, **a mixture of the earlier and later types.** The *ṅ* is found once, in *saṁvatsaraṅgaḷ*, l. 4; it is of the earlier, square type. The *j* is found five times: in *rājya*, l. 2; and *jaya*, l. 5, it is of the later, cursive type; in *-dhirāja*, l. 2, and *mahājanake* and *pujya*, l. 8, it is of the earlier, square type, in the particular form which has been noticed under the inscription G above. The *b* occurs three times: in *tombattu*, l. 4, and *emba*, l. 6, in both of which words it is subscript, it is certainly of the later, cursive type; in *ballava*, l. 7, where it is somewhat damaged in the upper right corner, it seems to be of the earlier, square type, in the form having the curl upwards on the left of the top stroke which matches the form of the earlier *j* of this record. The *l* is found four times, and also twice subscript, in ll. 1, 4, 7, 11;

[1] The second syllable of this name is damaged: it may be *ḍ*, or *ḍ*, or perhaps *ṭ*. See p. 177 above, and note 2.

[2] See the preceding note.

[3] *Ind. Ant.*, vol. 12, p. 256, l. 15.

in every case it is of the later, cursive type, but not as fully so in the subscript form as might have been expected. We have an initial short *i*, of the earlier type, in *idan*, l. 10 ;[1] and perhaps an initial short *a*, transitional, near the end of l. 9. Final forms occur of *r* in ll. 7, 9, and of *ḻ* in l. 7. The *m* has mostly its usual full form ; but in *tombattu*, l. 4, and *emba*, l. 6, it has a special secondary form which is found first in the Kanarese record of Gōvinda III of A.D. 804,[2] and which is very much like the final *m* of this period which we have, for instance, in *kādidam*, in l. 7 of the Baṭgere inscription J below. This special form of the *m* is found several times in the Mantrawāḍi inscription of A.D. 875, which also presents once the corresponding form of *v* (see vol. 7 above, p. 199) ; but these forms of *m* and *v*, with a corresponding one of *y*, were not of any really frequent occurrence till the tenth or eleventh century.[3] This form of the *m* seems to have been confined at first to cases in which the *m* was the first member of a combined consonant : the Mantrawāḍi record, however, already presents four or five instances of its use as a single letter before a vowel.

The language is Kanarese, of the archaic dialect, all in prose : it is not very accurate in its treatment of some of the Sanskrit words ; and the Kanarese *ḻ* has been written by mistake for *ṟ* twice, in ll. 4, 13. We may note the dative in *ke*, instead of *kke*, in *mahājanake*, l. 8 ; this is found again in the same word in the inscription I below, l. 3, and in *kāḷegake* in l. 2 of that same record. It may also be noted that the neuter *mahājanaṁ* is used here, as in other records, to denote collectively the body of the *mahājanas* ; just as in other Kanarese records a god's name is often used in the neuter to denote his temple. Here, in ll. 10, 11, as in so many other epigraphic records, we have *aḻi*, 'to be ruined, destroyed, etc.', used in the active sense 'to ruin, destroy, etc.' : Kittel's Dictionary, indeed, gives it as both an intransitive and a transitive verb, but has quoted only the *Śabdamaṇidarpaṇa* and the *Basava-Purāṇa* for its use in the active sense in literature.

This inscription, again, refers itself to the reign of the Rāshṭrakūṭa king **Amōghavarsha I.** Its object was to record a grant to the *mahājanas* of **Rōṇa** by a local potentate named **Ballavarasa** : this passage is mostly illegible ; but he seems to have assigned the tax on clarified butter or ghee,[4] and also something in connection with male buffaloes.

The details of the date of this inscription are : Śaka 796 expired ; the cyclic year Jaya ; the month Śrāvaṇa ; an eclipse of the sun. The weekday is not given. And it is to be noted that the record does not say, in the usual fashion, "an eclipse of the sun on the new-moon day of Śrāvaṇa", but only says "an eclipse of the sun of the month Śrāvaṇa". As a mean-sign astronomical year, this Jaya *saṁvatsara* according to the First Ārya-Siddhānta began on 5 August, A.D. 873, and ended on 1 August, A.D. 874 ; and according to the Original Sūrya-Siddhānta it began on 21 August, A.D. 873, and ended on 17 August, A.D. 874. According to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), this Jaya, being current at the Mēsha-saṁkrānti in March, A.D. 874, gave its name to the Śaka year 796 expired, A.D. 874-75. In any case, the new-moon day of the *amānta* month Śrāvaṇa fell in Śaka 796 expired, in **A.D. 874.** But it answered in this year to 15 August, on which day it ended at about 18 h. 42 m. after mean sunrise (for Ujjain) ; and on this day there was no eclipse of the sun, visible or invisible, anywhere.[5] At the preceding new-moon, however, which

[1] On the history of the Kanarese and Telugu initial short *i* from A.D. 866 onwards, see my note in vol. 11 above, pp. 7 to 16.

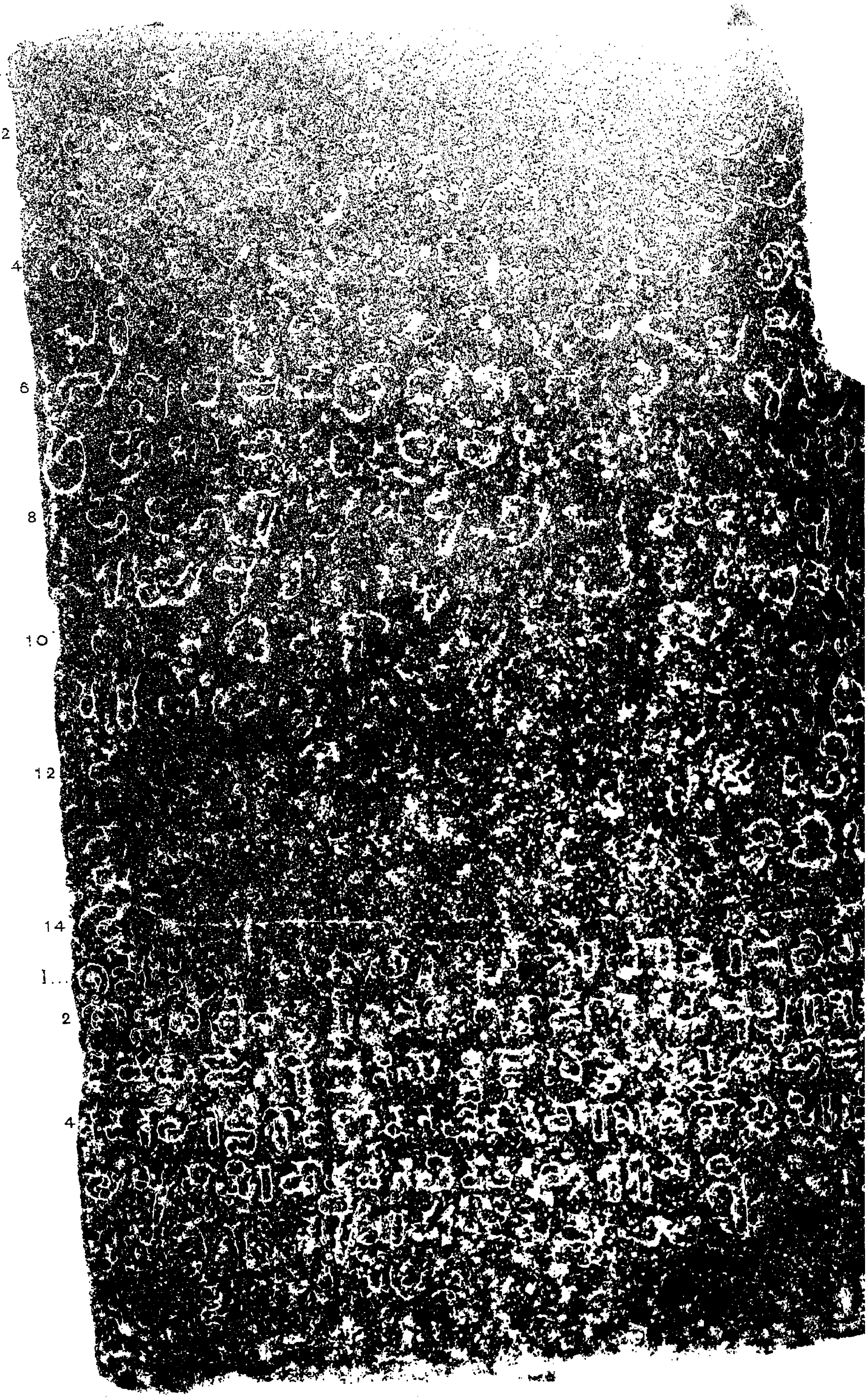
[2] *Ind. Ant.*, vol. 11, p. 126, and Plate ; see *para-dattam=bā*, l. 14.

[3] See notes by Dr. Barnett in vol. 12 above under the Yēwūr inscription F, and elsewhere.

[4] Compare the Nīlgund and Sirūr inscriptions of A.D. 866 ; vol. 6 above, p. 102, and vol. 7, p. 205.

[5] This day was just within the Jaya *saṁvatsara* according to the Original Sūrya-Siddhānta, by which the year ended on 17 August ; but it was fourteen days after the end of Jaya according to the First Ārya-Siddhānta. The Jaya of this latter work, in fact, did not include a new-moon of the *amānta* Śrāvaṇa at all on this occasion : in A.D. 873 that new-moon was on 28 July, eight days before the beginning of Jaya.

H. and I.—Ron Inscriptions of Amoghavarsha I., A.D. 874, and of Taragavedenga.



ended at about 6 h. 9 m. on 17 July, there was an annular eclipse of the sun, visible in India.[1] This day was the new-moon of the *amānta* Āshāḍha or the *pūrṇimānta* Śrāvaṇa. But the use of a *pūrṇimānta* month in Southern India, at any rate as late as in A.D. 874, would be very exceptional;[2] and it is hardly possible to understand the record in that way. The month Śrāvaṇa, however, begins at the moment of the new-moon of the *amānta* Āshāḍha. And the eclipse of 17 July may be accepted, if we understand the record to mean "an eclipse of the sun (*at the new-moon which gave the beginning*) of the month Śrāvaṇa". In the circumstances, I think that this may be done, and that we may accept the intended day as being 17 July, **A.D. 874.** The date, however, must be characterized as an anomalous one, though perhaps not actually irregular: it is unfortunate that the weekday, which might have given a clear guide, was not given.

The only place mentioned in this inscription is Roṇ itself, as **Rōṇa**, in l. 7.

TEXT.[3]

1 Ōm[4] Svasty=**Amōghavarsha** śrīprituvivallabha[5] mahā[rājā]-
2 dhirāja paramē[ś]vara bha[ṭā]rarā rājya[d]=u[tta]-
3 r-ōttharam-abhivṛiddhi[yo!][6] **Sa(śa)ka-nṛipa-[kā]-**
4 **l-āti(tī)ta-saṁvatsaraṅga[ḷ=ē]ḷ-nuḷa**[7] **tomba[ttu]**
5 **variśamum**[8]**=āṟu va[rsham]uṁ** pōd-andu **Ja[ya]-**
6 **m**=emba varshada **Śrāvaṇa-māsada su(sū)ryya-**
7 **grahaṇadoḷ Ballav-arasar Rōṇada** ma-
8 hājanake . . . . na-pu(pū)jya[maṁ] koṭṭu . . ḷu
9 tuppamuṁ kōṇamu . . . . ḷidor a(?)ddoge [||*]
10 Idan=aḷida kā . . . . s[ā]si-
11 ra kavileyu[ṁ sāsirvvar=ppārvvaruma]n=aḷi-
12 da . . . . rati
13 ppe . . . . ndaṁ niḷi(ṛi)si-
14 doṁ [||*]

TRANSLATION.

Ōm! Hail! In the higher and higher increase of the reign of **Amōghavarsha (I)**, the favourite of Fortune and the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Bhaṭāra*:—

(Line 3) When there have gone by **seven hundred and ninety years and six years** of the years elapsed since the time of **the Śaka king**; at **an eclipse of the sun** of the month **Śrāvaṇa** of the year named **Jaya**:—

(L. 7) **Ballavarasa**, having given . . . . to the *Mahājanas* of **Rōṇa**, ... clarified butter and male buffaloes . . . . . .

(L. 10) . . . . who destroys this, ... of destroying a thousand cows and a thousand Brāhmaṇs!

(L. 12) . . . . set up . . . .

I.—Rōṇ inscription of Turagavedeṅga.

This record stands on the same **stone tablet** below the inscription H of A.D. 874, from which it was marked off by a line made across the stone. It consists of five lines of writing:

[1] See Sewell and Dikshit's *Indian Calendar*, p. 120.

[2] See remarks by Professor Kielhorn in *Ind. Ant.*, vol. 25, p. 271.

[3] From the ink-impression.

[4] Represented by a plain spiral symbol.

[5] Read °*pṛithuvī*°.

[6] Read *uttar-ōttar-ābhivṛiddhiyoḷ*.

[7] Read *ēḷ-nūṟa*.

[8] Read *varishamuṁ*, or *varshamuṁ*.

and there is a separate and somewhat later record of two lines below it. The writing in lines 1 to 5 occupies an area about 2′ 3½″ broad by 11½″ high. It is well preserved and quite legible all through.

The **characters** are Kanarese, boldly formed and well executed: and, though the record is a little later (at any rate certainly not earlier) than the inscription H above it, they are markedly more archaic than the characters of that record; in this respect we may compare the case of the Nīlgund inscription of A.D. 866,[1] the characters of which are decidedly more archaic than those of the Sirūr inscription of exactly the same date.[2] The size of the letters ranges from about ⅞″ in the *n* of *idan*, l. 4, to 1⅛″ in the *b* of *baniyam*, l. 3: the *rvvu* of *pārvvuman*, l. 5, is about 3½″ high. Of the **test-letters kh, ṅ, j, b, and l**, the *ṅ* does not occur: the others show here, again, a **mixture of the earlier and later types**. The *kh* occurs once, in l. 1, and is of the later, cursive type. The *j* occurs twice, in l. 3, and is of the earlier, square type. The *b* is found three times, in one case subscript, in ll. 1, 3: in all three instances it is of the earlier, square type. The *l* occurs four times, in ll. 4, 5, and is in each case of the later, cursive type: its subscript form does not occur. We have an initial short *i* of the earlier type, in *idan*, l. 4; and a final *n* in *biṭṭon*, l. 3. The cerebral *ḍ* occurs twice, in *veḍeṅga* and *naḍavuttu*, l. 2, and is distinguished clearly from the dental *d*: it has the form which is used to denote the aspirated *ḍh* in the Soraṭūr inscription G above.

The **language** is Kanarese prose, of the archaic dialect. Here, again, in l. 3, we have the collective neuter *mahājanaṁ*; and we have twice the dative in *ke*, instead of *kke* in *kāḷegake*, l. 2, and *mahājanake*, l. 3 (compare p. 184 above). In l. 3 we have a word *bani*, the sense of which is not clear: it is given in Kittel's Dictionary as a Mysore word meaning 'substance, essence, as of grains, milk, butter, or vegetables'. The short later record below this one gives the word *paṭṭagāṟa*, apparently as a Kanarese adaptation of *paṭṭakāra*, 'a weaver'. In the title *Kishkindhā-puravar-ēśvara*, "lord of Kishkindhā a best of towns" (l. 1), we have a term *pura-vara*, 'a best of towns' (found also in various other titles of the same class, and often followed by *adhīśvara* instead of *īśvara*), which calls for notice only because of the way in which it is always treated wrongly in another series of epigraphic publications:[3] that the word *vara* belongs to *pura*, not to *īśvara*, and is used in the sense of 'best, most excellent, or eminent among', is made quite clear (even if a knowledge of Sanskrit usage is lacking)[4] by the fact that the Śravaṇa-Beḷgoḷa epitaph of Mārasiṁha II mentions, in its list of the places at which he fought and conquered, *Mānyakhēṭa-puravaravuṁ*, "and Mānyakhēṭa a best of towns".[5]

The **inscription** does not mention any king, and is not dated, but is plainly to be placed a short time later than the inscription H which stands above it. Its **object** was to record that some local personage styled **Turagaveḍeṅga**,—"he who is a Marvel with Horses", *i.e.* in the training and riding of them,—who was of the **Bāli-vaṁśa race** and had the title of "**lord of Kishkindhā a best of towns**", when going out to battle laved the feet of a *Mahājana* named Sāntayya, and gave the *bani* to the body of the *Mahājanas* of **Rōṇa**.

The record does not disclose the proper name of the person whom it mentions by the *biruda* of **Turagaveḍeṅga**. It represents him as belonging to the **Bāli-vaṁśa** or **race of Bālin**, and as having the hereditary title "**lord of Kishkindhā a best of towns**". **Bālin** was the elder brother of the monkey-king Sugrīva, the friend of Rāma, and seized and held for a time Sugrīva's capital **Kishkindhā**, on the Kishkindha mountain, while Sugrīva was

[1] Vol. 6 above, p. 102, and Plate. [2] Vol. 7 above, p. 203, and Plate.

[3] Even in the latest volume of that series, *Coorg Inscriptions*, revised edition (1914), we find *Kovaḷāle-puravar-ēśvara* (p. 31) mistranslated by "boon lord of Kovaḷāla-pura" (p. 52).

[4] The combinations *dvija-vara* and *muni-vara* occur freely: for other instances, including *pura-vara* itself from the Rāmāyaṇa, see the St. Petersburg Dictionary under *vara* 4.

[5] Vol. 5 above, p. 178, l. 100.

away with Rāma on the campaign against Rāvaṇa. The **Bāli-vaṁśa** is mentioned again in an inscription of A.D. 1113 or 1114 at Sūḍi, in the Rōṇ *tāluka*, which records a grant made at Sūḍi by a certain *Mahāsāmanta* Daḍigarasa, son of Guṇḍarasa, and a descendant of Lōkarasa, of the Bāli-vaṁśa, lord of the Daḍiga-maṇḍala country, *i.e.* the Daḍigavāḍi country in Mysore.[1] And there is very likely another mention of it, specifying a member of it named Ārakuṭṭi, in an inscription of the tenth century at Gaṇiganūr in Mysore.[2]

TEXT.[3]

1 Ōm[4] Svasti Śrī [Jagad-vi]khyāta-**Kishkindā(ndhā)**-puravar-ēsva(śva)ra **Bālivaṁ-**
2 **ś**-ōdbhavaṁ śrīmat-**Turagav[e]deṁgaṁ** kāḷegake naḍavuttu **Rōṇa-**
3 **da** mahājanake baniyam=biṭṭon matte **Sāntayya** mahāja-
4 nada kālaṁ kaḷchi koṭṭaṁ [||*] Idan=aḷidātaṁ Vāraṇāśiyoḷ=sāyira kavi-
5 l[e]yu[ṁ] sāyira pārvvuman[5]=aḷidātana lōkakke salguṁ [||*]

Later record below the inscription I.

1 Svasti śrī nūṟa-nālvara ha . . da samaya-paṭṭagāṟa[rgge]
2 nelaṁ-goṭṭu sa . . . tapa . . brahma

TRANSLATION.

Ōm! Hail! Fortune! When the illustrious **Turagaveḍeṅga, lord of** the world-renowned **Kishkindhā a best of towns,** born in **the Bāli-vaṁśa race,** was going out to battle, he assigned the *bani* to the *Mahājanas* of **Rōṇa**; and **Sāntayya** gave (*it*) after laving the feet of the *Mahājanas.*

(Line 4) He who destroys this shall pass to the world of him who destroys a thousand cows or a thousand Brāhmaṇs at Vāraṇāśi!

Later record below the inscription I.

[This inscription seems to have been left unfinished. It appears to have been meant to register some donation which was made, after giving a site of ground, to the community of the weavers attached to the four-hundred *Mahājanas.*]

J.—Baṭgere inscription of the time of Krishṇa II.—A.D. 888.

Baṭgere is a town about one mile on the north-east of Gadag, the head-quarters of the Gadag *tāluka* of the Dhārwār District: in the Indian Atlas quarter-sheet 41, S. E. (1904), it is shown in lat. 15° 26′, long. 75° 42′. Its name is given there as "Betgeri": but in the old full-sheet of 1852 it is shown as "Butgeeree", which is at any rate more correct in indicating the *a* of the first syllable. Its ancient name, which occurs twice in the inscription now published, was **Baṭṭakeṟe**, meaning apparently "the Round Tank"; and the record tells us that it was founded by the Superintendent Gaṇaramma, whose valour in defending it is its topic. The name of the place is still current as **Baṭgere** among the rustic population. But liberties have been taken with it, as with so many other place-names, by the official classes; a confusion being made in this case between the original *baṭṭa* of the first syllable and *beṭṭa*, 'a hill', as well as, in the second syllable, between the original *keṟe*, *geṟe*, 'a tank', and *kēri*, *gēri*, 'a street':[6] as the result of this, the name is actually certified in the publication

[1] See *Ind. Ant.*, 1901, pp. 110, 266.

[2] *Epi. Carn.*, vol. 4 (Mysore), Yl. 25. The published text there gives Bali-vaṁśa, with the short *a* in the first syllable.

[3] From the ink-impression.

[4] Represented by a plain spiral symbol.

[5] Read *pārvvaruman.*

[6] Compare the case of Aṇṇigeṟe, now known officially as Aṇṇīgēri: see my remarks in vol. 6 above, p. 100, note 3.

Bombay Places and Common Official Words (1878) as "Betgēri", and it appears in gazetteers, etc., as "Betigeri, Bettigeri, Betgeree, and Batgeri". The official corruption of the name dates partly, in fact, from at least the fourteenth century, as the place is mentioned as Baṭṭagērī in the record of A.D. 1379 on the Ḍambaḷ plates, *Journ. Bomb. Br. R. As. Soc.*, vol. 12, p. 357, l. 126.

The present **inscription**, which I edit and illustrate from an ink-impression supplied by Mr. Cousens, is one of several at Baṭgere: for the illustration of it see the plate facing p. 182 above, below the inscription G. It is on a **vīrgal or monumental hero-stone** in a walled enclosure on the premises of Haṭagāra-Mallarāya, inside the town. There are two compartments of sculptures, one above and one below the record: but I have no information as to the details of them. The **writing** on lines 1 to 7 occupies an area about 2′ 9″ broad by 11″ high. The compartment of sculptures below it is about 1′ 7″ high. Below this, the stone is wider, measuring about 4′ 2″; and we have here the beginning of some well-known Sanskrit verses, which are an accompaniment to the principal record. First, after *Om Svasti Śrī*, we have the half verse, *yasya yasya yadā*, etc., of which the preceding line—usually *Bahubhir-vasudhā dattā* (or *bhuktā*) *rājabhiḥ Sagar-ādibhiḥ* (or *bahubhiś=ch=ānupālitā*)—was not given. This is followed, partly in the same line and partly in a short line below it, by the verse, given in not at all a correct form:—*Svaṁ dātuṁ su-mahach-chhakyaṁ duḥkham-anyasya pālanaṁ* | *dānaṁ vā pālanām v=ēti dānāch=chhrēyō=nupālanaṁ* ||. Then, in short lines of from two to four syllables down the left side of the lower compartment of sculptures, there is the verse:—*Sva-dattāṁ para-dattāṁ vā yō harēta vasuṁdharāṁ* | *shashṭiṁ varsha-sahasrāṇi vishṭhāyāṁ jāyatē kṛmiḥ* ||: this, again, is given very inaccurately. And finally, down the right side of the compartment of sculptures there was another verse of the same class: but here only a few of the final syllables are extant, and the verse cannot be identified. It has not been convenient to illustrate these supplements to the principal record beyond the beginning of them: but they are all in characters of just the same stage with those of the principal record, and were plainly put on the stone at the same time with it. They indicate that a grant of some kind was made to the hero whose prowess is commemorated by the inscription.

The **characters** are Kanarese, well formed and executed. The size of the letters ranges from about ½″ in the *ṛ* of *keṛeyaṁ* near the beginning of l. 4, to about 1¼″ in the *l* of *akāla*, l. 1: the *stya* near the beginning of l. 1 is nearly 2″ high. Of the **test-letters kh, ṅ, j, b, and ḷ**, the *ṅ* does not occur: the others show here, again, a **mixture of the earlier and later types.** The *kh* occurs once, in l. 3, and is of the later, cursive type. The *j* occurs five times, in ll. 1, 2, 3, 6 and is in each case of the earlier, square type. The *b* is found three times, in ll 3, 4, 5, and is o the earlier, square type, made rather loosely on the left side, and with a continuation of th right-hand part of the letter above the top line of the writing: its form may be seen very clearl in *balaṁgaḷ*, l. 5. The *ḷ* occurs eight times, and once subscript, in ll. 1, 2, 4, 5, 6: it is of th later, cursive type all through. In the Sanskrit verses at the bottom and sides of the stone th *ṅ* does not occur; nor does the *kh*, because where it ought to be we have *duḥkam* by mistake fo *duḥkham*. The *j* is found in *jāyatē* on the left side, and is of the earlier, square type. The does not occur. In the half-verse shown in the Plate, *l* is used for *ḷ*: but the verse whi follows it preserves the *ḷ*, three times, and presents in each case the later, cursive type. *aḷidaṁ*, l. 4, we have an initial short *a*, of a transitional type far advanced towards the lat type. The only final form is that of *m*, in *kādidam*, l. 7.

The **language** is Kanarese, of the archaic dialect, with one verse beginning in l. 4. So noticeable words are as follows. In l. 3 *jonna*, a *tadbhava*-corruption of *jyotsna*, 'moonlight' used to denote "the bright fortnight". As in so many other records, here, again, in l. 4, have *aḷi*, 'to be ruined, to be destroyed', etc., used in the active sense: compare p. 184 above.

l. 5, we have a word *ottambha* which seems to be used in the sense of *ottambara*, 'great haste, etc.': the aspirated *bh* appears to mark it as a corruption of some Sanskrit word; but its origin is not clear. In l. 6 we have a word *maṇiya*, which seems to be the usual variant of *maṇiha*, 'superintendence of temples, *maṭhas*, palaces, etc.', but to be used here in the sense of *maṇihāṛa*, = *maṇihagāṛa*, *maṇiyagāṛa*, 'a superintendent of any such buildings'.

The **inscription** refers itself to the reign of a king **Akālavarsha**, by whom it means the Rāshṭrakūṭa king **Kṛishṇa II**, whose *biruda* Akālavarsha is well known, and for whom we have already dates ranging from A.D. 888 to 911 or 912. Its **object** was to record that a certain **Sādēva**, *i.e.* **Sahadēva**, attacked **Baṭṭakeṛe** and laid the place waste; and that a Brāhmaṇ named **Gaṇaramma**, who seems to have held some official post as superintendent of buildings, fought valiantly against him. The supplementary Sanskrit verses, mentioned above, indicate plainly that Gaṇaramma was not killed in the fight, but survived and received some grant in recognition of his prowess,—very likely the land on which the stone was set up,—though there is nothing to this effect on the stone itself.

The details of the **date** of this inscription are: the cyclic year Kīlaka; the seventh *tithi* of the bright fortnight of Vaiśākha; Ādityavāra (Sunday). The Śaka year is not stated. This Kīlaka *saṁvatsara* is the one which, being current at the Mēsha-saṁkrānti in March, A.D. 888, gave its name, according to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), to the Śaka year 810 expired, A.D. 888-89. As a mean-sign astronomical year, according to the First Ārya-Siddhānta it began on 7 June, A.D. 887, and ended on 2 June, A.D. 888: according to the Original Sūrya-Siddhānta it began on 23 June, A.D. 887, and ended on 18 June, A.D. 888. In any case, the given *tithi* Āshāḍha śukla 7 fell in **A.D. 888**: and in this year it began at about 9 h. 51 m. after mean sunrise (for Ujjain), *i.e.* about 3·51 P.M., on **Sunday, 21 April**. That hour, late in the afternoon, would fit in very well with the events recited in the record, namely, an attack on the village and an ensuing fight, which would very likely happen at some time during the evening or night. Accordingly, we may take the given details as answering satisfactorily to **Sunday, 21 April, A.D. 888.**

The only **place** mentioned in this record is Baṭgere itself, as **Baṭṭakeṛe**, twice, in ll. 3, 4.

TEXT.[1]

1 Ōm[2] Svasty=**Akālavarsha** śrīpṛithivīvallabha mahārājādhirā-
2 ja paramēgva(śva)ra paramabhaṭṭārakara rājyaṁ salutt-ire **Kīlaka-sa[ṁ]va-**
3 tsarada **Vaiśākhada** jonnada **saptame(mi)yum=Ādityavārad-andu[ṁ*]** **Sādēva[ṁ*]** **Ba-**
4 **ṭṭakeṛeyaṁ** aḻidaṁ [||*] [3]Guṇaman=t[ā]n=neles-irppa **Baṭṭakeṛeyam**=maryyādeya-
5 n=tappi bhīshaṇa-vidvishṭa-balaṁgaḷ=otti koḷal=end=eḻtandoḍ=ottambhadiṁ **Gaṇa[ra]-**
6 **mmam**=maṇiyaṁ Vasishṭhi(shṭha)-kula-saṁbhūta-dvijanm-ōttamaṁ raṇa-dīkshā-paran=āgi nāga-
7 ghaṭeyoḷ=vikrāntadiṁ kādidam [||*] Māḍisidoṁ Ravikāḷi besaṁ[4] Maṇināga[ṁ] [||*]

At the bottom of the stone.

Ōm[5] Svi(sva)sti Śrī [6]Yasya yasya yadā bhūmi tasya[7] tasya tadā phaḷaṁ [||*][8]

[1] From the ink-impression.
[2] Represented by a plain spiral symbol, somewhat damaged.
[3] Metre: Mattēbhavikrīḍita.
[4] Read *besase*.
[5] Represented by a plain spiral symbol.
[6] Metre: Ślōka (Anushṭubh).
[7] Read *bhūmis tasya*.
[8] Below *phaḷaṁ* there are the syllables *pāla* of *pālanaṁ v=ēti* in the verse which comes next: see page 188 above.

TRANSLATION.

Ōm ! Hail ! While the reign of **Akālavarsha-(Krishṇa II)**, the favourite of Fortune and the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Paramabhaṭṭāraka*, is continuing :—

(Line 2) On the **seventh tithi** of the **bright fortnight** of **Vaiśākha** of the cyclic year **Kilaka**, and on **Sunday**, **Sādēva** laid waste **Baṭṭakeṟe**.

(Verse; l. 4) When terrible hostile forces, transgressing the bounds of propriety, came near to harass and take **Baṭṭakeṟe**, which he himself had virtuously founded,[1] very quickly **Gaṇaramma**, the Superintendent, best among the twice-born sprung from the family of Vasishṭha, devoted himself to the battle-consecration and fought valorously in the array of elephants.

(L. 7) Ravikāḷi caused (*this*) to be made, at the behest of Maṇināga.

At the bottom of the stone.

Ōm ! Hail ! Fortune ! Whosoever at any time possesses the earth, to him belongs at that time the reward (*of making or preserving this grant*) ![2]

K.—Mulgund inscription of the time of Krishṇa II.—A.D. 902-903.

Mulgund is a village about twelve miles south-west-by-south from Gadag, the head-quarters of the Gadag *tāluka* of the Dhārwār District : it is shown in the Indian Atlas quarter-sheet 41, S.E. (1904), in lat. 15° 16′, long. 75° 35′. It is mentioned as **Mulgunda** in the inscription now published, and again in the Nīlgund inscription of A.D. 866,[3] which marks it as the chief town of a group of villages known as the **Mulgund twelve**, and tacitly but plainly locates it in the **Beḷvola three-hundred district**, which is called in our present record the **Dhavaḷavishaya** (see page 192 below). The spurious record on the Kurtakōṭi plates gives its name as **Mulgundu** with the ending *u* :[4] but this form hardly seems admissible as an authoritative one, even as a variant. The first component of the name is, no doubt, *muḷ*, *muḷḷu*, 'a thorn' : regarding the second component, *gunda*, *kunda*, which appears to mean 'low ground, low land', see remarks in vol. 12 above, pp. 147, 148. Here, again, there are several inscriptions. I published the present one in 1874 in the *Journ. Bomb. Br. R. As. Soc.*, vol. 10, p. 190.[5] I re-edit it now, partly to give a revised up-to-date treatment of it, partly to supply the illustration, which could not be given then.

The inscription is on a broken **stone tablet** built into the wall of a Jain temple : it may have been put there in the course of some repairs ; or it may have been transferred to some temple other than the one to which it belonged originally. There are apparently no sculptures accompanying it. The first twelve lines of it are extant, complete, with most of l. 13 and a few letters at the end of l. 14 : the remainder of the stone has not been found. The extant writing occupies an area about 1′ 8½″ broad by 1′ 1″ high : it is very well preserved and legible almost all through. The size of the letters ranges from about ⅜″ to ⅝″ : the *śrē* of *śrēyasē*, l. 1, is about 1¼″ high.

The **characters** are Kanarese, and give a fine specimen of the alphabet of the beginning of the tenth century, **mostly in the later type**, more or less fully developed, but preserving

[1] The accusative *guṇamaṁ* seems somehow to be used here adverbially, as if for the instrumental *guṇadiṁ*.

[2] Regarding this half-verse and the rest of the supplementary part of the record, see p. 188 above.

[3] Vol. 6 above, p. 107.

[4] *Ind. Ant.*, vol. 7, p. 220, l. 29.

[5] It is entered as No. 83 in Professor Kielhorn's List of the Inscriptions of Southern India, vol. 7 above, appendix.

still several influences of the earlier type. Of the test-letters **kh, ṅ, j, b,** and **l,** the *ṅ* does not occur, but the others are all found: we have the *kh* five times, in ll. 1, 4, 5, 8, 9; the *j* fourteen times (twice subscript), in ll. 1, 3, 5 to 8, 10, 11, 12; the *b* three times (once subscript), in ll. 4, 12; and the *l* eight times, and four times subscript, in ll. 3, 7, 10 to 13. The subscript *l* still shows strongly the influence of the earlier, square type. But the *l* itself and the *kh, j,* and *b* are all of the later, cursive type. Other noteworthy points are as follows: We have an initial short *a* in l. 6, formed entirely between the two lines of the writing; and an initial *e,* both short and long, in ll. 9, 13. There are final forms of *t* at the end of l. 3, and *n* near the end of l. 4. As regards vowels attached to consonants, the long *ā* is formed sometimes by only a slight curve downwards, as in the *khyā* of *prabhākhyāya,* l. 1; sometimes by a stroke coming about half-way down, as in the *bhā* of the same word; and sometimes by a stroke continued quite to the bottom of the consonant, as in *rāg-,* l. 3. The *ē* is formed sometimes on the left of the letter, according to the earlier fashion, as in *vēdinē,* l. 1, and sometimes by a superscript mark, as in the first three words in the same line: the fourth word, *śrēyasē,* presents it in both forms. The *ai,* which we have three times, in *jaina,* l. 1, *nagaraiḥ,* l. 11, and *brāhmaṇaiś=,* l. 12, is of the earlier type, made by two *ē*-strokes, one above the consonant and one on the left of it: in the earlier stage both these two strokes were placed on the left of the consonant. The *ō* presents a different form in each of the five cases in which it occurs: in *ōtkarshē,* l. 3, it has its own separate form, of the later type: in *ōnnata,* l. 5, it has an intermediate form: in *tanayō, ānujō,* and *prōdyuktas,* l. 6, it is formed on the earlier lines, as a combination of an *ē*-stroke on the left and an *ā*-stroke on the right. The *au* is found in *maukha,* l. 8, and is of the earlier type, made partly by the *e*-stroke on the left of the letter. The *m* is still of the earlier type, to the extent that the turned up stroke on the right of it is made from half-way up the body of the letter, not from the bottom of it. The *k* and *r,* letters about which there is more to be said on another occasion, are almost entirely of the later type, being broadened and shortened so as to be formed very nearly quite between the two lines of the writing. The rare *chh* occurs in l. 1, in *chhandra,* by mistake for *chandra.*

The **language** is Sanskrit, five verses and then prose: there are several mistakes. The record presents two unusual words: in l. 8 *maukha,* which seems to be used in the sense of *mukhya,* 'original, first, principal, chief', and to mean here 'a chief disciple'; and in l. 6 *prōdyukta* (not found in dictionaries), used in the sense of, and perhaps actually standing for, *udyukta,* 'zealously active'.[1] In respect of **orthography** we may note (1) a somewhat free use of the Kanarese *ḷ* instead of *l* in Sanskrit words in *kāḷa,* l. 2; *sakaḷa,* l. 3; *pāḷayati* and *dhavaḷa,* l. 4; *kuśaḷa,* l. 6; and *nakuḷa,* l. 9: but the *l* is retained in *ālaya,* ll. 7, 11, and *kula,* l. 12, and of course in *vallabha,* l. 3, and *valli, vallī,* ll. 10, 11, 13; and (2) the use of *ś* for *s* four times in the word *sēna,* as a name and part of a name, in l. 8.

The **inscription** refers itself to the time of a king **Kṛishṇavallabha,** by whom it means the Rāshṭrakūṭa king **Kṛishṇa II.** It tells us that some officer of his, whom it mentions as **Vinayāmbudhi,** "the Ocean of Modest Behaviour", was governing a district which it calls the **Dhavaḷa-vishaya.** It then recites that at the city **Muḷgunda,** in that district, a certain **Chikārya,** son of **Chandrārya,** a merchant, founded a temple of Jina. And finally, its special **object** is to record the **grant** to that temple of three fields, each of the capacity of one thousand betel-creepers. One of those fields was given by **Arasārya,** a son of the Chikārya who founded the temple. The second was given by four head-men of guilds, who are not named. The third was given, in a very liberal-minded fashion, by some unnamed Brāhmaṇs of the **Beḷḷāḷa family.** The grants were given in trust for the temple to a Jain teacher or priest named Kanakasēna, of the **Sēna lineage,** a disciple of Vīrasēna, who had apparently been the chief disciple of an *Āchārya* named Kanakasēna. The **Sēna-anvaya,** to which these teachers

[1] See note 3, p. 193, below the text.

belonged, seems to be the **Sēna-gaṇa**, in the Mūla-saṁgha, which is mentioned in the Hōnwāḍ inscription of A.D. 1054.[1]

The inscription is **dated** in the cyclic year Dundubhi, coupled with Śaka 824 expired. No other details being given, there is no date that is capable of exact verification. All that we can say is that this Dundubhi *saṁvatsara* is the one which began in A.D. 901 and ended in the following year, and, being current at the Mēsha-saṁkrānti in March, A.D. 902, gave its name, according to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), to the Śaka year 824 expired, and that consequently the record belongs to some time in **A.D. 902-903.**

As regards names of **places**, the record mentions Mulgund itself, as **Mulgunda,** and puts it in a district which it calls the **Dhavaḷa-vishaya,** "the White or Dazzling Country". In this latter name the record presents a Sanskrit translation, not yet found anywhere else, of the name of the well-known **Beḷvola three-hundred district**: and we should probably understand from this that in the name Beḷvola, the second component of which is *pola*, 'a field', the first component is not *beḷe*, 'to grow', or *beḷ, beḷe*, 'growing, growth, produce, corn',[2] but *beḷ*, 'whiteness, brightness', so that the name means, not "(the country of) fields of standing or luxuriant crops", but "(the Country of) Bright Fields"; but still, of course, with reference to the great fertility of its soil and the richness of its crops, especially its waving fields of millet. In l. 11 the record mentions **three hundred and sixty cities,** without naming any of them: it seems to mean the three hundred cities, towns, and villages of the Beḷvola country, along with some neighbouring two groups, each of thirty villages. Two of the fields that were given were situated in an area named **Kandavarmamāḷa-kshētra,** which was in an enclosure named **Chandrikavāṭa**; and the third was in an area named **Baḷḷagere-kshētra,** which name perhaps means "Jackal-Tank area": these do not seem to be names of villages.

TEXT.[3]

1 [4]Śrīmatē mahatē śāntyē(ntyai) śrēyasē viśva-vēdinē namaś=Chha(cha)ndra-prabh-ākhyāya Jaina-śāsana-

2 vṛiddhayē [||* 1][5] [6]**Śaka-nṛipa-kāḷē=shṭha(shṭa)-śatē chatur-uttara-viṁśad-uttarē** saṁpragatē **Dundubhi-nāmani** varshē prava-

3 rttamānē jan-ānurāg-ōtkarshē [||* 2] **Śrī-Krishṇavallabha-nṛipē** pāti **mahīṁ** vitata-yaśasi sakaḷāṁ tasmāt

4 pāḷayati mahā-śrīmati **Vinayāmbudhi-nāmni Dhavaḷa-vishayaṁ** sarvvaṁ [||* 3] Tasmin **Mulgund**[7]-ākhyē

5 nagarē vara-vaiśya-jāti-jāta[ḥ*] khyātaḥ **Chandrāryyās**[8]-tat-putraś=**Chikāryyā**-chikaraṁ Jin[9]-ōnnata-bhavana[ṁ] [||* 4]

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[1] *Ind. Ant.*, vol. 19, p. 274.

[2] The word *beḷevola* is given in the *Śabdamaṇidarpaṇa*, p. 81; but only to illustrate the change of *p* to *v*, and without any indication of an allusion to the name of the country. The form Beḷvola is the usual one in inscriptions: but we also find Beḷvala and (in Nāgarī) Beluvala. I do not know of any record giving it as Beḷevola.

[3] From the ink-impression.

[4] Metre: Ślōka (Anushṭubh).

[5] In the original the verses are neither punctuated nor numbered: the only marks of punctuation in it are those before *yaḥ kaśchit* in l. 14.

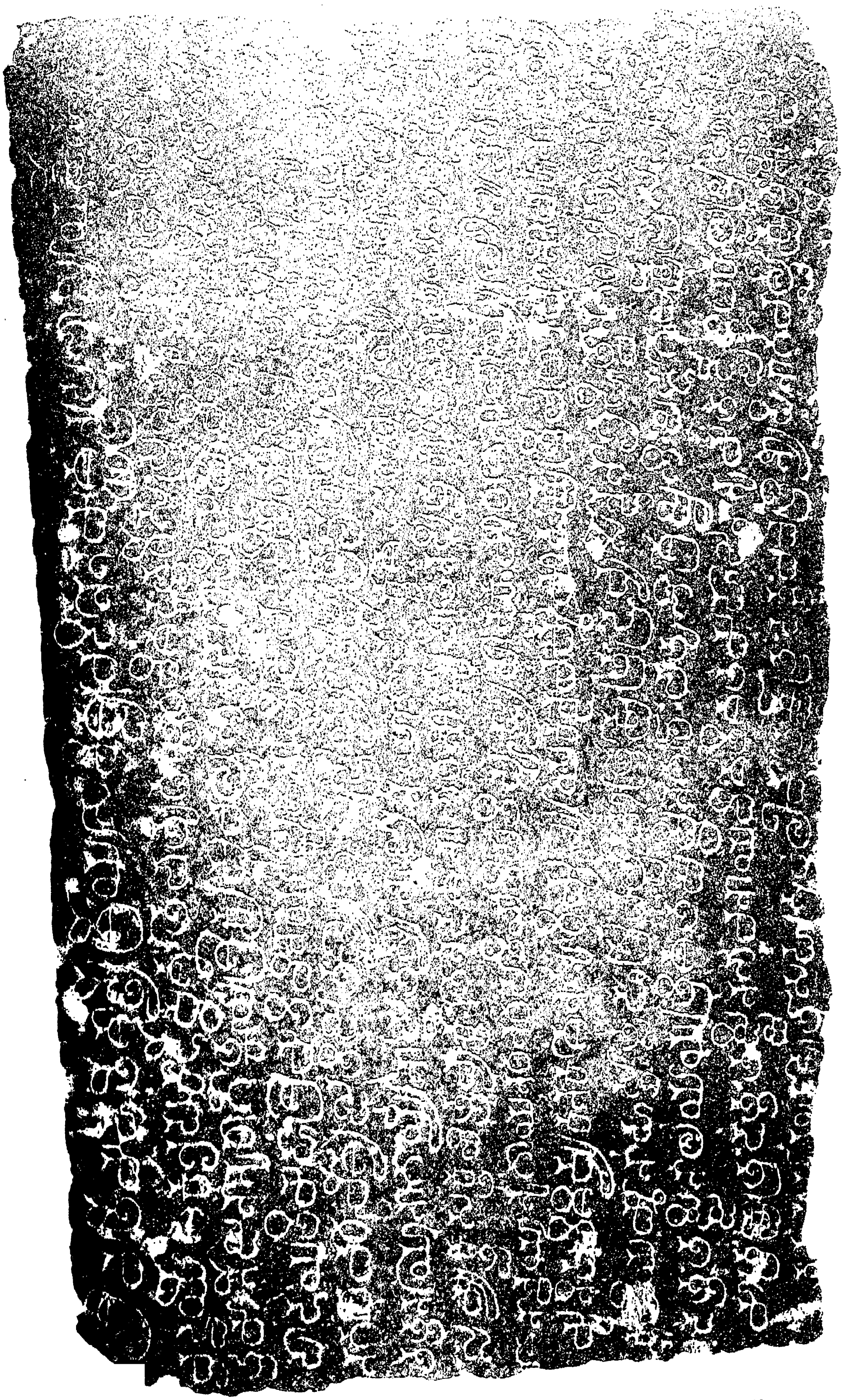
[6] Metre: Āryāgīti; and in the following four verses.

[7] Read *tasmin=Mulgund-*, with *saṁdhi*.

[8] Read *Chandrāryyas*. Here, and in the names of Chīkāryya in the same line and of Nāgāryya and Arasāryya in l. 6, it is not easy to say whether the final syllable is given as *ryyā* or as *yyō* (in either case with a mistake of some kind). But we have *ryya* unmistakably in the name of Nakuḷāryya at the end of l. 9; and the analogy of that, with the contrast (as regards the vowel) presented by the *rshē* of *varshē*, l. 2, suggests that the *r* was intended in each case.

[9] Read *Chikāryyō=chikaraj=Jin-*; and see the preceding note.

...gund Inscription of Krishna II.—A.D. 902-903.



W. GRIGGS. COLLOTYPE.

SCALE ·45

J. F. FLEET.

6 Tat-tanayō **Nāgāryyā**[1] nāmnā tasy=ānujō nay-āgama-kuśalaḥ **Arasaryyā**[2] dān-ādi-prōdyukta-
7 s[3]=samyaktva-sakta-chitta-vyaktaḥ [||* 5] Tēna darśan-ābharaṇa-bhūshitēna pitṛi-kārita-Jin-ālayāya **Chandrikavāṭ[ē]**
8 **Śē(sē)n-ānvay-ānugāya** nara-narapati-yatipati-pūjya-pāda-Kumāraśē(sē)n-āchāryya-maukha-Vīraśē(sē)na-
9 munipati-śishya-Kanakaśē(sē)na-sūrimukhyāya **Kandavarmmamāḷa-kshētrē** Ere[ka]-māṇavaka-Nakuḷāryya-
10 Ka[l]iyammānā[ṁ*] hastāt=sahasra-valli[4]-mātra-kshētraṁ dravya-sindu(ndhu)nā gṛihi(hī)tvā nagara-mahājana-nidēśē
11 dattaṁ [||*] Taj-Jin-ālayāya **triśata-shashṭhi(shṭi)-nagaraiḥ** chaturbhi[5] śrēshṭhibhiḥ **Baḷḷagere-kshētrē** sahā(ha)sra-vallī-
12 mātra-kshētraṁ dattaṁ [||*] Taj-Jina-bhavanāya viṁśati-śata-mahājan-ānumatād= **Beḷḷāḷa-kula-brāhmaṇaiś=cha** tat-
13 **t-[Kandava]r[mma]mā[ḷa]-kshētrē** sahasra-val[l]ī-mātra-kshētraṁ dattaṁ [||*] Ēvaṁ trīṇy=api nāgavallī-kshētrāṇi sarvva-pāda-[6]
14 . . . . Yaḥ kaś[ch]i[t]= . . . . i ||

TRANSLATION.

(Verse 1; line 1) Reverence to him who is named Chandraprabha,[7] who is fortunate, who is great, who is tranquillity itself, who is eternal happiness, who knows all things, who is (*the cause of*) the increase of the Jain doctrine!

(V. 2; l. 2) When the time of the Śaka king consisting of eight hundred (years) increased by twenty plus four has gone by; while the year named **Dundubhi**, which overflows with kindness to mankind,[8] is current:—

(V. 3; l. 3) While the glorious king **Kṛishṇavallabha-(Kṛishṇa II)**, whose fame is spread abroad, is protecting the whole world: (*and*) while, under him, the very illustrious one who has the name **Vinayāmbudhi** is governing all the **Dhavaḷa district**:—

(V. 4; l. 4) In this (*district*), at the city named **Mulgunda**,—(*there was*) the renowned **Chandrārya**,[9] born in the excellent merchant caste: his son **Chīkārya** caused to be made a lofty house of Jina.

(V. 5; l. 6) His son (*was*) **Nāgārya** by name: his younger brother (*is*) **Arasārya**, skilled in the precepts of prudent conduct, zealous in charity, etc., characterized by thoughts intent on right behaviour.

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[1] Read *Nāgāryyō*; and see note 6 above. [2] Read *Arasāryyō*; and see note 6 above.

[3] This *pāda* contains two short-syllable instants in excess of the metre: it might be corrected by reading *dān-ādy-udyuktas*; *i.e.* by taking *udyukta* instead of *prōdyukta*.

[4] The final short *i* which we have here is quite justifiable: but the word is given three times with the long *ī* in lines 11 and 13.

[5] The omission here of the *visarga* of *chaturbhiḥ* before the *ś* followed by *r* in the next word is justifiable according to the southern rule.

[6] Read *sarvva-bādhā*, or *sarvv-ābādha*.

[7] This is one of the Jain Arhats of the present *avasarpiṇī*-period.

[8] In view of its position, this epithet, *jan-ānaty-ōtkarshē*, must, I think, be taken as intended to qualify the year Dundubhi, though, otherwise, it would apply better to the king who is mentioned in the next verse. The reference is perhaps to the astrological description of Dundubhi as the year which "makes a great growth of crops:" see the *Bṛihat-Saṁhitā*, 8.50.

[9] Regarding this and some following names, see note 8 on p. 192 above. This passage, as far as the mention of Arasārya, is of course parenthetical.

(L. 7) By him, adorned by the ornament which is discernment, there has been given, at the bidding of the *Mahājanas* of the city, for the abode of Jina which (*his*) father had caused to be made, in (*the enclosure named*) Chandrikavāṭa, to K[illegible]sēna, a chief of wise men, a follower of the Sēna lineage, a disciple of the great saint V[illegible]sēna, who was the chief disciple of the *Āchārya* Kumārasēna, whose feet were worthy to be worshipped by men, kings, and great ascetics, a field measuring one thousand (*betel*)-creepers, in the Kandavarmamāḷa area, which he bought for a very great sum[1] from the hands of Ērekumāṟavāḷa (? the youthful Ereka), Nakuḷārya, and Kaliyamma.

(L. 11) To that same abode of Jina there has been given by four head-men of guilds (*of*) three hundred and sixty cities, a field measuring one thousand (*betel*)-creepers in the Baḷḷagere area.

(L. 12) And to that same house of Jina there has been given, with the approval of one hundred and twenty *Mahājanas*, by the Brāhmaṇas of the Beḷḷāḷa family, a field measuring one thousand (*betel*)-creepers in that same Kandavarmamāḷa area.

(L. 13) Thus, as many as three fields of betel-creepers, free from all molestation . . . . Whosoever . . . .

No. 16.—CONJEEVERAM COPPER-PLATE OF VIJAYA-GANDAGOPALADEVA.

BY PROFESSOR S. V. VENKATESWARA, M.A., KUMBAKONAM.

This is a single copper-plate bored at the top and ruled on both sides. The abrupt way in which the inscription begins shows that the plate is probably the last one of a grant of which one or more plates in the beginning are missing. This last plate was obtained by me on loan from the Śaṅkarāchārya Maṭha at Kumbakōṇam. It is in good state of preservation, and the inscription, so far as it goes, is quite legible. The length of the plate is 8·7 inches at the sides and 10·9 inches in the middle, and the breadth 7·5 inches at the top and 7·9 inches at the bottom. The height of the letters varies from ·2 to ·3 inches in the body of the inscription and from ·3 to ·5 inches in the signature.

The inscription is in verse, and the language is Sanskrit. The character is Grantha throughout, excepting the signature of the donor, which is in *Tamil*. As regards orthography we have *ith* used for *th* in line 2 and *ddh* for *dh* in ll. 9 and 20. *Va* looks like *pa* throughout. When three consonants have to be written in one compound letter, one of them is omitted or a vowel is inserted between them. Thus we have *bhaktya* written *bhatyā*, l. 17, and *kōshṭhya* written *-kōshṭhiya-*, l. 13. The *r* is not written in compound letters in lines 4 and 7, where *Śaṅkarārya* is written *-Saṅkarāyya-* and *muhūrtakē*, *muhuttakē*. In these cases we have a duplication of the *y* and *t* also. Short and long *u*, like short and long *i*, are not always written in their proper places. In l. 11, for instance, where *-taḷisimā-* is required for metrical purposes, we find that *-taḷisimū-* is actually written; *-hintala-śōbhitam* is written for *-hintāla-śōbhitam* in l. 12; *nīdhāya* for *nidhāya* in l. 17; and *-āpnoti* for *-āpnōti* in l. 21. Similarly we find *-muhuttakē* is written for *-muhūrtakē* in l. 7; *bhumērs* for *bhūmērs* in l. 15, and *bhudāna-* for *bhūdāna-* in l. 18. The *virāma* of final *m* is not marked in ll. 10, 14, 19 and 21. These are probably slips of the scribe, and so also is the writing of *prithig-* for *prithag-* in l. 7 and *-maula-* for *-mauli-* in l. 14. But *nīdhāya manasiśvarē* in l. 17 is certainly bad grammar.

The grant confers in perpetuity the village of Ambikāpuram, near Conjeeveram, on the teacher Śrī-Śaṅkarārya or Śaṅkara-yōgin of the *maṭha* in that place, for sumptuously feeding one hundred and eight[2] Brāhmaṇs every day.

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[1] Lit. "having taken (*it*) by an ocean of wealth."

[2] This is more likely, as it is the usual number held sacred in the case of gifts. But in this case *=ashṭaśatānāñ=* in the original, l. 8, should be considered bad grammar for *=ashṭaśatasya*.

The Śaṅkara herein mentioned is perhaps no other than the then occupant of the *Kāmakōṭi-pīṭha* in the *maṭha*[1] of Conjeeveram, which by tradition is said to have been founded by the great Śaṅkarāchārya. Ambikāpuram is a village on the northern bank of the river **Vēgavatī** and is now known as Ambigrāmam. In this village Kāmakōṭi-maṭha still possesses some landed property. **Gṛidhrapura,** one of the boundaries of Ambikāpuram mentioned in l. 9, is the modern Tiruppukkuḻi, otherwise known as Jaṭāyutīrtha. Other boundaries mentioned are **Kāñchīpura** (Conjeeveram), **Kaidaḍuppūrū** and Śirunanni. The last-named village is now known as Śeraṇai.

The donor is the chieftain **Gaṇḍagōpāla-Chōḷa** (l. 17 f.) or **Vijaya-Gaṇḍagōpāla-Dēva,** as he signs himself at the end of the record. His accession took place between Mithuna and Siṁha in Śaka 1172 (=1250 A.D.), as has been calculated from his inscriptions on the so-called rock of the Aruḷāḷa-Perumāḷ temple at Conjeeveram.[2] We learn from another inscription[3] of his that the cyclic year Bahudhānya was his 29th year. The present inscription, therefore, which is in **the cyclic year Khara must belong to his 42nd year,—A.D. 1291-2.** [The details of date given in ll. 4 to 7 do not work out correctly either for A.D. 1291 or for 1292; but in the cyclic year Khara which occurred 60 years after, *i.e.* in A.D. 1351, Monday, the 10th *tithi* of the bright half of Karkaṭaka, corresponded to 4th July 1351 when the *nakshatra* Viśākhā ended at 16 hrs. 20 m. after mean sunrise and Anūrādhā commenced consequently in the last quarter of the day.—H. K. S.]

The full name of the king must have been Vijaya-Gaṇḍagōpāla, as is clear from the Tamil signature. Dr. Hultzsch[4] is therefore wrong in thinking that Gaṇḍagōpāla is the proper name and 'Vijaya' simply an adjective meaning 'victorious'. Various other kings are known to have had the surname Gaṇḍagōpāla; *e.g.* Eṛasiddhi,[5] Tikka I.,[6] Manmasiddha[7] and even Ēpilisiddhi[8] of another line of Telugu-Chōḷas. Dr. Kielhorn[9] seems to have been inclined to regard the two Gaṇḍagōpālas as identical, *viz.* Vīra-Gaṇḍagōpāla and Vijaya-Gaṇḍagōpāla. That the two are distinct is clear, however, from the inscriptions in the Tripurāntakēśvara temple. There we have inscriptions of the 5th year of Vīra-Gaṇḍagōpāla and of the 5th, 16th, 18th, 24th, and 28th years of Vijaya-Gaṇḍagōpāla.[10]

Evidence is not clear as to the ancestry of Vijaya-Gaṇḍagōpāla. In the latest report of the Assistant Archæological Superintendent for Epigraphy, Madras (August 1913, Part II, p. 126) a doubt is expressed as to whether this chieftain may be of the same stock as the Pallava usurper Peruñjiṅga-Dēva, for the reason that in one of the inscriptions Pallavāṇḍār Rājarāja Śembuvarāyan is stated to have been a *piḷḷaiyār* of Vijaya-Gaṇḍagōpāla. The term *Pallavāṇḍār* may show that Śembuvarāyan was of Pallava descent, but the term *piḷḷaiyār* must be taken to mean 'feudatory' and not 'son'.[11] It is noteworthy that Vijaya-Gaṇḍagōpāla

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[1] The name of the *maṭha* is evidently borrowed from the name Kāmakōṭyambikā of the goddess at Conjeeveram. According to tradition the great reformer Śaṅkarāchārya himself died at Conjeeveram. In the Kāmakōṭyambikā temple in that city we still have the figure of Śaṅkara sitting in Yōga posture.

[2] See *Ind. Ant.*, Vol. XXI, p. 122.

[3] No. 417 of the Madras Epigraphist's collection for 1911. His latest date till now known is the 33rd year of his reign.

[4] *Ind. Ant.*, *loc. cit.*

[5] *Ep. Ind.*, Vol. VII, p. 152.

[6] No. 46 of Epigraphist's collection for 1893.

[7] No. 598 of 1907.

[8] Epigraphist's Report, August 1900, p. 17.

[9] *Ep. Ind.*, Vol. VII, Appendix, No. 904. [Dr. Kielhorn only compares the two names.—S. K.]

[10] See Epigraphist's collection for 1909, especially B. 333, 335 and 339, and cf. Nellore inscriptions G. 91 (7th year of Vijayagaṇḍagōpāla), G. 67 (9th year), G. 75 (11th year), G. 116 (19th year), G. 69 and 74 (21st year), G. 57 (24th year), S. 3 (24th year), G. 80 (27th year) and A. 25 (Śaka 1207).

[11] The author of the Report has himself admitted that this interpretation is possible. I may perhaps strengthen the case by pointing out that Pañchanadivāṇan Nīlagaṅgaraiyan is the title of a *piḷḷaiyār* of Vīrarājēndra-Chōḷa and of another of Vijaya-Gaṇḍagōpāla (see Epigraphist's collection for 1911, No. 2, and 1912, No. 117).

distinctly styles himself a Chōḷa in the inscription before us (l. 18). He was probably one of the Telugu-Chōḷa chiefs whose genealogy has been given by the late Mr. Venkayya.[1]

Several inscriptions of this dynasty are found in the Nellore district, and one of them has much to tell us about the donor of our grant. He belonged to the race of Parna[2] and the *gōtra* of Bharadvāja, his banner was the club, and his ensign the bull. The inscription (A. 25) is on the western wall of the Chandramaulīśvara temple and it may be noted that Chandramaulīśvara is the tutelary deity to this day of the *āchāryas* of the *maṭha* of Conjeeveram. The inscription is dated Śaka 1207, and it styles Vijaya-Gaṇḍagōpāla "Lord of Kāñchī."

It is a pity that the first plate or plates of our grant are lost. If discovered, they would have cleared up some of the difficulties of the subject. But it becomes clear even now that Vijaya-Gaṇḍagōpāla fills up the gap between **Manmakshamāvallabha**,[3] the son of **Tikka** I., and **Rāja-Gaṇḍagōpāla**, the last known king of the line. For No. 598 of 1907 records a grant made for Manmasiddha's recovery from illness and belongs to 1249-50 A.D., and Manmasiddha is the same as Manmakshamāvallabha.[4] And it must be remembered that 1250 was the year of accession to the throne of Vijaya-Gaṇḍagōpāla.[5] Again, the last known year of this king is 1291-2, the year of the copper-plate grant before us. This tallies with the year of accession of Rāja-Gaṇḍagōpāla, as is clear from inscription 194 of the Epigraphist's collection for 1894 (the Śaka year 1221 being his 9th year). In the meantime, however, we have the accession of Tikka II. in 1278 and Manma-Gaṇḍagōpāla in 1282-3.[6] Perhaps they were joint rulers with Vijaya-Gaṇḍagōpāla or ruled over other portions of the Telugu-Chōḷa dominion.

TEXT.[7]

1 [8]ह्निप्रथितात्मने ।(॥) श्रीहस्तिशैलनाथस्य [नि]यलात्

2 पश्चिमे मठे । निगमान्तरहस्यात्थम्[9] शिष्येभ्यस्सुवितन्वन्-

3 ते ।(॥) नित्यान्नदानविधिसन्तर्प्पितात्मद्विजन्मने [।*] श्रीशंक-

4 राय्यगुरवे[10] वत्सरे खरसंज्ञिते [॥*] प्राप्ते कर्क्क-

5 टकं पुण्यराशिम् कमलबान्धवे [।*] मित्रदैवतन-

6 क्षत्रयुक्तायां शुक्लपक्षके ।(॥) [11]इन्दोर्वारेण यु-

7 क्तायाम् दशम्यां सुमुहुर्त्तके[12] । पृथि[13]ग्विधरसोपे-

8 तैरन्नैरमृतसम्मितैः ।(॥) नित्यमष्टशतानाञ्च

[1] In his Report for 1899-1900, p. 18.

[2] The authors of the *Nellore Inscriptions* themselves suggest Parama as a probable reading. The epithets iven to Vijaya-Gaṇḍagōpāla in this record, show that he must have belonged to the Pallava race. Parna is perhaps a misreading for Pallava.—H. K. S.]

[3] The Manma-kshamāpati of the poet Tikkana.

[4] Epigraphist's Report for 1907-1908, pp. 82-85.

[5] I may perhaps identify him with Immaḍi-Gaṇḍagōpāla-Vijayādityadēva-Mahārāja of the Nellore inscriptions (see *Ind. Ant.*, Vol. XXXVIII, p. 84). The latter was the younger brother of Allu Tirukāḷatidēva Mahārāja *alias* Gaṇḍagōpāla, and Manma-Gaṇḍagōpāla was his son (*ibidem*, p. 11). One of his known dates is 1260-1 A.D. (*ibidem*, p. 84).

[6] *Ind. Ant.*, Vol. XXXVIII, p. 86 ff.

[7] From the original plate.

[8] Evidently the last letter of a word which was the name or surname of the donee Śaṅkara mentioned in line 3 f. [The letter looks very much like *vvai*.—H. K. S.]

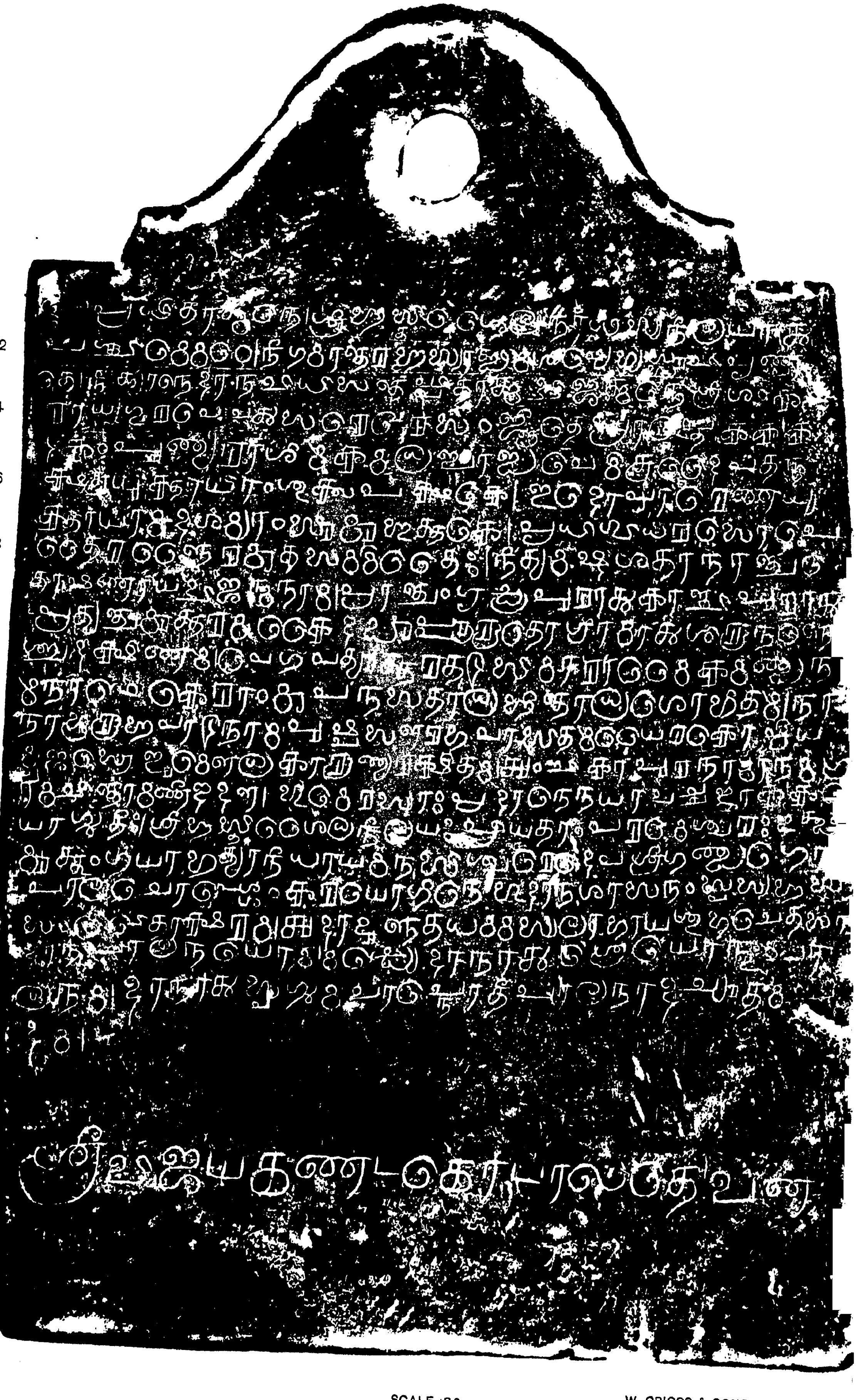
[9] Read °रहस्यार्थं.

[10] Read °रार्य्य° or °राय. In the former case we must explain the compound as "Srī Śaṅkara, the *guru* of the Āryas." Cf. the title *Jagadguru* assumed by the heads of the *maṭhas*. [This explanation is far-fetched. 'To the hol *guru* Śaṅkarārya' would be the plain interpretation of the phrase श्रीशंकरार्य्यगुरवे.—H. K. S.]

[11] Read इन्दो°.

[12] Read °हूर्त्तके.

[13] Read पृथ°.



SCALE ·80

W. GRIGGS & SONS, PHOTO-LITH.

9 तोषणाय[1] द्विजन्मनाम् । प्राञ्चं ग्टध्रपुरात्[2] काञ्चीपुरात्
10 प्रत्यञ्चमुत्तरम् [॥*] कैदडुप्पूरुतो ग्रामात् श्रिरुनन्ने-
11 श्च दच्चिणम् । वेगवत्युत्तरतटिसि[3]मारामैकमण्डन-
12 म् [॥*] नाक्किकेरांम्रपनसतालह्नोन्तालशोभीतम्[4] । ना-
13 नाभूरुहवाटिनाम्[5] पुष्पसौरभवासितम् [॥*] [6]यैरकोष्ठिय-
14 मजस्रेन्दुमौल[7]कारुण्यरच्चितम् । अंबिकापुरनामानम् ग्रा-[8]
15 मच्चिन्तामणीन्ददौ[9] ।(॥) [10]भुमेरस्या: प्रदानेन यावच्चन्द्रार्क-
16 योर्गति:[11] । श्रीहस्तिशैलनिलय: प्रियतां परमेश्वर: [॥*] इत्य-
17 मुत्तुंगया भत्या[12] नोधाय [13]मनसिश्वरे [।*] देव[:*] श्रीगण्डगो-
18 पालचोळश्शंकरयोगिने [॥*] [14]भुदानशासनं स्वस्य हस्त-
19 संलिखिताच्चरम् । अदादुन्नतधम्मस्य[15] लाभाय शुभचेतसा [॥*]
20 दानपालनयोर्म्मद्ध्ये दानात्[16] श्रेयोनुपा-
21 लनम् । दानात्[17] स्वर्गमवाप्नोती पालनादच्युतम् प-
22 दम् ।(॥)
23 श्रीविजयकण्डकोपालतेवन्[18]

TRANSLATION.

(Ll. 1 to 15.) To the famous (personage) who, in the *maṭha* to the west of the abode of the glorious Lord of the Elephant Hill,[19] clearly explains to (his) disciples the hidden meaning of the Vēdānta and who pleases (the Eternal) Ātman and the Brāhmaṇs by the routine of daily gifts of food,—(to this) holy teacher Śaṅkarārya, **in the year named Khara, when the lover of the lotus** (*i.e.* **the sun) was in the holy sign of Karkaṭaka** (Cancer), **in the constellation presided over by the deity Mitra** (*i.e.* Anurādhā), **on Monday the tenth day of the bright fortnight, at an auspicious moment**—for gratifying daily one hundred and eight Brāhmaṇs with food appealing to various tastes and resembling nectar—(the donor) gave the most excellent village named **Ambikāpura,** (situated in) **Yairakōshṭhya,** which lies east of **Gṛidhrapura,** west of **Kāñchīpura** (Conjeeveram), north of the village **Kaidaḍuppūru** and south of **Śirunanni,** whose chief ornaments are the gardens on the north bank of the river

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1 The first part of the vowel of तो° is found at the end of line 8.

2 The termination *pura* applied to this petty village seems to show that it was then in a flourishing condition.

3 Read °तटीसीमा°.

4 Read °केराम्र° and °हिन्तालशोभितम्.

5 Read °वाटीनाम्.

6 Read यैरकोष्ठ्य°.

7 Read °मौलि°.

8 The *ā-mātra* of ग्रा is marked at the beginning of the next line.

9 Read °मणि°.

10 Read भूमे°.

11 The first part of the vowel of °र्यो° is found at the end of l. 15.

12 Read भक्त्या.

13 Read निधाय मनसीश्वरम् or निधाय मन ईश्वरे.

14 Read भूदान°.

15 Read °धर्मस्य.

16 Read दानाच्छ्रेयोनु°.

17 Read दानात्स्वर्गमवाप्नोति.

18 Excepting the first three letters the whole of this line is in Tamil.

19 *i.e.* the temple of Śrī-Varadarāja of Conjeeveram.

Vēgavatī, which is beautified by coccanut, mango, jack, palmyra and *hintāla* (*phœnix paludosa*) (trees), fragrant with the scent of flowers of various groves of trees (and) always protected by the grace of the moon-crested (Śiva).

(Ll. 15-19.) By the gift of this land for as long as the Sun and the Moon run on their course may the Supreme God be pleased whose abode is on the Elephant Hill. Thus, with towering devotion resting his mind in God, the glorious chief **Gaṇḍagōpāla-Chōḷa** gave the charter (conveying) a gift of land written in his own hand,[1] to Śaṅkara-yōgin, with a pure mind, aspiring for the highest good (*dharma*).

(Ll. 20-22.) Of gift and (its) maintenance maintenance is more meritorious than gift. By gift heaven is attained, by maintenance undecaying bliss.

(L. 23.) The glorious **Vijaya-Gaṇḍagōpāla-Dēva.**

No. 17.—THANA PLATES OF THE TIME OF THE YADAVA KING RAMACHANDRA : SAKA 1194.

BY LIONEL D. BARNETT.

The record on these plates, which were found, with another set bearing a record of the time of the same king dated in Śaka 1212 current (A.D. 1289), in digging a grave in the Musalmān burial ground at Ṭhāṇa, the head-quarters of the Ṭhāṇa District, Bombay Presidency, was brought to notice by Mr. W. H. Wathen in 1835, in the *Journ. R. As. Soc.*, first series, Vol. II, p. 388; and a reading of the text, prepared by a pandit, with an abstract in English, was given by him in Vol. V, p. 183, No. 10.[2] The original plates have never been traced again. But Dr. Burgess found ink-impressions of three of their four inscribed sides, evidently made by Mr. Wathen, in the Branch of the Royal Asiatic Society at Bombay, and made them over in 1902 to Dr. Fleet, who has placed them at my disposal. I now edit the record from these impressions, as far as they go. But an impression of the second side of the second plate (lines 46 to 68) being wanting, for my text of that I am entirely dependent on the reading given by Mr. Wathen's pandit; and he did not take the trouble to transcribe the whole of it, but omitted the names, etc., of all except the first of the grantees.[3] An appropriate name for the record would be "**the Vaula grant,**" as it registers an assignment of a village named Vaula: but the plates have always been known as a set of "**Ṭhāṇa plates,**" as which they are entered as No. 370 in Professor Kielhorn's List of the Inscriptions of Southern India,[4] and it is convenient to retain the latter designation.

The plates were three in number; the first and third of them being inscribed on one side and the second on both sides. Judged by the ink-impressions, the size of the plates was between 11 and 11¼ inches in width, and about 9 inches in height; and the second plate seems to have been made slightly smaller than the other two, and also without raised edges, so as to fit in between them. The illustration of them is from Mr. Wathen's impressions: and these being very brittle, a few pieces broke off and were lost before the photographs were made, with the result of causing some small gaps in lines 7, 16, 20, 43 and 44, and a large one between lines 42 and 45. There is no information as to whether the ring on which the

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[1] This may only mean that the donor affixed his signature, found in l. 23, to the grant.

[2] The other record, of A.D. 1289, is his No. 9, on p. 178.

[3] See, more fully, note 1, p. 203 to the Text below.

[4] Vol. VII, above, appendix: the other set of plates, dated in Śaka 1212 (A.D. 1279), is entered as No. 379 the same List.

plates must have been strung bore any seal.—The **character** is a good Nāgarī of the period. The letters are about $\frac{5}{16}''$ in height.—The **language** is Sanskrit, partly in verse, partly in prose; the **grammar** and **orthography** call for no special remarks, and the only **rare words** are *sarvīya*, 'good to all' (l. 42; cf. Pāṇini V. i. 10, vārtt. 1), and *vanṭaka*, 'a share.'

The **subject of the record** is a grant of the village of **Vaula** under the **Yādava** king **Rāmachandra of Dēvagiri.** It contains a genealogy of the latter's dynasty, in verse (ll. 7-31) and prose (ll. 31-34), naming and extolling **Bhillama** (v. 4), **Jaitrapāla** (the Jaitugi of other records) (v. 5), his son **Siṅghaṇa** (vv. 6, 7), **Kṛishṇa** (vv. 8-10),[1] his younger brother **Mahādēva** (vv. 11-13), and his son **Rāmachandra** (ll. 26-39), who is said to have defeated the **Mālavas** (ll. 29, 37), the **Gūrjaras**, and the **Tēliṅgas** (l. 36). It then relates that in the reign of Rāmachandra, while **Hēmādri**, the superintendent of all the elephant-riders (*samasta-hastipak-ādhyaksha*), was acting as chief minister of the kingdom (ll. 39-41), the village of **Vaula** was granted to thirty-two Brāhmaṇs by **Achyuta Nāyaka**, governor of the **Koṅkaṇ.** After a specification of the boundaries, etc., comes a list of the beneficiaries, with the names of their fathers and *Gōtras*.

The minister **Hēmādri** of this inscription is plainly the famous author of the commentary *Āyur-vēda-rasāyana* upon the *Ashṭāṅga-hṛidaya*, the commentary *Kaivalya-dīpikā* upon the *Muktā-phala*, and—most important of all—the encyclopædic *Chatur-varga-chintāmaṇi.* In the metrical preface to the Pariśēsha-khaṇḍa of the last work (ed. Bibl. Ind., p. 3 ff.) we have a good deal of information concerning him, from which we learn, *inter alia*, that he was the son of Kāmadēva, and held office under the Yādava king Rāmachandra and his predecessor Mahādēva.

The details of the **date** (l. 1) are: the Śaka year 1194, being the cyclic year Aṅgiras; the fifth day of the bright fortnight of Āśvina; and *Ravau*, i.e. *Ravivārē*, "on Sunday." Dr. **Fleet** gives me the following remarks:—"This Aṅgiras *saṁvatsara* was the Śaka year 1194 expired, and began on 2 March, **A.D. 1272.** The given *tithi* Āśvina śukla 5 ended at closely about 47 minutes after mean sunrise (for Ujjain) on Thursday, 29 September, and cannot in any way be connected with a Sunday, which is the weekday specified in the record. Accordingly this date is an **irregular** one. In connection with the terms in which it is stated an incidental remark may be made, as follows. On the strength of the reading published by Wathen, this date has been quoted as containing the expression *Śālivāhana-śakē*, and as giving the earliest instance of **the connection of the name Śālivāhana with the Śaka era**: see Professor Kielhorn's notes on this matter in *Ind. Ant.*, vol. 26, p. 150. But it is found from the ink-impression that that is only due to a gratuitous insertion by the paṇḍit who transcribed the record for **Wathen**; the text says simply *śrī-Śākē.* This fact makes it very doubtful, to say the least, whether the said expression was really used in the Ṭhāṇa record of A.D. 1239, mentioned above, Wathen's No. 9. Further, it is known now that the dates of the two Kurgōḍ inscriptions of Śaka 1095 and 1103 (A.D. 1173 and 1181) do not include the name Śālivāhana.[2] Also, I learn from Mr. Narasimhachar that the date of the Śravaṇa-Beḷgoḷa inscription of Śaka 1200 (expired), in A.D. 1278, also does not really contain any mention of Śālivāhana.[3] **In** these circumstances **the earliest reliable instance** that we can quote, of the connection of the name of Śālivāhana with the era, is the date in the record on the Harihar plates of

[1] His father, Jaitugi II, son of Siṅghaṇa, is not mentioned in this record.

[2] See footnote to the entry of these two records under No. 253 of Professor Kielhorn's List of the Southern Inscriptions.—J. F. F.

[3] This record is *Epi. Carn.*, vol. II, SB, 137; entered as No. 976 in Professor Kielhorn's List of the Southern Inscriptions. The published reading is:—*Śvasti śrī-vijay-ābhyudaya-Śālivāhana-śaka-varsham 1200neya*, etc. Mr. Narasimhachar tells me that the true reading, as shown by an ink-impression, is:—*Śvasti śrī-jay-ābhyudayāś=cha Śaka-varushaṁ 1200neya*, etc.—J. F. F.

Bukkarāya I of Vijayanagara dated in Śālivāhana-śaka 1276 (current), with details falling in A.D. 1354."[1]

As regards the places mentioned in this record, **Vaula**, the village which was granted, is described as being in **Sāsaṭi**. This last-mentioned is the present **Sāshṭī, Sālsette**, the island which forms the *tāluka* of which the head-quarters station is at Ṭhāṇa : its name is found as **Shaṭshashṭi** in the Bhāṇḍūp plates of A.D. 1026 (see Vol. XII above, p. 257). **Vaula** still exists, and is shown in the Indian Atlas sheet 25, N.E. (1905), in lat. 19° 16′, long. 73° 1′, about five miles north-by-west from Ṭhāṇa. The village of the god **Kāmēśvara**, on the east, is plainly the "**Kavesvar**" of the map, about a mile east-south-east from Vaula. The **Sāmbhavaja river**, on the north, must be the lower part of the **Ulhās river**, which there develops into the Bassein Creek. The map does not show any names answering to Śītalēśvara, on the south of Vaula, and Sāmbhavajā, the hamlet of the god Khōpēśvara, on the west.

TEXT.[2]

First plate.

1 Ōm[3] Svasti śrī-Śākē[4] **1194 Aṁgirā-saṁvatsarē** || Āśvina śuddha 5 Ravau || Grāma-śāsanaṁ sa-

2 mabhilikhyatē yathā | [5]Pāda-nyāsa-bhar-ātirēka-vinamat-pṛithvī-mithaḥ-saṁmilat-sapt-ārṇ-

3 [illegible] | chaṁchat-kautuka-kaṁdukīkṛita-kula-

4 kshōṇīdhara-śrēṇayō Hēraṁbasya jayaṁti dāna-rabhasa-bhrāṁt-ālayaḥ kēlayaḥ || 1[6] Bibhrāṇa-

5 s=tuhin-ādri-mauli-vilasan-nīl-ābhra-līlāṁ bhuvaṁ daṁshṭ[r][7]-āgrēṇa jagat-trayīm=avatu sa krīḍā-varā-

6 hō Hariḥ | yasy=āṁga-vyatishaṁgiṇī prasṛimarā sā kv=āpi saptārṇṇavī navy-ōnnidratama-śram-āṁbu-ka-

7 ṇikā-saṁdēham=abhyasyati || 2 [8]Āstē payōdhi-pratimō **Yadūnāṁ vaṁśaḥ** pratītō bhuvana-trayē=pi |

8 yad-udbhavair=bhūpati-ratna-jātair=amaṁdi prithvī mṛiga-lōchan=ēva || 3 [9]Vaṁśē tasminn=avani-vanitā-mau-

9 li-nēpathya-ratnaṁ jātaḥ śītadyuti-sita-yaśā **Bhillamaḥ** kshōṇipālaḥ | arthi-śrēṇi-sura-viṭa-

10 pinō yasya vidvēshi-bhūpāḥ śōṇa-śrīkaṁ pada-kiśa(sa)layaṁ nityam=uttaṁsayaṁti || 4 [10]Divaṁ gatē ta-

11 tra charitra-dhāmni mahī-mahī(hē)ṁdrē guṇa-ratna-siṁdhau | anaṁtaraṁ bhū-valay-aika-jaitraḥ śrī-**Jaitrapālō** nṛi-

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[1] No. 455 in Professor Kielhorn's List of the Southern Inscriptions.—J. F. F.

[2] From the ink-impressions, and as regards the third side, from the published text.

[3] Denoted by a symbol.

[4] Not *śrī-Śālivāhana-śakē* as given in Wathen's text. See Dr. Fleet's remarks above.

[5] Metre : Śārdūlavikrīḍita ; the same in verse 2.

[6] The verses are numbered on the original plates.

[7] The *r* is not visible on the ink-impression, but is given in Mr. Wathen's text.

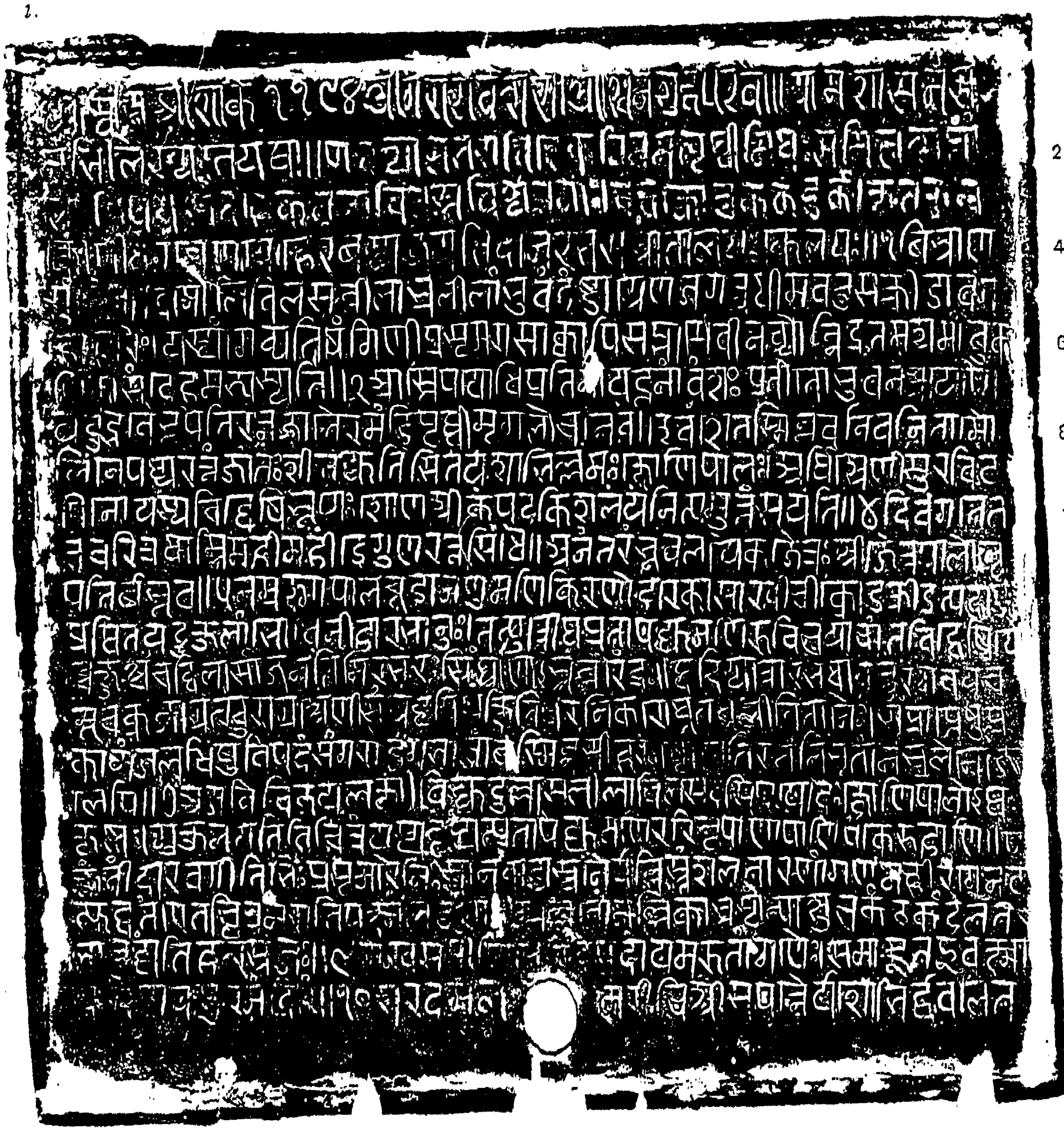
[8] Metre : Trishṭubh upajāti, pādas 1-2 being Indravajrā and 3-4 Upēndravajrā.

[9] Metre : Mandākrāntā.

[10] Metre : Trishṭubh upajāti, pādas 1-3 being Upēndravajrā and 4 Indravajrā.

Thana plates of Ramachandra: Saka 1194.

i.



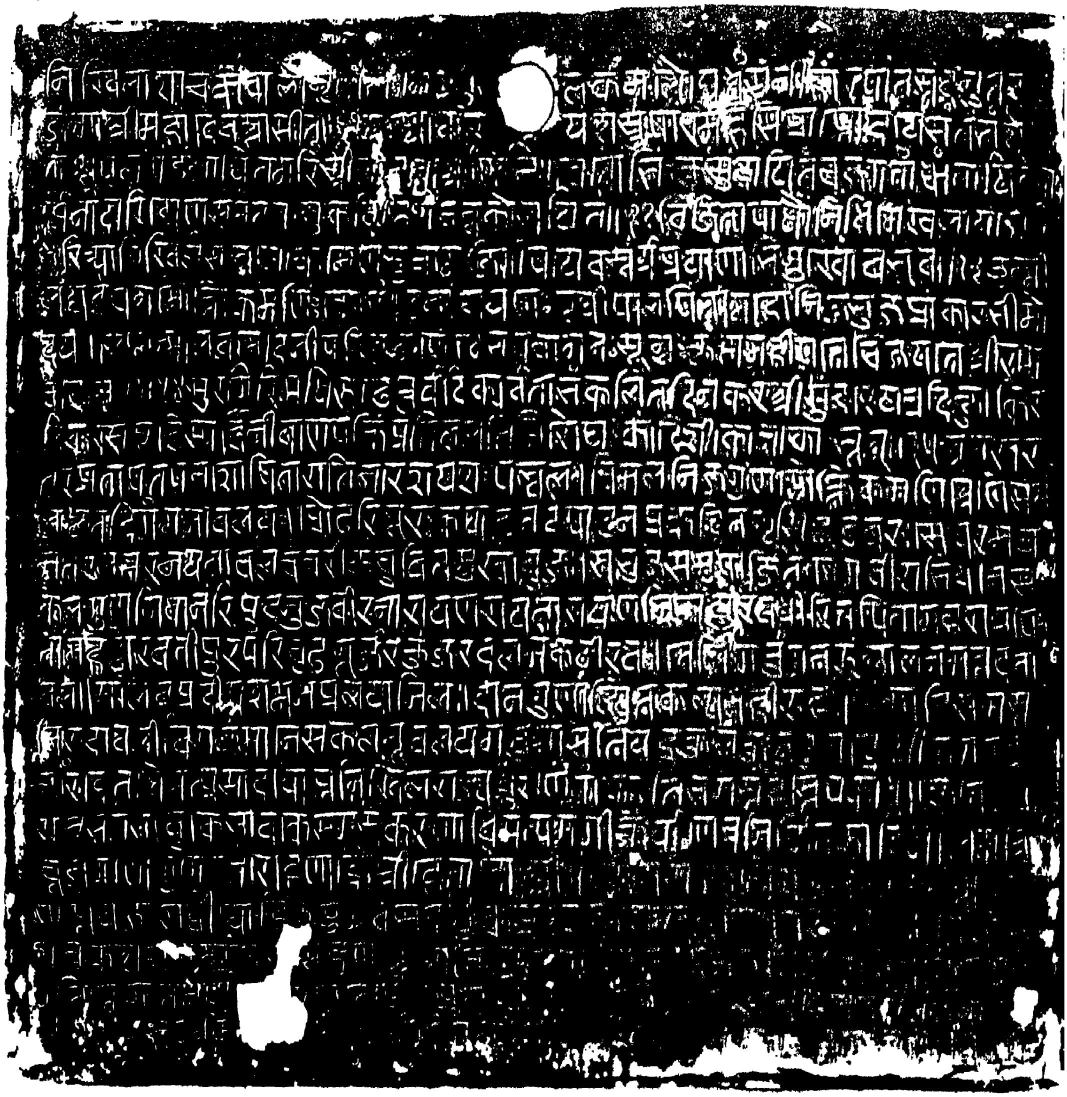
J. F. FLEET.

SCALE ONE-HALF

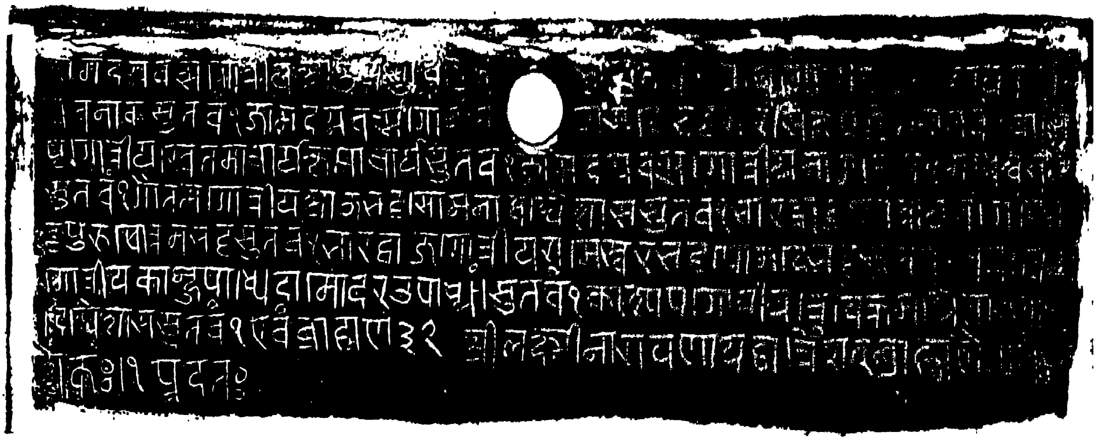
W. GRIGGS & SONS, LTD, PHOTO-LITH.

FROM MR. WATHEN'S INK-IMPRESSIONS.

ii a.



iii.



12 patir=babhūva || 5 [1]Namra-kshmāpāla-chūḍ-ānanu-maṇi-kiraṇ-ōdāra-kāsāra-vīchi-krōḍa-krīḍat-pad-ābjaḥ[2]

13 prathita-**Yadu-kul**-āṁbhōdhi-nīhāra-bhānuḥ | tat-putrō=tha pratāpa-dyumaṇi-ruchi-chay-āchāṁta-vidvēshi-yō-

14 shich-chakshuś-chaṁchad-vilās-āṁjana-timira-bharaḥ **Siṁghaṇō** ṡ[3]bhūn=narēṁdraḥ || 6 Dig-yātr-āraṁbha-dhāvat-turaga-chaya-cha-

15 mū-chakra-jāgrat-khur-āgra-śrēṇī-saṁghaṭṭa-pishṭa - kshitidhara-nikar - ō[d*]dhūta-dhūli-vitānaiḥ | saṁprāptēshu pra-

16 kāmaṁ jaladhishu vipadaṁ saṁgarād=bhaṁga-bhājāṁ yasminn=ast=īha rushṭē sthitir=avanibhṛitāṁ na sthalē nō ja-

17 lē=pi || 7 [4]Ajani vijaya-lakshmī-vidyud-ullāsa-līlā-vilasad-asi-payōdaḥ kshōṇipālō ṡ[5]tha

18 **Kṛishṇaḥ** | mukulayati vichitraṁ yasya dṛipyat-pratāpa-dyumaṇir=ari-nṛipāṇāṁ pāṇi-paṁkēruhāṇi || 8

19 [6]Kuṁbhīṁdr-ārava-gītibhiḥ prasṛimarai[r*]=niḥsvāna -vādya-svanair=yan-nistṛi(stri)ṁśa-latā raṇ-āṁgaṇa-mahī-raṁgē naṭa-

20 ty=uddhataṁ | ētach=chitram=arāti-pakshmala-dṛiśāṁ dhammillatō mallikā bhrasya(śya)ṁty=āśu cha kaṁṭha-kaṁdala-ta-

21 lāt=truṭyaṁti hāra-srajaḥ || 9 [7]Makha-saṁprīṇitair=Iṁdra-padāya Marutāṁ gaṇaiḥ | samāhūta iva kshmā-

22 paḥ sa prāpa sura-maṁdiraṁ || 10 [8]Śarad-amala-marīchi-śrī-sapatnair=yaśōbhir=ddhavalita-

Second plate; first side.

23 nikhil-āśā-chakravālō nṛipālaḥ | nṛipa-kula-kamal-augha-dhvaṁsa-nīhāra-pātas=tad-anu tad-anu-

24 janmā śrī-**Mahādēva** āsīt || 11 [9]Yasy=ōdāra-yaśas-tushāra-mahasi prāpt-ōdayē saṁtataṁ śī-

25 tāṁś-ūpala-maṁḍalāyitam=ari-strī-lōchana-śrēṇibhiḥ | chētōbhiḥ kumudāyitaṁ cha jagatāṁ dhvāṁtāyitaṁ v[10]=ā-

26 rthināṁ dāridryēṇa samaṁtataḥ sukavibhiś=chaṁchach-chakōrāyitaṁ || 12 [11]Vijitya pāthōnidhi-mēkhalāyās=talaṁ

27 dharitryā nikhilaṁ sa bhūpā(paḥ) | kramēṇa Sutrāma-jigīshay=ēva svargga-prayāṇ-ābhimukhō babhūva || 13 [12]Unmī-

28 lad-**Yadu-vaṁśa**-mauktika-maṇiḥ kshōṇīṁdra-**Nārāyaṇaḥ** pṛith[v]īpāla[13]-Pitāmahō nija-bhuja-prākāra-Bhīm-ō-

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[1] Metre: Mandākrāntā; the same in verse 7.

[2] Mr. Wathen's text gives °*ābjaḥ*; but there is no clear *visarga* on the ink-impression.

[3] The *avagraha* is written here, in practically the modern form.

[4] Metre: Mālinī.

[5] The *avagraha* is written here again, in practically the modern form.

[6] Metre: Śārdūlavikrīḍita.

[7] Metre: Ślōka (Anushṭubh).

[8] Metre: Mālinī.

[9] Metre: Śārdūlavikrīḍita.

[10] Mr. Wathen's text has *ch=*; but the ink-impression shews a letter much more like *v*. The use of *vā samuchchayē* is quite justifiable.

[11] Metre: Trishṭubh upajāti, *pādas* 1-3 being Upēndravajrā and 4 Indravajrā.

[12] Metre: Śārdūlavikrīḍita.

[13] The *v* is not visible on the ink-impression, but is given in Mr. Wathen's text.

29 dayaḥ | khēlan-**Mālava**-mēdinī-parivṛiḍha-prauḍh-ēbha-paṁchānanaḥ sūnuḥ **Kṛishṇa**-mahīpatēr=vijayatē śrī-**Rāma**-

30 **chaṁdrō** nṛipaḥ || 14 [1]Sura-girim=adhirūḍhō pūrva-dik-parvat-ābhaṁ kalita-dinakara-śrī-suṁdarē yatra dikshu | kira-

31 ti kara-samṛiddhi-sparddhinīṁ bāṇa-paṁktiṁ pratibala-timir-aughaḥ kāṁdiśīkō na kō=bhūt || 15 Atha khara-

32 tara-pratāpa-tapana-śōshit-ārāti-narēśa-yaśaḥ-palvalaḥ | vimala-nija-guṇa-mauktika-maṇi-śrēṇī-sama-

33 laṁkṛita-dig-aṁganā-valayaḥ | prauḍha-rip-ūraḥ-kapāṭa-taṭa-pāṭana-prakaṭita-**Nṛisiṁha**-ḍaṁbaraḥ | Sa(Śa)ṁbara-matha-

34 na-taralatara-nayan-āṁchala-chaṁcharīka-chuṁbita-mukh-āṁbujaḥ | sva-bhuja-sam-upārjit-**Aikāṁgavīr**-ābhidhāna-sa-

35 kala-guṇa-nidhāna-ripu-**Danuja**-**Vīra**-**Nārāyaṇa**-nij-āyur-avadhīrita-**Pitāmaha**-rāya-**Pi**-

36 **tāmaha**-**Dvāravatīpura**-parivṛiḍha-**Gūrjara**-kuṁjara-dalana-kaṁṭhīravaḥ | **Tēliṁga**-tuṁga-tar-ūnmūlana-daṁtā-

37 vala || **Mālava**-pradīpa-śamana-pralay-ānilaḥ | dāna-guṇ-ālvi(nvi)ta[2]-kalpa-mahīruhaḥ | ity-ādi-samasta-

38 birud-āvali-virājamānō sakala-bhū-valayam=anuśāsati **Yadu-kula**-kumuda-chaṁdrē śrī-**Rāmachaṁdra**-

39 narēṁdrē tath=aitat-prasād-āvāpta-nikhila-rājya-dhurīṇatāṁ vahati samasta-hastipak-ādhyakshē nija-gu-

40 ṇa-subhagaṁ-bhāvukē bhāvakē[3] samasta-karaṇ-ādhipatyam=aṁgīkurvāṇē cha nirjita-**Jhāḍi**-maṁ[ḍa*]lē maṁtri-

41 chūḍāmaṇau guṇa-ratna-**Rōhaṇ**-ādrau śrī-**Hēmādrau** [|*] [4]Śrīmad-**Gautama**-gōtri-maṁḍana-maṇiḥ[5] śrī-**Jalha**-

42 ṇaḥ pūrvajaḥ sarvvīyō dvija-puṁgavas=tad-anu cha prēṁkhad-guṇō **Mūdhugiḥ** | tat-sūnuḥ śruti-śāstra-

43 śastra-kuśalas=tasy=āṁgajaḥ sad-guṇaḥ śrīmān=**Achyuta-nāyakaḥ** samajani śrī-**Rāmachaṁdr**-ōdayī || 16

44 Yasminn=**Achyuta-nāyakē** virachitē(ta)-prauḍha-pratāpō varē[6] lāvaṇy-aukasi bhūri-dātari dharā-bhāra-ksha-

45 mē vēdhasā | sūryaḥ kiṁ ghaṭitaḥ kim=ēsha vihitaś=chaṁdraḥ samutpāditaś=chiṁtā-ratnam=ahō mudh=aiva kim=amī

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[1] Metre: Mālinī.

[2] The ink-impression seems to shew *lvi*, but with the upper half of the shaft of the *l* written by error; Mr. Wathen's text gives *lpi*.

[3] This is corrupt. Apparently the sense demands something like °*subhagatva-bhāvuka-bhāvakē*, and I have ventured to translate accordingly. [But *subhagaṁ-bhāvuka* would be correct.—F. W. T.]

[4] Metre: Śārdūlavikrīḍita; the same in verse 17.

[5] The ink-impression reads apparently °*naṇiḥ*: Mr. Wathen's text has °*maṇiḥ*.

[6] *Varē* is given in Mr. Wathen's text; the ink-impression is illegible.

Second plate; second side.[1]

46 srishṭāḥ kula-kshmābhṛitaḥ || 2[2] || Yaś=cha maṁḍalīka-Pitāmahaḥ || maṁḍalīka-bhāra-saṁkharuḥ[3] || maṁḍalīka-

47 dhāḍhī-taḍakaḥ[4] || paśchima-rāya-vibhāḍa āhē[5] || [6]Tēna śrī-**Rāma**-tōsh-āhita-nija-padavīṁ bhuṁjatā

48 **Kauṁkaṇē**=smin dvātriṁśad-brāhmaṇēbhyō nava-nidhi-sahitō=dāyi **Vaul**-ābhidhānaḥ ||[7] grāma[ḥ*] svīy-āshṭa-sīm-āvadhi

49 vara-vidhinā **Sāsaṭēr**=madhya-bhāgē bhōktavyaḥ svairam=ētair=dvija-vara-vṛishabhair=āśishō=smai dadadbhiḥ || [18*]

50 Tasya āghāṭāḥ || pūrvatō **dēva-śrī-Kāmēśvara-grāmaḥ** dakshiṇataḥ **Śītalēśvaraḥ** paśchimatō **dva-śrī-**

51 **Khōpēśvara-pallī** **Sāṁbhavajā** uttarataḥ **Sâṁbhavaja-nadī** [|*] ēvaṁ chatur-āghāṭāḥ[|*] sva-sīmā-paryaṁtas=triṇa-

52 kāshṭ-ōdak-ōpētaḥ sa-vṛiksha-māl-ākulaḥ khārī-vōra-vēḍhī[8]-sahitō **Vaul**-ābhidhānō grāmaḥ śrī-**Achyuta-nāyakna**

53 dvātriṁśad-brāhmaṇēbhyō dattaḥ [|*] tē cha brāhmaṇāḥ Gārgya-gōtrīyaḥ Vishṇu-dīkshita Bhānu-suta vaṁṭakaḥ ēkaḥ 1

54 to 68 } *These lines are wanting.*

Third plate.[9]

69 Jāmadagna-Vatsa-gōtrīya Śrā(Ā?)u-prabhu Vishṇu-prabhu-suta vaṁ 1 Atri-gōtrīya Bāchhūṁ[10]-nāyaka Rā-

70 ghava-nā[ya*]ka-suta vaṁ 1 Jāmadagna-Vatsa-gōtrīya Vāsudē-bhaṭṭa Marasiṁha-paṁḍita-suta vaṁ 1 Vāsi-

71 shṭha-gōtrīya Khētamāchārya Kṛishṇāchārya-suta vaṁ 1 Jāmadagna-Vatsa-gōtrīya Nāgadē-bhaṭṭa Mādhava-bhaṭṭa-

72 suta vaṁ 1 Gautama-gōtrīya Śrā(Ā?)ū-bhaṭṭa Sōmanātha-ghaiśāsa-suta vaṁ 1 Bhāradvāja-gōtrīya Nāgadē-bha-

73 ṭṭa Purushōttama-bhaṭṭa-suta vaṁ 1 Bhāradvāja-gōtrīya Rāmēsva(śva)ra-bhaṭṭa Pō(Sō?)madē-bhaṭṭa-suta vaṁ 1 Chaṁdrātrēya-

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[1] For the text of this side I am wholly dependent upon that given by Mr. Wathen, which is not very correct, and has no division of lines. Moreover Mr. Wathen's pandit, after copying the name of the first Brāhmaṇ in the list, has suppressed all the other names, writing instead the words *aparē ēkatriṁśat-saṁkhyākāḥ,* ("thirty-one other persons"), and then proceeding to the words *ēvaṁ brāhmaṇa . . . pradat[t*]a* on ll. 7-8 of the next face, which he copied out, but incorrectly. It being desirable always to have the texts of records in lines, numbered, for purposes of reference, I have arranged this text here, as far as we have it, in that way: but my division of the lines is only conjectural, because Mr. Wathen's pandit did not show the record in that form, and so there is no plain guide, after line 46, as to the exact syllable with which each line began.

[2] Apparently a mistake for *17*.

[3] Corrupt.

[4] Corrupt; perhaps we might read °*dhōṭi-tāḍakaḥ.*

[5] Probably a blunder for *asti.* Singularly enough, *āhē* is the Marathi for *asti,* and Mr. Wathen's pandit may have unconsciously translated *asti* into *āhē.*

[6] Metre: Sragdharā.

[7] Probably we ought to write a single *daṇḍa.*

[8] I give these words with due reserve; see below, p. 206, note 2, for the translation.

[9] For the contents of this face we have the testimony of the ink-impression, supplemented by Mr. Wathen's text for the last two lines (see above, note 1).

[10] The *chhū* is rather uncertain, and the *anusvāra* may be due to an accident.

74 gōtrīya Kānhupādhye Dāmōdara-upādhyāṁ-suta vaṁ 1 Kāśyapa-gōtrīya Trivikrama-ghaiśāsa Vāsu-

75 dē-ghaiśāsa-suta vaṁ 1 ēvaṁ brāhmaṇa 32 [||*] Śrī-Lakshmī-Nārāyaṇāya dvā-triṁśat(d)-brāhmaṇaiḥ vaṁṭaka-

76 ś=ch=aikaḥ | 1 pradat[t*]aḥ [||*]

TRANSLATION.

(Lines 1-2)—Ōm ! Hail ! **In the Śaka year 1194, the cyclic year Aṅgiras,** on Sunday, the 5th day of the bright fortnight of Āśvina, a grant of a village is drawn up, as follows :—

(Verse 1)—Victorious are Hēramba's sports,[1] in which the three worlds tremble on (seeing) the streams of water from the Seven Oceans mutually combining on the earth as the latter sinks down under the intensely heavy steps of his feet (in dancing) ; the lines of the primitive mountains become balls for his brilliant amusement ; and bees lose their way in the hot flow of his rutting ichor.

(Verse 2)—May Hari, in sport (*assuming the form of*) a boar, aid the three worlds ; he who bears on the tip of his tusk the earth, which has the graceful appearance of a swarthy cloud conspicuous on the crown of the Mount of Snows ; attached to whose body the Seven Oceans, spreading out in some corner, constantly suggest the idea that they are drops of newly arisen sweat.

(Verse 3)—There resides the **race of the Yadus,** resembling an ocean, famed through the three worlds : by the multitudes of the jewels that are the kings sprung thence the earth has been adorned like a deer-eyed damsel.

(Verse 4)—In this lineage was born **Bhillama,** a gem for the decoration of the diadem of the Lady Earth, having glory white as the cool-rayed (*moon*) ; a celestial tree to troops of suppliants ; one whose sprout-like foot, brilliant in its dark-red hue, hostile monarchs ever placed on their heads as an ornament.

(Verse 5)—When this Mahēndra of the earth, a home of good deeds, an ocean for the jewels of virtues, had gone to heaven, after him the fortunate **Jaitrapāla,** a unique conqueror of the circle of the earth, became king.

(Verse 6)—Then his son, whose lotus-foot sported in the bosom of the waves of the noble lake (*consisting*) of the rays from the large jewels on the crests of bowing monarchs, a sun to the mists upon the ocean that is the famous **Yadu race,** drinking up by the fullness of the radiance of the sun of his majesty the mass of darkness (*consisting*) of the collyrium of elegant sport on the bright eyes of his foes' mistresses, **Siṅghaṇa,** became king.

(Verse 7)—As, when he was wroth, the ocean readily fell into misfortune owing to the canopies of dust thrown up from the multitude of mountains pounded down by the trampling of the lines of unsleeping hoof-tips in the circles of his army, wherein squadrons of horses galloped forward to undertake campaigns in (*all*) quarters, the monarchs of earth, defeated in battle, had no rest here either on the dry land or in the waters.

(Verse 8)—Then was born king **Krishṇa,** who bore a cloud (*consisting*) of a sword brightly shining with the sportive play of the lightning that is the Goddess of Victory ; the sun of whose haughty majesty, strange to say, causes to bud the lotus hands of hostile kings ;[2]

(Verse 9)—whose sword blade dances vehemently, on the stage that is the ground of the battle-field, to the accompaniment of songs (*consisting*) of the bellowings of lordly elephants

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[1] Hēramba is another name for Gaṇēśa.

[2] That is to say, he caused them to clasp their hands in supplication.

and of spreading music (*consisting*) of noises : this wonder (*happened*), that the jasmines fell from the locks of the tressed faces of his foes, and the necklaces were quickly broken off from the surface of their throats and heads.[1]

(Verse 10)—This king arrived at the dwelling of the gods, being as it were summoned by the troops of the Maruts, who were delighted by his sacrifices.

(Verse 11)—After him his younger brother **Mahādēva** became king, whitening the whole sphere of the skies with glories rivalling the brilliance of the stainless rays of the (*moon of*) autumn, and casting mists of destruction on the multitudes of lotuses of royal races.

(Verse 12)—When the joyful rising of the moon that was his noble glory happened, the multitudes of the eyes of his foes' women became constantly moonstones,[2] the souls of living beings became night-lotuses, and the poverty of the needy everywhere fared like the darkness (*when the moon rises*), and worthy poets became bright *chakōras*.

(Verse 13)—This king, after conquering the whole surface of the ocean-girdled earth, in due course prepared to depart to paradise, as though from desire to overcome Indra.

(Verse 14)—A precious pearl from the opening (*shell of the*) **Yadu race**,—a Nārāyaṇa to the lords of earth,—a Grandsire [Brahman] of kings,—having the exaltation of a Bhīma in the rampart of his own arm,—a lion to the mighty elephants of the province of the wavering **Mālavas**,—the king **Rāmachandra**, son of the monarch **Kṛishṇa**, is victorious.

(Verse 15)—When he, beauteous in the possession of the sun's splendour, has ascended the Gods' Mount,[3] which is like the Eastern Mountain, and has scattered in every direction a line of arrows rivalling the abundance of (*the sun's*) rays, what mass of darkness (*consisting*) of enemies has there been that is not eager to flee ?

(Lines 31-39)—Now while king **Rāmachandra**, moon to the lotuses of the **Yadu race**, brilliant with the series of all titles such as : " he who dries up the pools of hostile monarchs' glory by his most fierce heat [*or*, majesty], who adorns the girdles of the ladies of the quarters of space with lines of precious pearls of his own stainless virtues, who displays the awfulness of a Nṛisiṁha by tearing open the surface of mighty foemen's breasts, whose face-lotus is kissed by the bees which are the restless eye-corners of Śambara's slayer [Kāma], who by his own arm has won the name Ēkāṅgavīra, who is a treasury of all virtues, who is a Vīra-Nārāyaṇa to the demons his enemies, who by his life makes light of the Grandsire [Brahman], a Grandsire of monarchs, who is the lord of the city of **Dvāravatī**, a lion shattering the elephants of the **Gūrjara**, an elephant in uprooting the tall trees of **Tēliṅga**, a blast of the Day of Doom in extinguishing the lamps of the **Mālavas**, a tree of desire possessing the virtue of liberality," is reigning over the whole girdle of earth ;

(Lines 39-41)—And while **Hēmādri**, superintendent of all the elephant-riders, inspiring men to appreciate the fineness of his virtues,[4] conqueror of the province of Jhāḍī, crest-jewel of ministers, a Rōhaṇa Mountain[5] of the gems of virtues, is exercising the administration of the whole kingdom which has been obtained by his favour and controlling the whole treasury :—

(Verse 16)—The fortunate **Jalhaṇa**, a gem adorning the members of the blessed Gautama *gōtra*, a noble Brāhmaṇ, good to all, (*was*) the ancestor; after him (*was*) his son **Mūdhugi**,

[1] *Kandala* apparently in the sense of *kapāla* ; the reference seems to be to the wearing of pearl-strings on the parting of the hair. [I would translate *arāti-pakshmaladṛiśāṁ*, of the enemy ladies who have long eyelashes.—S. K.]

[2] That is to say, their eyes were always raining tears.

[3] *Sura-giri*, i.e. Dēvagiri, the residence of the dynasty. The comparison of the king to the sun is worked out in detail.

[4] See note 3 on the text, above, p. 202.

[5] Literally, " Mount of Ascent." Mount Rōhaṇa is Adam's Peak in Ceylon. On its mythical wealth of jewels see reff. in P. W. and Col. Jacob's *Laukikanyāyāñjali*, pt. 3, p. 124.

brilliant of virtue,[1] skilled in the weapons which are the Śruti and the Śāstras; to him was born a virtuous son, the blessed **Achyuta Nāyaka**, who has the fortunes of the blessed Rāmachandra.

(Verse 17)—While this **Achyuta Nāyaka** has developed mighty radiance [*or*, majesty], is an excellence of beauty, a giver of much largesse, a person able to bear [*or*, rule] the earth, why has the Creator framed a sun? Why is this moon created (*by him*)? Alas! the wishing-gem is produced in vain! Why are these primitive mountains made?

And he, who is a Grandsire among governors of provinces, ..., a conqueror of western kings,—

(Verse 18)—he, who occupies in this **Koṅkaṇ** his seat established by the pleasure of the blessed Rāma, has given by a goodly dispensation to thirty-two Brāhmaṇs the **village named Vaula**, with the nine forms of treasure, as far as its eight boundaries, in the interior of **Sāsaṭi**, to be enjoyed freely by these most noble Brāhmaṇs, who give him blessings.

The bounds thereof (*are*): on the east, the **village of the god Kāmēśvara**; on the south, Śītalēśvara; on the west, the **hamlet of the god Khōpēśvara** (*called*) **Sāmbhavajā**; on the north, the **Sāmbhavaja river**. Thus the four bounds. The village called **Vaula**, as far as its proper limits, together with grass, wood, and water, with trees and vegetation, with *khārī*, *tōra*, and *vēḍhī*,[2] has been given by **Achyuta Nāyaka** to the thirty-two Brāhmaṇs.

And these Brāhmaṇs (*are*): Vishṇu-dīkshita, son of Bhānu, of the Gārgya *gōtra*, 1 share[3] . . . . Āu-prabhu, son of Vishṇu-prabhu, of the Jāmadagna-Vatsa *gōtra*, 1 share; Bāchhū-nāyaka, son of Rāghava-nāyaka, of the Atri *gōtra*, 1 share; Vāsudē-bhaṭṭa, son of Marasiṁha-paṇḍita, of the Jāmadagna-Vatsa *gōtra*, 1 share; Khētamāchārya, son of Kṛishṇāchārya, of the Vāsishṭha *gōtra*, 1 share; Nāgadē-bhaṭṭa, son of Mādhava-bhaṭṭa, of the Jāmadagna-Vatsa *gōtra*, 1 share; Aū-bhaṭṭa, son of Sōmanātha-ghaiśāsa, of the Gautama *gōtra*, 1 share; Nāgadē-bhaṭṭa, son of Purushōttamā-bhaṭṭa, of the Bhāradvāja *gōtra*, 1 share; Rāmēśvara-bhaṭṭa, son of Sōmadē-bhaṭṭa, of the Bhāradvāja *gōtra*, 1 share; Kānhupādhyo, son of Dāmōdara-upādhyāya, of the Chandrātrēya *gōtra*, 1 share; Trivikrama-ghaiśāsa, son of Vāsudō-ghaiśāsa, of the Kāśyapa *gōtra*, 1 share. Thus the 32 Brāhmaṇs. And the thirty-two Brāhmaṇs have given one share to (*the god*) Lakshmī-Nārāyaṇa.

No. 18.—THREE COPPER-PLATE GRANTS OF THE TIME OF THE CHAHAMANA KELHANA.

BY M. B. GARDE, B.A., GWALIOR.

I edit the three subjoined inscriptions from four sets of impressions kindly placed at my disposal by the late Rai Bahadur V. Venkayya, two of which had been sent to him by Mr. D. R. Bhandarkar and the other two by Pandit Gaurishankar H. Ojha. A brief summary of the contents of these records by Mr. Bhandarkar has appeared at page 53 of the Progress Report of the Archæological Survey of India, Western Circle, for the year 1908-09.

The copper-plates on which the inscriptions are engraved are now in the Rājputānā Museum of Ajmer, and Mr. Ojha has kindly supplied the following information about their find-spot :—" The Chāhuāna plates . . . were found at Bāmṇērā (in the Jōdhpur State)

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[1] *Prēṅkhad-guṇō*, literally, " having swinging virtues."

[2] Mr. Wathen explains these three terms thus: the "khári (inlet of the sea, river, etc.), the streams and rivulets." I rather incline to explain *khārī* as salt-beds. *Vēḍhī* is perhaps connected with the Marathi वेट, "island."

[3] The names, etc., of twenty-one of the grantees are wanting here: see remarks above.

about 7 miles from the Erinpurā Railway Station, while the foundations for a building were being dug . . . . . . and I secured them from a Brāhmaṇa of the place, named Rāma."

A.—BĀMṆĒRĀ PLATE OF KĒLHAṆA: [VIKRAMA-] SAṀVAT 1220.

The inscription is on a single plate inscribed on one side only. Judging from the impressions, the plate varies from 7¾″ to 8″ in length and from 4¾″ to 5″ in height. In the middle of the topmost line there is a hole meant for a ring to hold the seal. Nothing, however, is known about the ring or the seal.

The inscription consists of 9 lines of well preserved writing and with the exception of two customary verses it is in prose. The **characters** are Nāgarī, and the **language** is incorrect Sanskrit, mixed with local words. The rules of *Saṁdhi* have not been observed in many places; these and other mistakes occurring in the text are corrected in the foot-notes. Instances of Prakritism are seen in the forms of the proper names -*Kumarasīha*-, l. 3; *Ajayasīhēna*, ll. 3 f.; -*Puṁnasīha*-, l. 5; and perhaps in *isī*-, l. 4 (Skt. *ṛishi*). The following rare words may be noted:—*ḍōhalikā*,[1] l. 2, is a local word meaning 'a piece of land granted to Brāhmaṇas, Svāmins, Sādhus and others.' *Ūgamaṇiyō*,[2] l. 4, is also a local word which means 'on the east.' *Vaḍaharā*,[3] l. 5, is probably a form of the Mārwārī word *baḍērō*, which signifies 'an old man.' *Āsādīta*-, l. 4 (Skt. *Āśāditya*), and *Vaïda*-, l. 5 (Skt. *Vaidya*), appear to be proper names. The abbreviation *dū*°, l. 9, stands for *dūtaḥ*. As regards **orthography** it is sufficient to note that the sign for *v* is used to represent *b* also; *ri* is once used for the vowel *ṛi* in *rishi-hatyā*-, l. 7.

The inscription opens with the benedictory syllable *ōṁ* and refers itself to the reign of **Kēlhaṇa**, the son of *Mahārājādhirāja śrī*-**Ālhaṇadēva** [of the **Chāhamāna** line of kings]. The object of the inscription is to record a grant of land made to a Brāhmaṇa named Nārāyaṇa, son of Saṁdhīraṇa, on the occasion of a **solar eclipse, on Wednesday, the 15th of the dark fortnight of Śrāvaṇa in the year [Vikrama-] Saṁvat 1220.** The grant was made at **Kōrēṭaka** by **Ajayasiha**, son of the great Rājpūt (*mahārājaputra*) **Kumarasīha.** The specification of the boundaries of the land granted is given in lines 4 and 5 and is followed by two customary verses. The last line records the approval and sign-manual (*svahasta*) of prince (*Rājaputra*) *śrī*-**Kīrtipāladēva** and gives the name of the messenger (*dūta*) as **Chāmuṁḍarāja.**

The inscription is of some historical importance inasmuch as it informs us that the Chāhamāna prince Kēlhaṇa was reigning in the month of Śrāvaṇa of the year V. S. 1220. The earliest record of Kēlhaṇa that has hitherto been published is dated on the 2nd of the dark half of Māgha of V. S. 1221.[4] The present record thus gives us a date for Kēlhaṇa about a year and a half earlier than any known hitherto. *Śrī*-Kīrtipāladēva referred to in the last line of the inscription is doubtless the same as the younger brother of Kēlhaṇa who is already known from his Nadol plates[5] dated in V. S. 1218 as well as from other inscriptions[5] of the Chāhamāna dynasty. From the present inscription it appears that Kīrtipāla enjoyed a share

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[1] See Bhandarkar, *loc. cit.*, p. 53.

[2] For the meanings of this and some other words peculiar to Rājputānā occurring in these three inscriptions I am indebted to Mr. D. R. Bhandarkar.

[3] Cf. *vaḍaharaka*, above, Vol. XI, p. 27.

[4] Above, Vol. XI, p. 46 f.

[6] The Nāḍōl copper-plate inscription tells us that twelve villages appertaining to [the] Naḍḍūlāī [district] were assigned to Kīrtipāla by his father Ālhaṇa and his brother Kēlhaṇa (above, Vol. IX, p. 6[illegible], text lines 17 and 18). In the Sūndhā hill inscription Kīrtipāla is described as having defeated a Kirātakūṭa chief named Āsala and routed an army of Turushkas at Kāsahrada (above, Vol. IX, p. 77, v. 36). He was the founder of the Sōnigarā branch of the Chāhamānas (above, Vol. XI, p. 73).

in the administration of the kingdom during the reign of his brother Kēlhaṇa, since his sign-manual and approval are specified in the grant. Nothing is yet known about Ajayasiha,[1] the donor of this grant, or his father Kumarasiha; and it is uncertain whether they were in any way connected with the ruling family of the Chāhamānas. Only one place-name, *viz.* Kōrēṭaka,[2] occurs in this inscription. Kōrēṭaka survives in the modern village of Kōrṭā (Jōdhpur State, Rājputānā), which lies a short distance to the north of Bāṁṇērā. Mr. Bhandarkar[3] observes, "Kōrṭā is no doubt the same as the ancient Kōraṁṭaka which has given its name to a Jaina *gachchha* and which formerly not only included the present village of Kōrṭā, but had spread as far south as Bāṁṇērā . . . . . . The whole ground between Kōrṭā and Bāṁṇēra is artificial and was doubtless the site of an ancient city, Kōraṁṭaka by name, as said above."

TEXT.[4]

1 श्रों[5] ॥ संवत् १२२० श्रावण वदि १५ वु(बु)धे रविग्रहणे ब्रा(ब्रा)ह्मण-

2 संधीरणसुतनारायण[6] डोहलिका दत्ता महाराजाधिराजश्री श्रा[ल्हणदे]व-

3 कुमरकेल्हणराज्ये कोरेटके महाराजपुत्र[7] [श्री]कुमरसोहपुत्रेण अजय-

4 सिहेन [।*] आदीत(दित्य) ऊगमणियो [इ]सीचेत्र(त्रं) वीजो सीम

आसादीतचे[त्रं] त्रीजो

5 सीम वडहरापुंनसीहचेत्रं चतुर्थसीम वइदचेत्रं ॥ व(ब)हुभिर्वसुधा भुक्ता

6 राजभि(भिः) [स]गरा[दि]भिः[8] [।*] यस्य यस्य यदा भूमि[9] तस्य[11] तस्य

तदा फ[लं] ॥१ गोह-

7 त्या व्र(ब्र)ह्मह[त्या] च वा(बा)लहत्या तथैव च [।*] विप्रहत्या [10]रिषिहत्या-

वभंजकः

8 [तेन] लिप्यते [॥२*] लिखितमिदं हीनाक्षर[11] अधिकाक्षरं वा प्रमाणमिति ॥

9 राजपुत्रश्रीकीति(र्ति)पालदेवमतं स्वहस्तस्य ॥ दू० चामुंडराजः ॥

B.—BĀṀṆĒRĀ PLATE OF KĒLHAṆA-DĒVA : [VIKRAMA-] SAṀVAT 1223.

This inscription is engraved on one side of a single plate which, as the impressions show, measures $6\frac{7}{8}'' \times 5\frac{7}{8}''$. The letters are well engraved and are on the whole in a good state of preservation. A hole for the ring holding the seal is seen in the middle of the first two lines of the inscription. Neither the ring nor the seal has been preserved.

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1 This Ajayasiha is the same as the donor of grant C, below.

2 The name of *Kōrēṭaka* appears in slightly different forms in all the three inscriptions of this group. Our record has *Kōrēṭake* in l. 3; *Kōraṁṭaka* is to be inferred from the *Taddhita* form *Kōraṁṭakīya*, a resident of *Kōraṁṭaka*, in ll. 3 f. of record B, below, p. 210; and *Kōrēṇṭhaka*- occurs in ll. 2 f. of record C, below, p. 211.

3 *Loc. cit.*, p. 52.

4 From impressions.

5 Expressed by a symbol.

6 Read °नारायणाय.

7 The first vowel in पुत्र is not engraved in its proper place.

8 There is a redundant upright stroke after दि.

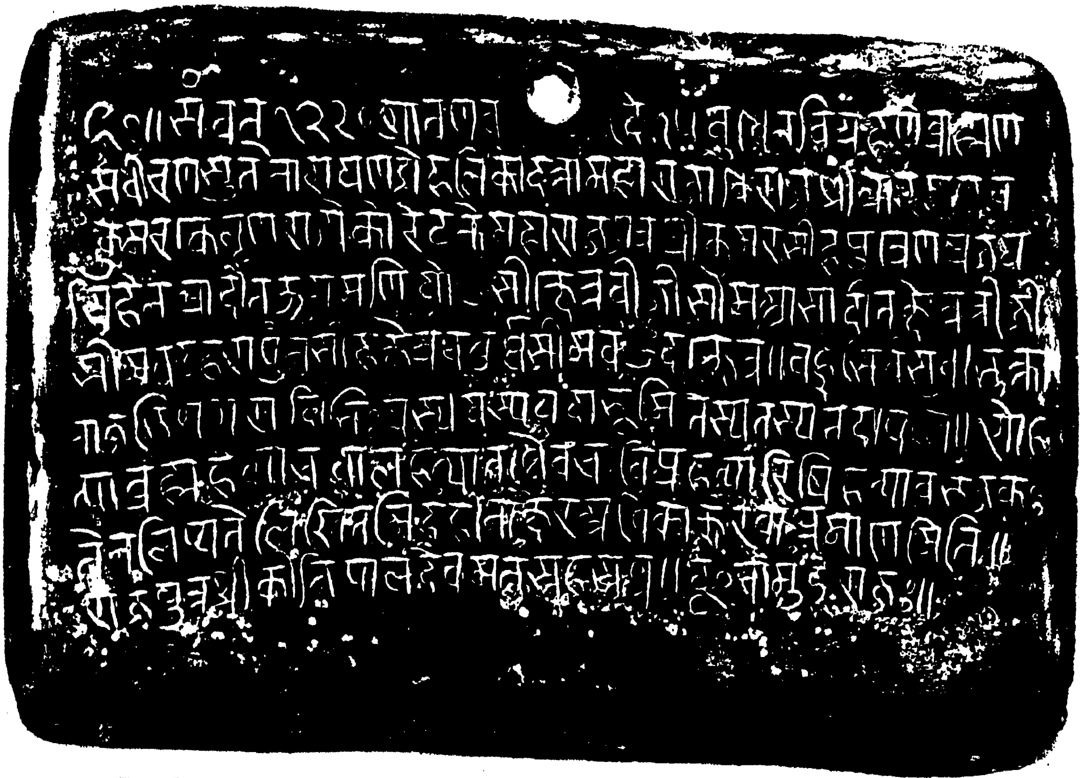
9 Read भूमिस्तस्य.

10 Read विप्रहत्यर्षिहत्या ऽवभंजकस्तेन. The second line of this verse appears to be corrupt.

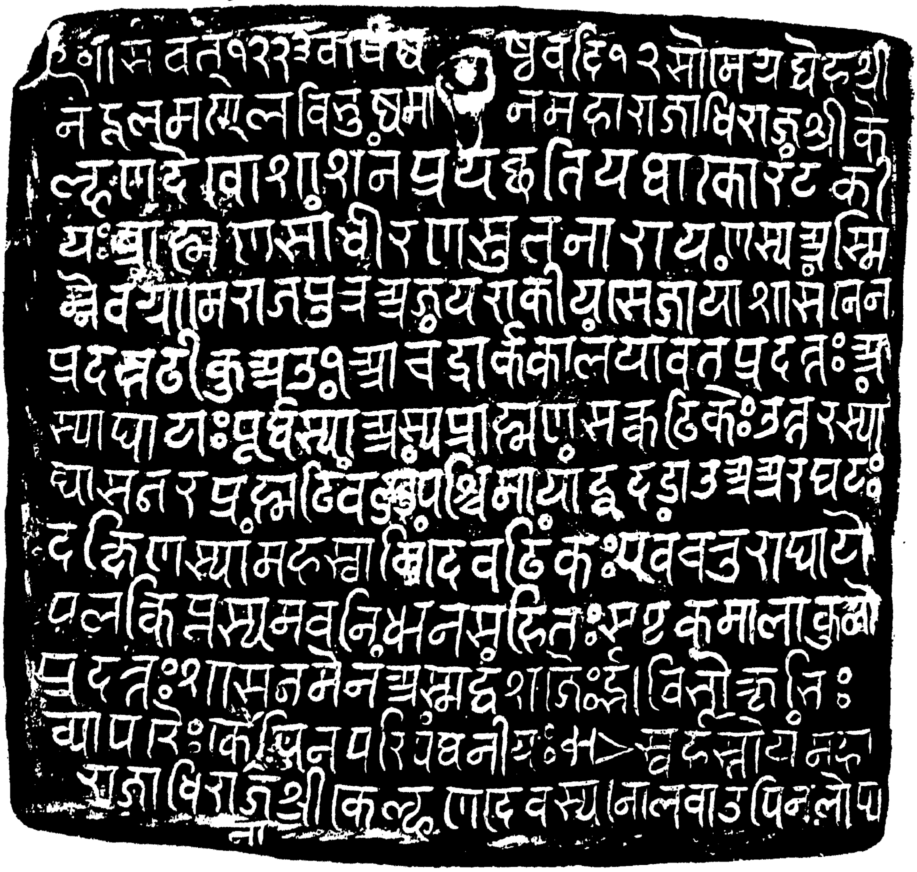
11 Read हीनाक्षरमधिकाक्षरं.

Bamnera grants of the time of the Chahamana Kelhana.

A.—Samvat 1220.



B.—Samvat 1223.

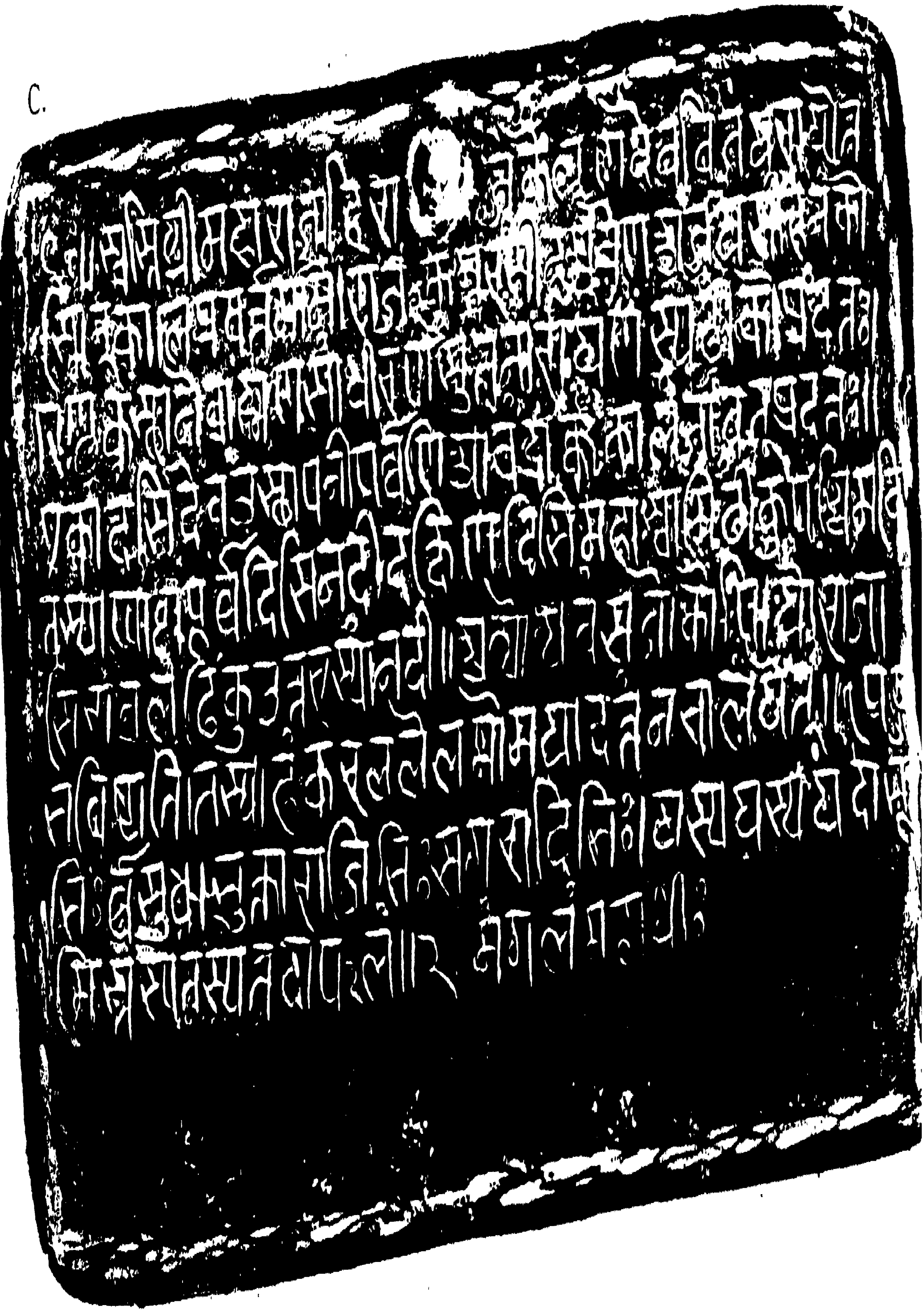


S. KONOW

SCALE THREE-FOURTHS

W. GRIGGS & SONS, LTD., PHOTO-LITH.

C.



SCALE THREE-FOURTHS

The epigraph consists of 13 lines of writing, the whole of which is in prose. The characters are Nāgarī. The language is Sanskrit. As regards orthography it is worthy of note that a separate sign for *b*, resembling the modern Nāgarī *b*, occurs in one place, l. 4; but in two other places in the record, *viz.* l. 7 and l. 8, where *b* occurs, it is denoted by the sign of *p*.

A palatal sibilant is once used for a dental sibilant in *śāśanaṁ*, l. 3; but in several other places where the dental *sa* occurs in this inscription it is denoted by its proper sign, *e.g.* in *saṁvat*, and *sōmē*, l. 1; in *-Sāṁdhīraṇa-suta-*, l. 4; in *-sējāyāṁ*, l. 5, and so on. *V* is doubled after *r*; *e.g.* *pūrvvasyāṁ*, l. 7. But the surd *k* is not doubled after *r*; *e.g.* *-ārkı-*, l. 6. The word *śāsanēna* is written as *śāsaṁnēna*, l. 5; and the word *Mahāsvāmidēva* is written as *Mahasvāmvimdēva-*, l. 9. There are many instances of the violation of *Saṁdhi* rules; *e.g.* *-dēvō śāśanaṁ*, l. 3; *-Nārāyaṇasya a-*, l. 4; *pūrvvasyāṁ asya*, l. 7; *-vṛikamālākulō pradattaḥ*, ll. 10 f., and so on. Other serious mistakes occurring in the text are corrected in the foot-notes. As to the meanings of the unfamiliar words in this inscription, the word *sējāyāṁ*, l. 5, is probably equivalent to the Sanskrit word *bhuktau*, property, which is usually met with in this connection in grants. The word *ḍhīkuaü*,[1] l. 6, and its allied forms *-ḍhīkaḥ*, l. 7, *-ḍhiṁvaḍaü*,[2] l. 8, and *ḍhiṁkaḥ*, l. 9, all mean the same thing, *viz.* 'a well,' as distinguished from *araghaṭa*,[3] l. 8, which means 'a machine well or a well with a wheel to raise water.' *Satka*,[4] l. 7, means 'belonging to.' *Narap(b)rahma* and *Ḍūdaḍāüa*, l. 8, are proper names, the former of a *Vyāsa* (=a Brāhmaṇa who reads the Purāṇas in public) and the latter of a well.[5] *Mahasvāmviṁ* (*Mahāsvāmī*), l. 9, *i.e.* 'the great lord,' on "the analogy of *Jagat-svāmī*, by which (name) the Sūrya of Śrīmāla (Bhinmāl) was known"[6] most probably refers to the Sun-god (Sūrya) of Bāṁṇērā.[7]

This epigraph registers a grant by *Mahārājādhirāja śrī*-**Kēlhaṇadēva** [of the **Chāhamāna** family] ruling over the **Naḍūla** *maṇḍala*, made on **Monday, the 12th of the dark half of Jyēshṭha of the year [Vikrama-] Saṁvat 1223.** The grant consisted of a well[8] with its treasures and its trees, situated in the property (*sējā*) of the Rājpūt (*Rājaputra*) **Ajaya[rāja]** in the same, *i.e.* the **Kōraṁṭaka** village. The donee is the same as in the preceding and succeeding grants, *viz.* the Brāhmaṇa Nārāyaṇa, son of Sāṁdhīraṇa and a resident of Kōraṁṭaka (*Kōraṁṭakīyaḥ*). Lines 12 and 13 have "this is the sign-manual of *Mahārājādhirāja śrī*-**Kēlhaṇadēva** himself." The closing portion of the last line is not intelligible to me.

The *Rājaputra* **Ajaya[rāja]**, in whose property the well granted lay, was probably the same as **Ajayasiha**, son of *Mahārājaputra śrī*-**Kumarasīha** of inscription A above and as **Ajayasīha**, son of *Rāja*° **Kumvarasīha** of inscription C below. As regards the locality **Kōraṁṭaka** remarks on that name on p. 208, note 2, above may be referred to. In this inscription, however, the place is described as a *grāma*, l. 5, which may show that at the time of this record it was only a village.

Attention may be drawn to the late Professor Kielhorn's remarks[9] on the date of this record: "This date . . . . works out satisfactorily only for the *amānta* Jyaishṭha of the current *Chaitrādi* Vikrama year 1223, for which it corresponds to **Monday, the 7th of June, A.D. 1165.**

[1] See foot-note 2 on p. 207, above.

[2] Compare the Mārwārī word *ḍhīmḍā* or *ḍhīṁṛḍā*.

[3] Above, Vol. XI, p. 49, and n. 1.

[4] Above, Vol. XI, p. 27.

[5] Above, Vol. XI, p. 49.

[6] *Prog. Rep. Archæol. Surv. Ind.*, W. Circle, for 1908-09, pp. 52 f.

[7] An old temple of Sūrya at Bāmṇērā is referred to in the passage cited in the preceding foot-note.

[8] A well in Southern Rājputānā means a well together with the land irrigated by it. Cf. above, Vol. XI, p. 49, and foot-note 1.

[9] Above, Vol. IX, p. 68, foot-note 1.

TEXT.[1]

1 ओं[2] ॥ संवत् १२२३ वर्षे ज्य(ज्ये)ष्ठवदि १२ सोमे[3] अद्येह श्री-
2 नड्डूलमण्डल[4]विभुज्यमानमहाराजाधिराजश्रीके-
3 ल्हणदेवो(वः) शाश(स)नं प्रयच्छति यथा कोरंटकी-
4 यः[5] ब्राह्मणसांधीरणसुतनारायणस्य अस्मि-
5 [न्ने]वं[6] ग्रामे राजपुत्र[7]अजयराकीयसेजायां शासं(स)नेन
6 प्रदत्त(त्तो) ढीकुअड १[।*] आचंद्रार्ककालं यावत् प्रदत्तः [।*] अ-
7 स्याघाटाः पूर्व्वस्यां[8] अस्य प्रा(ब्रा)ह्मणसत्कढिकः [।*] उत्तरस्यां
8 ब्राह्मनरप्र(ब्र)ह्मढिंव[डउ] [।*] पश्चिमायां डूदडाउअ षरघटः [।*]
9 दक्षिणस्यां [9]महस्वा[म्यिं]देवढिंकः [।*] एवं चतुराघाटो-
10 [10]पलक्षितस्य[म]वनिधानसहितः[11] सवृक्षमालाकुलो[12]
11 प्रदत्तः [।*] शासनमेनं अस्मद्वंशजैःर्भाविभोक्तृभिः
12 व्यांपरैः[13] कै[14]पि न परिपंथनीयः[15] [16]स्वहस्तोयं महा-
13 राजाधिराजश्रीकेल्हणदेवस्य । [17]नालवाउ पि न लोप्य ।

C.—BĀMṆĒRĀ PLATE OF KĒLHAṆA-DĒVA [UNDATED].

This inscription is on a single plate inscribed on one side only. To judge from the impressions, the plate varies from 7¾″ to 8″ in length and from 4⅞″ to 5″ in breadth. In the centre of the top line there is a ring-hole. Nothing is known about the ring or the seal.

The record contains 9 lines of writing. The **characters** are Nāgarī, and the **language** is Sanskrit prose with the exception of two customary verses in the *Anushṭubh* metre. In respect of **orthography** it is to be noted that *v* and *b* are both denoted by the sign for *v*. In one place, however, *viz.* *pa(ba)hubhih*, l. 7, the sign for *p* is employed to represent *b*. The dental sibilant is repeatedly used for the palatal sibilant in lines 4, 5 and 6. The surds *t* and *k* and the labial *v* are doubled after a preceding *r*; *e.g.* *pravarttamānē*, l. 2; *āchamdrārkka-kālam*, l. 4, and so on. Once *jā* is substituted for *yā*, *viz.* in *jāvat*, l. 4. The abbreviation *rāja*°, l. 2, denotes *rājaputra*. Instances of peculiar spelling are *mahārājāhirāja*, l. 1, for *mahārājādhirāja*; *-rājayarāyyē*,

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[1] From impressions.

[2] Expressed by a symbol.

[3] Read सोमे ऽद्येह.

[4] Read °मण्डले विभुज्यमान°.

[5] Read कोरण्टकीयब्राह्मण°.

[6] Read °स्मिन्नेव. The first letter in l. 5 was originally engraved as म्ने, but afterwards the upright stroke above the loop which distinguishes म from न was cancelled by engraving a horizontal line upon it.

[7] Read अजयराजकीय°.

[8] Read पूर्व्वस्यामस्य.

[9] Read महास्वामिदेव°.

[10] Read °पलक्षितोयम°.

[11] अवनिधान seems to mean 'treasures buried under ground.'

[12] Read सवृक्षमालाकुलः.

[13] Read शासनमिदमस्मद्वंशजैर्भाविभोक्तृभिश्चाऽपरैः.

[14] The two angular marks between the *aksharas* कै and पि on the impression indicate the omission of the letter ना which has been supplied below the last line. The corrected word thus reads कैनापि. Read कैरपि.

[15] Read परिपंथनीयं. After परिपंथनीयः there is, on the impression, an ornamental sign of punctuation.

[16] Read स्वहस्तोऽयं.

[17] I do not understand this expression. [*Nālavāu* perhaps corresponds to Hindustani *nālā*, a channel, and the whole might be translated 'also the channel should not be damaged.'—S. K.]

l. 1, for *vijayarājyē ; Kumvara-*, l. 2, for *Kumara-; tasyāghāvṭā*, l. 5, for *tasyāghāṭā*. The form *sīha* in *Kumvarasīha-* and *Ajayasīhēna*, l. 2, is perhaps a Prakritism. Rules of *Saṁdhi* are violated in *-dēva-usthāpanī-*, l. 4; *-parvvaṇi āchaṁdrārkkakālaṁ*, l. 4; *-vaṁsajō kōpi*, l. 6; *pa(ba)hubhiḥrvvasudhā*, ll. 7-8, and so on. The unfamiliar words to be noted in this inscription are *ḍhīkō*, l. 3; *-ḍhīku*, l. 5; and *-ḍhiku*, l. 6, all of which mean 'a well.' *Rānrala-*, l. 6, appears to be the name of a *ḍhiku* or well.

The inscription opens with the benedictory words *ōṁ svasti* and refers itself to the victorious reign of *Mahārājādhirāja* **Kēlhaṇa-dēva** [of the **Chāhamāna** dynasty]. It records the grant of a well[1] (*ḍhīkō*) to a Brāhmaṇa named Nārāyaṇa, son of Sāṁdhīraṇa, at **Korēṇṭaka-*sthāna***. The grant was made by **Ajayasīha**, son of *Rāja*° **Kumvarasīha**, on the holy occasion of a *dēva-utthāpanī ēkādaśī*.[2] The epigraph closes with the auspicious expression *Maṅgalaṁ Mahāśrīḥ*.

The date of this grant is suggested by the words *ēkādaśī dēva-utthāpanī-parvvaṇi* as being the eleventh day of the bright half of Kārttika, but the year is not given. The donor, the donee and the locality of this grant are the same as those in the grant of inscription A above. The remarks on the word *Mahasvāmviṁ* in inscription B above hold good also in the case of the word *Mahāsvāmi* occurring in l. 5 of this inscription.

TEXT.[3]

1 ओं[4] ॥ स्वस्ति श्रीमहाराजाह्वि(धि)राजकेल्हण[दे]वविजयराज्ये(ज्ये) त-

2 स्मिन् काले प्रवर्त्तमाने । राज० कुम्वरसीहपुत्रेण अजयसीहेन को-

3 रेण्ठकस्थाने व्रा(ब्रा)ह्मणसांधीरणसुतनारायणस्य ढीको प्रदत्तः ।

4 एकादसिदेवउस्थापनीपर्व्वणि[5] आचंद्रार्क्ककालं जावत्[6] प्रदत्तः ॥

5 तस्याघाव्ट[ा][7] पू[र्व्व]दिसि(शि) नदी [।*] दक्षिणदिसि(शि) महास्वामिढीकु [।*] पश्चिम[दि]-

6 सि(शि) [रान्]लढिकु [।*] उत्तरस्यां नदी ॥ अत्योन्यवंसजो[8] कोपि ।[9] यो राजा

7 भविष्यति । तस्याहं[10] करल(त)ले ल[ग्नो] मया दत्तं न चालयेत् ॥ १ [प](ब)[हु]-

8 भिः[11][र्व्व]सुधा भुक्ता राजि(ज)भिः सगरादिभिः । यस्य यस्य यदा भू-

9 मिस्तस्य तस्य तदा फलं ॥ २ मंगलं महाश्रीः [॥*]

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[1] See foot-note 1 on p. 209 above.

[2] *Dēvōtthāpanī ēkādaśī* or *Prabōdhinī ēkādaśī*, as it is called, falls on the eleventh day of the bright half of Kārttika and is so called because (Hindu) gods are supposed to wake up from their four months' sleep on that day. They go to sleep on the eleventh day of the bright half of Āshāḍha.

[3] From impressions.

[4] Expressed by a symbol.

[5] Read देवोत्थापन्येकादशीपर्व्वण्याचं°.

[6] Read यावत्.

[7] Read तस्याघाटाः.

[8] Read अन्योन्यवंशजः.

[9] This upright stroke is redundant.

[10] Read एतस्याहं करे लग्नो, etc. The text of the second half of the verse as it stands offends against metre.

[11] Read °भिर्व्वसुधा.

No. 19.—SIDDHANTAM PLATES OF DEVENDRAVARMAN.

BY G. RAMDAS PANTULU, B.A., JEYPORE.

The subjoined plates were given to me by Tripurani Paparao, a native of **Siddhāntam**, a village near **Chicacole**, in the Ganjām district. It is stated that the plates were discovered while digging foundations for a new building. They are three in number and measure 7½ by 3¼ inches. The margins of the inscribed inner side of the first and third plates and both sides of the second plate, are raised for the protection of the writing. The latter is in a good state of preservation. The **ring** on which the plates are strung was not cut when the plates were first acquired by me. It is ¼ inch thick and 4 inches in diameter. The two ends of the ring are secured at the bottom of an oval seal (1¼ by 1⅛ inches in diameter), which bears on a counter-sunk surface a bull couchant facing the proper right with a crescent above and a floral device below. The weight of the plates with the ring and seal is 98½ tolas.

The **characters**, which are a variety of the South-Indian alphabet, belong to the same stock as those used in other grants of the Gāṅga kings. They do not resemble the characters of the Chicacole plates,[1] presumably, of the same king; but are rather allied to those of the Alamanda plates[2] of **Anantavarman**, and of the Vizagapatam copper-plate grant[3] of **Dēvēndravarman**, son of Anantavarman. Of **palæographic** interest is the conjunct *akshara ṇṇa*. This is made up of the letter *ṇa* with a *na* written under it, just as in the Chicacole grant. The two other grants referred to above show correctly the two *ṇas*, one below the other.

The following remarks may be made about the **orthography** of the grant. The employment of the *visarga* is arbitrary. It is omitted in ll. 5, 7, etc., and inserted unnecessarily in ll. 6 and 12. The *jihvāmūlīya* and the *upadhmānīya* are both expressed by the symbol representing the letter *sha, e.g.* in ll. 2, 8, 16, 20 and 28. In the middle of a word the *anusvāra* is converted to the class nasal of the consonant which immediately follows it; for example, in *-saṅkshōbha-* (l. 6), in *śaṅkara-* (l. 29), etc. Before liquids it is changed into *m, e.g.* in *-dattām=vā* (l. 25) and in *-samvachhara-* (for *saṁvatsara* (l. 28). The conversion of the *anusvāra* into *ṅ* before the palatal sibilant *ś, e.g.* in *-nistriṅśa-*, l. 5, and in *chaturtthōṅśō*, l. 14, is probably a reflex of the local pronunciation of the sound. Before the dental *s* the *anusvāra* is changed into *n* in *-pūrvvan=sampratta-* (l. 14). Consonants preceding or following directly upon *r* are as a rule doubled: see ll. 1, 3, 5, 9, 10, etc. The following are some of the exceptions to this doubling: l. 1, *-sarrvartu-*; l. 7, *-chakra-*; l. 10, *-°nur=mahā-*; l. 17, *gartā-*. *Chha* is not doubled in *-brahmachārichhēdē* in l. 11, even though the doubling is required by phonetic rules, and in *dānān=chhrēyō=* in l. 25. No distinction is made between *b* and *v* (ll. 10, 12, 13, 15 and 22), the only exception, perhaps, being *=brahma-* in l. 11.

The plates record the grant of a plot of ground equal to one *hala* in extent, in the village of **Siddhārtthaka**, to **Tamparaśarma-Dīkshita**, a resident of **Ērandapali**, who was a student of the *Ṛigvēda* (Bahvṛicha), well versed in the Vēdas and Vēdāṅgas, and belonged to the **Udavāhi** *gōtra* (ll. 11-13). The donor was the king **Dēvēndravarman**, son of Guṇārṇava, a member of the **Gāṅga family** and a devout worshipper of Mahēśvara (l. 9). The passages which eulogise the king and his family are almost identical with those of the Chicacole plates[4] and do not require further comment.

The grant was made during the **Dakshiṇāyana** (Winter Solstice) **on the 5th day of the dark fortnight of the month of Śrāvaṇa, in the 195th year of the victorious reign** expressed both in words and numerical symbols. If this refers to the Gāṅga era, in which almost all

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[1] *Ep. Ind.*, Vol. III, p. 130 f.

[2] *Ep. Ind.*, Vol. III, p. 17 f.

[3] *Ind. Ant.*, Vol. XVIII, p. 161 f.

[4] *Ep. Ind.*, Vol. III, pp. 131 f.

the Eastern Gāṅga copper-plate grants are dated, the date of the Siddhāntam plates would be twelve years later than the Chicacole plates of the same king.

The writer or composer of the grant was **Madanāṅkura-Pallava**, son of **Mātṛichandra** of the **Apūrvanaṭa** family, living in Ēraṇḍapali. He may possibly have been a brother of **Pallavachandra** of the same family who wrote the Chicacole plates. The *purōhita* **Chharampanandiśarman**, who communicated the order of the king, perhaps corresponds to the *ājñapti* of other grants.

With respect to the localities mentioned in the plates, it is to be remarked that the village **Siddhārtthaka**, like Tāmaracheru (or Tāmaracheruva) of the other Gāṅga plates, is mentioned as being situated in the district of **Varāhavartanī**. Dr. Sten Konow in his paper on the Madras Museum Plates of Vajrahasta III. says that Tāmaracheruva and its hamlet Vāṭaka " should be looked for in the neighbourhood of Chicacole."[1] In that case, the village **Siddhārtthaka**, which is referred to also in the Achyutapuram plates of Indravarman,[2] may be identified with **Siddhāntam** near **Chicacole**, where the plates were discovered. The district **Varāhavartanī** is probably the region between the **Vaṁśadhārā** and **Nāgāvaḷi**.[3]

The word *adhikṛita* applied to the writer and the *akhaśālin* would point to the fact that there were special officials entrusted with the work of drawing up these documents and engraving them.—The parenthetical clause *grīshm-ōdakaṁ*, etc., in l. 12, is interesting as indicating how much the farmers depended upon irrigation works. The plot of land which is the subject of the grant is stated to have included a water-course and a house-site.

TEXT.[4]

First Plate.

1 ओं[5] स्वस्ति [॥*] सकलवसुमतीतलतिलकायमान[6]सर्व्वर्तुसुखरमणीयाद्विजयव-
2 तक्कलिङ्गनगरवासकान्महेन्द्राचा[7]लामलशिखरप्रतिष्ठितस्य चराच-
3 रगुरो[:*] सकलभुवननिर्म्माणैकसूत्रधारस्य भगवतो [8]गोकर्ण्णस्वामिन-
4 श्चरणकमलयुगलप्रणामाद्विगलितकलिकलङ्को गाङ्गामलकुल-
5 तिलको निज[नि]स्त्रिङ्ग[9]धारोपार्ज्जितसकलकलिङ्गाधिराज्य[:*] प्रविततचतु-
6 रुदधितरङ्गमालामेखलावनितलामलयशा(:) अनेकाहवसङ्गो[भ]ज-
7 नितजयशब्द[:*][10] प्रतापावनतसमस्तसामन्तचक्रचूडामणिप्रभामञ्ज-

Second Plate; First Side.

8 रीपुञ्जरञ्जितचरणः परममाहेश्वरो मातापितृपादानुध्यातो नयविनयदय[ा]-
9 दानदाक्षिण्यशौर्य्यौदार्य्यसत्यत्यागादिगुणसम्पदामाधार: [11]श्रीगुणार्ण्णवसु-

[1] *Ep. Ind.*, Vol. IX, p. 95.

[2] *Ep. Ind.*, Vol. III, p. 128, l. 8 of the text.

[3] See also Mr. G. V. Ramamurti's paper on the Nadagam Plates of Vajrahasta (*Ep. Ind.*, Vol. IV, p. 183 f.), which contains valuable information on the localities mentioned in the grants of the Gāṅga kings of Kaliṅga.

[4] From the original plates and a set of ink impressions supplied by Mr. H. Krishna Sastri.

[5] Expressed by a symbol in the original.

[6] In his article on the Chicacole plates (above, Vol. III, p. 130 f.) Prof. Hultzsch inserts unnecessarily the ablative case-ending *-āt* after *tilakāyamāna*.

[7] Read °चला°.

[8] Read गोकर्ण्णस्वामिन-

[9] Read °निस्त्रिंश°.

[10] Read °शब्द:.

[11] Read °गुणार्ण्णवसू°.

10 नुर्म्महाराज[:*] श्रीमान्देवेन्द्रवर्म्मा वराहवर्त्तन्यां सिद्धार्थकग्रामे सर्व्वसमवेता-
न्कुटुम्बिन[1]-

11 स्समाज्ञापयत्यस्ति[2][।*] विदितमस्तु [3]भवतांमस्माभिर्ब्र[4]ह्मचारिच्छेदे[5] हलस्य भूमिरु-

12 [6]दकम्मार्ग्ग(:)निवेशनसहिता ग्रीष्मोदकं कुटुम्बै[7]स्तुल्यमेरण्डपल्लिवास्तव्यायो-

13 हवाहिसगोत्राय वेदवेदाङ्गपारगाय [8]वह्वृजसब्रह्मचारिणे तम्परशर्म्मदीक्षिताय

14 दक्षिणायने [9]उदकपूर्व्वन्सम्प्रत्तस्तेनापि प्रतिगृह्य भ्रात्रे यज्ञशर्म्मणे [10]चतुर्थ्योंशो द-

15 त्तस्तदेव[11] ज्ञात्वास्योपभुञ्जत×परिबाधा[12] न [13]कार्य्या[स्स]मन्ताद्भूमेस्सीमालिङ्गानि[14] लि-

Second Plate; Second Side.

16 ख्यन्ते [।*] पश्चिमोत्तरकोणे [15]वाय[व्याम्पाषा]ण[:] पूर्व्वं तूर्ष्कङ्करकवृक्षस्ततो[च्छे]-
दस्य[16] पू-

17 र्व्वं दक्षिणेन गता गर्तास्ततो[17] पाषाणोपरोपि पाषाणस्तस्य दक्षिणे द-

18 क्षिणपूर्व्वकोणे पाषाणस्तस्य पश्चिमे चिह्नास्ततो पश्चिमे पश्चिमाद्दक्षिण-

19 कोणे[18] पाषाणस्तस्योत्तरोत्तरं पाषाणो[19]स्ततो तटाकालीमूले पाषाणेति[20] ॥

20 भविश्यतश्च[21] राज्ञ×प्रज्ञापयति [।*] मा भू [र्वि]फलशङ्का ×परदत्ते-

21 ति पार्त्थिवा[: ।*] स्वदानात्फलमानन्त्यम्परदानानुपालने[21] । व्यासगीता-

22 श्चात्र श्लोकानि[22] भवन्ति ॥ [23]वहुभिर्व्वसुधा दता[24] राजभिस्सगरादिभि[:*][।] य-

23 स्य यस्य यदा भूमिस्तस्य तस्य तदा फलं [॥*] [25]षष्टिस्वर्ष्षसह[स्रा]-

Third Plate.

24 णि स्वर्ग्गे मोदति भूमिद[: ।*] आच्छेत्ता चानुमन्ता च तान्येव नरके
वसेत् [।] स्वद-

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[1] Read °टुम्बिन-

[2] The syllable त्य is corrected from त्यि. Read °ज्ञापयति.

[3] Read भवताम°.

[4] Read °ब्रह्म°.

[5] Read °रिच्छेदे.

[6] Read °दकमार्ग्गनिवे°.

[7] Read कुटुम्बै°.

[8] Read बह्वृचसब्रह्म°.

[9] Read उदकपूर्व्वं सम्प्रत्त°.

[10] Read चतुर्थ्यांशो

[11] Read °दैवं.

[12] Read बाधा.

[13] Read कार्य्या । सम°.

[14] The syllable ग is inserted below the line.

[15] Read वायव्यां पा°.

[16] Read ततोच्छेद°.

[17] Read गर्ता ततः

[18] Read पश्चिमदक्षिण°.

[19] Read पाषाणास्ततस्तटाकपाळी°. For the term तटाकपाळी see the Achyutapuram plates (*Ep. Ind.*, Vol. III, p. 128, ll. 15, 16).

[20] Read पाषाण इति.

[21] Read °नुपालने.

[22] Read श्लोका.

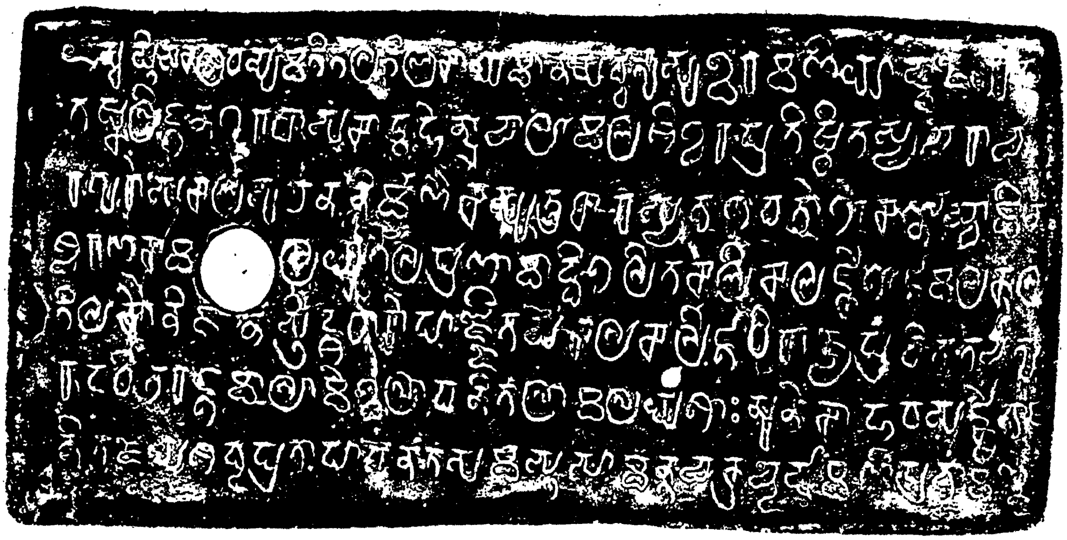
[23] Read भविष्य°. Read बहु°.

[24] Read दत्ता.

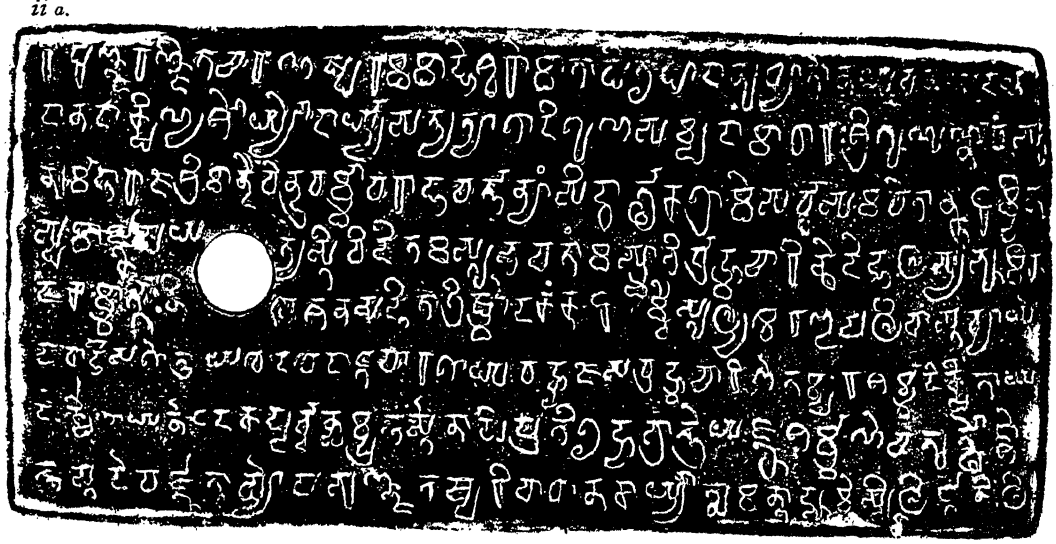
[25] Read षष्टिं°.

Siddhantam plates of Devendravarman.

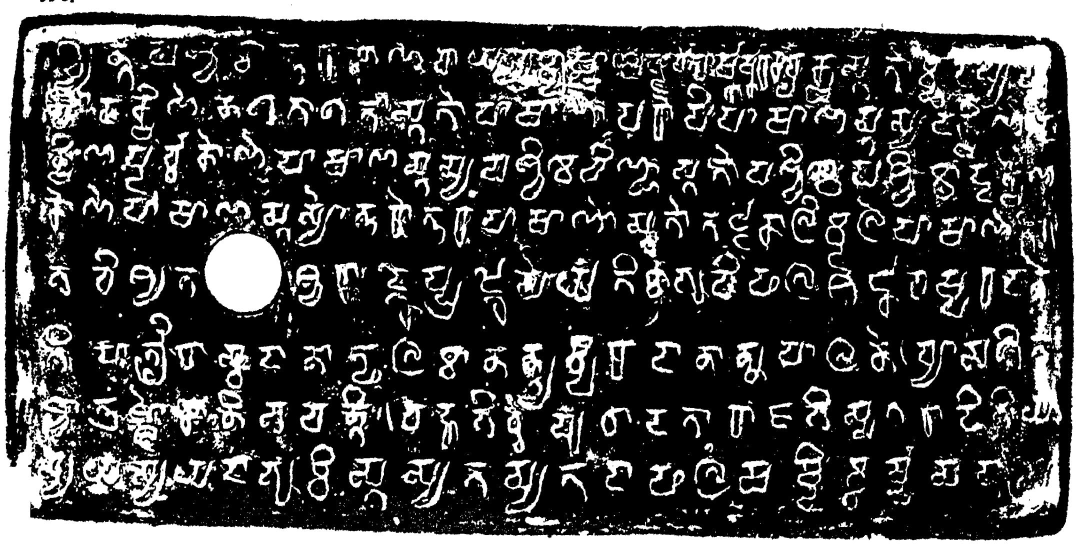
i.



ii a.



ii b.



SCALE FOUR-FIFTHS

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iii



25 त्तां परदत्तांम्वा[1] यत्नाद्रक्ष युधिष्ठिर [।*] मह्री[2] महिमतान्क्रेष्ठ[3] दा[ना*]न्क्रेयो-
26 [4]नुपालनंमित्येरखडपल्यामपूर्व्वनटान्वये माढचन्द्रसूनुधिक्र[5]-
27 तश्चोमदनाङ्कर(स्य)पलवेन[6] लिखित[7] पुरोहितक्षरम्यनन्दि-
28 [8]शर्मक्ककथित्ताज्ञया प्रवर्द्धमानविजयर[ा*]ज्यसम्वक्षरशते[9] पञ्च-
29 नवते 100 90 5 श्रावणकृष्णादिने पञ्चमि [द*]त्तः ॥ [10]शङ्करसुनु उ-
30 त्कीर्ण्ण[11] शासनं [12]अधीकृतनगनश्रखशालिभोइना इति(:) ॥ ८ [॥*]

TRANSLATION.[13]

(Line 1) Om. Hail! From (*his*) victorious residence (*vāsaka*) at (*the city of*) **Kaliṅganagara**, which is the ornament of the whole earth (*and*) which is pleasant on account of (*the simultaneous existence of*) the charms of all seasons,—the illustrious *Mahārāja* **Dēvēndravarman**, son of the illustrious **Guṇārṇava**,—from whom the impurities of the Kali (*age*) have disappeared by (*his*) obeisance to the two Lotus-feet of the divine (*god*) **Gōkarṇṇasvāmin**, the lord of the animate and inanimate (*creation*), the sole architect for the creation of the whole universe, who is established on the spotless summit of mount **Mahēndra**; —who is the ornament of the spotless race of the **Gāṅgas**; who has acquired by the edge of his own sword the overlordship (*ādhirājya*) of the whole (*country*) of **Kaliṅga**; whose spotless fame is spread over the surface of the earth,[14] girt by the waves[15] of the four oceans; who had caused the cry of "Victory!" (*to resound*) in the turmoil of many battles; whose feet are reddened by the dense clusters of the light of the crest jewels of the entire circle of feudatories, who have been prostrated by his prowess; who is a devout worshipper of Mahēśvara; devoted to the feet of (*his*) parents; and a receptacle of a wealth of virtues like prudence, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness and liberality,[16]—addresses the (*following*) order to all the assembled cultivators of the village **Siddhārtthaka** in (*the district of*) **Varāhavartani**:—

(l. 11) Be it known to you that we have given with (*libations of*) water one *hala*[17] of land, including the water course and the house site, (*situated*) in the **Brahmachārin** quarter (*chhēda*) (*of this village*)—the water during the summer (*months being enjoyed*) equally with the (*other*) families—**during the** (*sun's*) **progress to the south** (*dakshiṇāyana*), to Tampara-śarma-Dikshita, resident of **Ēraṇḍapali,** belonging to the Udavāhi-*gōtra*, a student of the Ṛig-Vēda (*Bahvricha*) and well versed in the Vēdas and Vēdāṅgas. And he having received it, has assigned a fourth share to (*his*) brother Yajñaśarman. Having known this, therefore, there should be no obstacle put in (*the way of*) his enjoyment (*of the same*). The marks of the

[1] Read °दत्तां वा.

[2] Read मह्रीं.

[3] Read °मतान्क्रेष्ठ दानाच्छ्रेयो°.

[4] Read °पालनमित्ये°.

[5] Read सूनुनाधि°.

[6] Read °पल्लवेन.

[7] Read लिखितं.

[8] Read °शर्मणाक्कथिता°.

[9] Read °संवत्सर°.

[10] Read °सूनुना.

[11] Read °त्कीर्ण्णं.

[12] Read ऋषि°.

[13] By Dr. V. Sukthankar, Ph.D.

[14] *Ep. Ind.*, Vol. III, p. 131, note 10.

[15] The word *mālā* only denotes *bāhulya*.

[16] Thus far the contents of our grant are almost identical with the beginning of the Chicacole Grant (*Ep. Ind.*, Vol. III, p. 130 f.).

[17] The word *hala* means a ploughshare, but is also used to denote a measure of land. In the latter case it represents the amount of land which can be conveniently ploughed or rather cultivated with the help of *one* plough.

boundaries on all sides of the (*piece of*) land are (*here*) written (*down*) : In the north-western corner in the north-west a stone ; in the east a . . . *karaka* tree ; thence to the east of the *chhēda*,[1] the trench running towards the south ; then a stone and (*then*) another stone ; to the south of it, in the south-eastern corner, a stone ; to the west of it tamarind trees ; thence to the west, in the south-western corner, a stone ; (*then*) after that stones in constant succession ;[2] then at the foot of the bund (*pālī*) of the tank, a stone.

(l. 20) And (*the king*) makes the (*following*) request to future kings : Cherish not, ye Kings, the illusion that it is useless (*thinking this is*) the gift of another ! The merit of protecting the gift of others is infinitely greater than that of one's own gift !

(l. 21) There are the following verses sung by Vyāsa on this point :

[Three of the customary verses.]

(l. 26) This (*edict*) was written by the officer, the illustrious Madanāṅkura Pallava, son of Mātṛichandra, of the family of Apūrvanaṭa (*living*) in Ēraṇḍapali by the order (*of the king*) communicated by the Purōhita Chharampanandi-śarman ; (*given* ?) in the year one hundred and ninety-five—(*in symbols*) 100 90 5,—of the victorious and progressive reign on the fifth day of the dark fortnight of Śrāvaṇa.

(l. 29) (*The edict*) was engraved by the keeper of records (*akhaśālin*) Nagana Bhōi, son of Śaṅkara.

No. 20.—GAGAHA PLATES OF GOVINDACHANDRA OF KANAUJ : SAMVAT 1199.

BY LIONEL D. BARNETT.

These plates, of which the contents are here published for the first time, were obtained by Mr. A. C. L. Carlleyle at the village of Gagahā, and passed from him in 1887 to the Trustees of the British Museum, where they are now preserved in the Department of Oriental Printed Books and Manuscripts, with the number " Indian Charters 17 ". A cursory account of them is given by Mr. Carlleyle in vol. xxii of the *Archæological Survey of India*, p. 59 f., and a paper on their date by Professor Kielhorn appeared in the *Indian Antiquary*, vol. 18, p. 20 f. (cf. his *List of Northern Inscriptions* in this journal, vol. 5, App. No. 119). Mr. Carlleyle describes Gagahā as lying on the western side of the river Rāpti, about twenty-one miles south of Gorakhpur. This rather vague specification seems to suit best the village of that name situated in the *tappā* of Gagahā in Bānsgaon *tahsīl*, which is served by the post-office at Kōrī-Rām.—The record consists of two copper plates, with their edges turned up, and with holes for a ring, which is now wanting ; evidently they were intended to fit one into the other. They are fairly well preserved. One of them measures about 17¼ inches in width and 10½ inches in height ; the other is slightly smaller, so as to fit into the larger. The writing is on one side only of each plate.—The character is an early Nāgarī, very similar to that given in Bühler's Plate V, col. xx. The letters are well shaped ; their height is from ⅜ inch to $\frac{5}{16}$ inch.—The language is Sanskrit. As the nine introductory stanzas are known from the Kamauli plates published in this journal (vol. 4, pp. 100, 118), nothing need be said of them. In the remaining part there are a few points of interest. From a lexical point of view we may

[1] This must refer to the *Brahmachāri(c)chēda* mentioned in l. 11 of the text.

[2] This is, I suppose, to be understood in the sense that from the point last mentioned the boundary line was marked by a regular succession of stones.

notice *kāchha-bhūmi* and *vāgara-bhūmau*[1] (both in l. 14), *nālu*, a measure of land[2] (ib.), and *pāṁcha*, also a measure of land (ib.). In respect of **orthography** we may remark a very frequent confusion between *s* and *ś*, besides some other irregularities due to vernacular pronunciation, such as *v* for *b* (throughout), *lishita* for *likhita* (l. 17), *śēsharaṁ* for *śēkharaṁ* (l. 21), *jāchatē* for *yāchatē* (l. 28), *tāṁvra* for *tāmra* (l. 34). The **grammar** in the prose portion is sometimes irregular ; thus in ll. 22-23 we have a dative singular in apposition with a locative plural (*Śrīvatsa-gōtrāya* . . . °*tripravarāya* . . . . °*sākhinē* . . . °*pautrāya* . . . °*putrāya* . . . *ēshu vrāhmaṇēshv*), as the indirect object of *pradattō* (l. 24).[3] This irregularity is partly explained by the fact that the names of the donees in l. 23, as they now stand on the plate, are not what was written there in the first instance : the original writing has been punched out, and the present three names substituted. The nominative °*nadī* in l. 20 for the locative is a mere blunder.

The **contents** of the inscription are, as usual, a grant of an estate to Brāhmaṇs, and may be analysed as follows. First after the opening verse come nine stanzas (ll. 1-10) praising **Yaśōvigraha** (v. 2), his son **Mahīchandra** (v. 3), his son **Chandradēva**, a mighty warrior, who possessed himself of the monarchy of **Gādhipura** (Kanauj), protected Kāśī, Kuśikā, Uttara-Kōsala, and Indrasthānīyaka, and bestowed very many *tulā-purushas* on **Brāhmaṇs** (vv. 4-5), his son **Madanapāla**, likewise a great man of war (vv. 6-7), and his son **Gōvindachandra**, who captured the elephants of " nine kings " (vv. 8-9).[4] Then follows the grant proper, in prose (ll. 10-25), which informs us that in the reign of the above-mentioned Gōvindachandra, with his approval the *mahārājaputra* **Rājyapāladēva** granted certain estates in the **Hathauṇḍa pattalā**, in the Samvat year 1199, to three Brāhmaṇ brothers, **Dēvarāma**, **Bhūpati** and **Śrīdhara**, while he was in his camp at **Guṁjhaḍagrāma**. Then come eleven verses exhorting to the maintenance of this grant (ll. 25-34), and a final statement that the document was drawn up by the *karaṇika* Vīvika, or Bībika (l. 34).

The details of the **date** (l. 19) are : **Saṁvat 1199** ; the eleventh *tithi* in the bright fortnight of Phālguna ; and *Śanau*, " on Saturday." **Professor Kielhorn** has shown that the year is **Vikrama-saṁvat 1199 expired** (either northern or southern), when the given *tithi* Phālguna śukla 11 ended at about 13 hours after mean sunrise (for Ujjain) on **Saturday, 27 February, A.D. 1143.**[5]

None of the **places** mentioned in the document can be identified with any approach to certainty, unless it be **Guṁjhaḍa**, which may be the same as the modern Gunjhari, in the *tappā* of Karmant, *tahsīl* Bānsgaon, near Belghāt.

TEXT.[6]

First plate.

1 Ōm[7] [8]Akuṇṭh-ōtkaṇṭha-Vaikuṇṭha-kaṇṭha-pīṭha-luṭhat-karaḥ | saṁrambhaḥ surat-āraṁbhē sa Śvi(Śri)yaḥ śvē(śrē)yasē=stu vaḥ || [1*] [9]Āsīd=aśīta-dyuti-vaṁsa(śa)-jāta-kshmāpāla-mā-

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[1] *Kāchha* may be connected with *kachchha*, and mean " riverside "; *vāgara* is possibly the same as the Hindī *bāgar*, " hedge ".

[2] See above, vol. V, p. 113, vol. VII, p. 87, vol. X, p. 19.

[3] On the use of the locative after verbs of giving, see Speyer, *Vedische und Sanskrit-Syntax*, § 81 b.

[4] The nine kings are not named : very likely the text only means the kings of the *nava-khaṇḍa* or *nava-rājya*, the nine divisions into which Jambūdvīpa was divided by the Hindu geography.

[5] See his examination of this date in *Ind. Ant.*, vol. XVIII, p. 21, and vol. XIX, p. 23, No. 7.

[6] From the original plates.

[7] Denoted by a symbol.

[8] Metre : Ślōka (Anushṭubh).

[9] Metre : Trishṭubh Upajāti, of the Indravajrā order throughout.

2 lāsu divaṁ gatāsu | sākshād=Vivasvān=iva bhūri-dhāmnā nāmnā Yasō(śō)-vigraha ity=udāraḥ || [2*] [1]Tat-sutō=[2]bhūn=Mahīchandraś=chandra-dhāma-nibhaṁ nijaṁ | yēn=āpāram=akūpā-

3 ra-pārē vyāpāritaṁ yaśaḥ || [3*] [3]Tasy=ābhūt=tanayō nay-aika-rasikaḥ krānta-dvishan-maṇḍalō vidhvast-ōddhata-vīra-yōdha-timira[ḥ*] śrī-Chandradēvō nṛipaḥ || (|) yēn=ōdāratara-pra-

4 tāpa-sa(śa)mit-āśēsha-praj-ōpadravaṁ śrīmad-Gādhipur-ādhirājyam=asamaṁ dōr-vvikramēṇ=ārjjitaṁ || [4*] [4]Tīrthāni Kāsi-Kusik[5]-Ōttara-Kōśa(sa)l-Ēndra-sthānīyakāni pari-

5 pālayat=ābhigamya [|*] hēm-ātma-tulyam=anisa(śa)ṁ dadatā dvijēbhyō yēn=āṅkitā vasumatī satasas[6]=tulābhiḥ || [5*] Tasy=ātmajō Madanapāla iti kshitīndra-chūḍāma-

6 ṇir=vvijayatē nija-gōtra-chandraḥ | yasy=ābhishēka-kalas(ś)-ōllasitaiḥ payōbhiḥ prakshālitaṁ Kale(li)-rajaḥ-paṭalaṁ dharitryāḥ || [6*] [7]Yasy=āsīd=vijaya-prayāṇa-śa(sa)-

7 mayē tuṅg-āchal-ōchchaiś-chalan-mādyat-kumbhi-pada-kram-āsama-bhara-bhrasya(śya)n-mahī-maṇḍalē | chūḍā-ratna-vibhinna-tālu-galita-styāt(n)-ās[ṛi*]g-udbhāsitaḥ Śēshaḥ pēsha-yasā[8]-

8 d=iva kshaṇam=asau krōḍē nilīn-ānanaḥ || [7*] [9]Tasmād=ajāyata nij-āyata-vā(bā)hu-vallī-va(ba)ddh-āvaruddha-nava-rāja-gajō narēndraḥ | sāndr-āmṛita-drava-muchāṁ prabhavō gavāṁ yō Gō-

9 vindachandra iti chandra iv=āmvu(mbu)rāśēḥ || [8*] [10]Na katham=apy=alabhanta raṇa-ksh[a*]mās=tisṛishu dikshu gajān=atha Vajriṇaḥ | kakubhi vabhvamur[11]=Abhramu-vallabha-pratibhaṭā iva ya-

10 sya ghaṭā-gajāḥ || [9*] Sō=yaṁ ma(sa)masta-rāja-chakra-saṁsēvita-charaṇaḥ || sa cha paramabhaṭṭāraka-mahārājādhirāja-paramēsva(śva)ra-paramamāhēsva(śva)ra-nija-bhuj-ōpārjjita-śrī-Ka-

11 nyakuvj(bj)-ādhipatya-śrī-Chandradēva-pād-ānudhyāta- | pa[ra*]mabhaṭṭāraka mahārājādhirāja-paramēsva(śva)ra-paramamāhēsva(śva)ra-śrī - Madanapāladēva - pād-ānudhyāta- | paramabhaṭṭāraka-

12 mahārājādhirāja-paramēsva(śva)ra-paramamāhēsva(śva)r-āsva(śva)pati-gajapati-narapati - rāja-tray-ādhipati-vividha-vidyā-vichāra-Vāchaspati-śrīmad-Gōvindachandradēva-

13 pāda-padma-sammatyā samasta-rāja-prakriy-ōpēta-mahārājaputra-śrīmad-Rājyapāladēvō vijayī || Hathauṇḍa-pattalāyāṁ | Kuṇḍalagrāma-paśchimō Vichhiāṁtāla-

14 pūrvvē madhya-kāchha-bhūmi | pā[ṁ*]cha-chatushṭayam=adhika-nālu paṁch=āṅkē=pi nālu 5 | Luthā[12]-Gaggēṭā[13]-pūrvvē upari-vāgara-bhūmau pāṁcha-dvādaśam=aṅkē=pi pāṁcha 12 grāma-kshētrayōr=ni-

15 vāsinō akhila-janapadān=upagatān=api cha rāja-rajñī-yuvarāja-maṁtri-purōhita-pratīhāra-sēnāpati-bhāṇḍāgārik-ākshapaṭalika-

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[1] Metre : Ślōka (Anushṭubh).

[2] The *avagrāha* is written, in a form resembling the numeral 3.

[3] Metre : Śārdūlavikrīḍita.

[4] Metre : Vasantatilakā ; the same in verse 6.

[5] Read *Kāśi-Kuśik-*.

[6] Read *śataśas=*.

[7] Metre : Śārdūlavikrīḍita.

[8] Read *-vaśā-*.

[9] Metre : Vasantatilakā.

[10] Metre : Drutavilambita.

[11] Read *babhramur*. [For *kakubha abhramur* (aor.) ?—F. W. T.]

[12] Or perhaps *Lutā-*.

[13] A stroke has been recently added at the bottom of the *ṭ*, converting it into a *h*, apparently in order to identify the name with that of Gagahā.

16 bhishag-naimittik-āntaḥpurika-dūta-kari-turaga-pattan - ākara - sthāna - gōkul - ādhikāri - purushān=ājñāpayati vō(bō)dhayaty=ādisa(śa)ti yathā vidita-

17 m=astu bhavatāṁ yath=ōpari-lishita[1]-grāmaḥ sa-jala-sthala-lōha-lavaṇ-ākara-sa-matsy-ākara-sa-gartt-ōshara-sa-madhūka-chūta-vana-viṭapa-vāṭika-tṛi-

Second plate.

18 ṇa-yūti-gōchara-paryantaḥ s-ōrddh[v*]-ādhaś-chatur-āghāṭa-viśuddhaḥ s[v*]a-sīmā-paryantaḥ || sam(ṁ)vatsarēshv=ēkādaśa-sa(śa)tēshu nava-navaty-adhikēshu Phālgunē mā-

19 si su(śu)kla-pakshē ēkādasyāyāṁ[2] tithau Sa(śa)nidinē yatr=āṅkē=pi sam(ṁ)vat 1199 Phālguna su di 11 Sa(śa)nau || ady=ēha Guṁjhaḍagrām-āvāsita-śrī-

20 mad-Rājyapāladēva-kaṭakē * * ṭē Trivēṇya-nadī[3] snātpā(tvā) vidhivan=mantra-dēva-muni-manuja-bhūta-pitṛi-gaṇāṁs=tarppayitvā timira-paṭala-pāṭa-

21 na-paṭu - mahasam=Ushṇarōdi(chi)sham=upasthāy=Aushadhipati - śakāla - śēsha(kha)raṁ samabhyarchchya tribhuvana-vrā(trā)tur=Vvāsudēvasya pūjāṁ vidhāya havishā Havi-

22 rbhujaṁ hutvā mātā-pitrōr=ātmanaś=cha pulya(ṇya)-yasō(śō)-bhivṛiddhayē[4] || Śrīvatsa-gōtrāya | Gargga-Bhārggava-Ch[y*]avana-tripravarāya | Yajurvvēda-sā(śā)khinē Ṭhakura-śrī-Mahī-

23 dhara-pautrāya | Ṭhakura-śrī-Jasarāma-putrāya | Ṭhakura-śrī-Dēvarāma-Ṭhakura-śrī-Bhūpat[i*]-Ṭhakura-[śrī-*]Śrīdhara | ēshu vrā(brā)hmaṇēshv=asmābhir=ggōkarṇṇa-kuśalatā-pūta-karatal-ōdaka-pū-

24 rṇṇa(rvva)m=ā-chandr-ārkkaṁ yāvat(ch)=chhāśa(sa)nīkṛitya pradattō matvā yathā-dīyamāna-bhāgabhōgakara-pravaṇikara-jalakara-gōkara-turushkaḍa(da)ṁḍa - prabhṛiti-samast-ā-

25 dāyān=ājñāvidhēyībhūya dāsyath=ēti || Bhavanti v(ch)=ātra dharmm-ānusa(śa)ṁsinaḥ ślōkāḥ | [5]Bhūmiṁ yaḥ pra[ti*]gṛihnā(ṇā)ti yaś=cha bhūmiṁ praya[ch*]chhati | ubhau

26 tau puṇya-karmmāṇau niyataṁ svargga-gāminau || Sa(śa)ṁkhaṁ bhadr-āsana[ṁ*] chhatraṁ var-āsvā(śvā) vara-vāraṇāḥ | bhūmi-dānasya chihnāni phalam=ētat=Puraṁdara ||

27 Va(ba)hubhir=vvasudhā bhuktā rājabhiḥ Sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ || [6]Sarvvān=ētāna(n) bhāvinaḥ pārtthivēṁ-drān=bhū-

28 yō bhūyō jā(yā)chatē Rāmabhadraḥ | sāmānyō=yaṁ dharmma-hētu[7] nṛipāṇāṁ kālē kālē pālanīyō bhavadbhiḥ || [8]Shashṭiṁ varsha-sahaśrā(srā)ṇi svarggē vasa-

[1] Read *-likhita-*. The *ta* is added below the line.

[2] Read *ēkādaśyāṁ*.

[3] [For *Trivēṇī-nadyāṁ ?*—F. W. T.]

[4] This is an Anushṭubh line, perhaps by accident.

[5] Metre: Ślōka (Anushṭubh); the same in the following two verses.

[6] Metre: Śālinī.

[7] Read *-sētur*.

[8] Metre: Ślōka (Anushṭubh); the same in the next four verses.

29 ti bhūmi-daḥ | ā[ch*]chhēt[t*]ā ch=ānumantā cha tāny=ēva narakaṁ vrajēt || Gām=ēkāṁ svarṇṇam=ēkaṁ[1] bhūmēr=apy=ēkam=aṁgulaṁ | haran=narakam=āpnōti yāvad=ā-bhūta-saṁ-
30 plavam || Taḍāgānāṁ sahasrē(srē)ṇa aśvamēdha-sa(śa)tēna cha | gavāṁ kōṭi-pradānēna bhūmi-harttā na su(śu)dhyati || Sva-dattāṁ para-dattām(ṁ)=vā yō harēta vasundharāṁ |
31 sa vishṭā(shṭhā)yāṁ kṛimi[r*] bhūtvā pitṛibhi[h] saha majjati || Vāri-hīnēshv=araṇyēshu śushka-kōṭara-sā(śā)yinaḥ | kṛishṇa-sarppāś=cha jātā(ya)ntē yē syu[r] vra(bra)hma-sva-hā-
32 riṇaḥ || [2]Yān=īha dattāni purā narēndrair=dānāni dharmmāṇi yasa(śa)skarāṇi | ni[r*]mālya-vānta-pratimāni tāni kō nāma sādhuḥ punar=ādadīta ||
33 [3]Vāt-ābhra-vibhramam=idaṁ vasudh-ādhipatyaṁ āpāta-mātra-madhurā vishay-ōpabhōgāḥ | pr[ā*]ṇās=tṛiṇ-āgra-jala-vi(bi)ndu-samā narāṇāṁ |[4] dharmmaḥ sakhā param=ahō
34 para-lōka-yānēti[5] || Likhitaṁ ch=ēdaṁ tāṁvra-paṭṭakaṁ karaṇika-Ṭhakura-śrī-Vīrikēn=ēti ||[6]

No. 21.—SRIRANGAM PLATES OF MADHAVA-NAYAKA: SAKA-SAMVAT 1343.

BY T. A. GOPINATHA RAO, M.A., TRIVANDRAM.

The subjoined inscription is engraved on three copper-plates which, though all of them have a hole in the middle of their left margin, have no connecting ring. The plates belong to the Raṅganātha temple at Śrīraṅgam and were obtained on loan by me.[7] From an impression taken under my supervision the inscription is edited below.

The preservation of this document is good; it is written in the Telugu **alphabet** but the **language** is Sanskrit. It belongs to the time of **Mādhava Nāyaka** (*l.* 39) or **Rājarāja Mādhava-Bhūpāla** (*l.* 16 f.), son of **Śiṅgabhūpāla** by his wife **Annamāmbā** (*ll.* 10-12), and is dated in the **Śaka year 1343**, corresponding to the **cyclic year Plava** (*ll.* 2-5). On the second *tithi* of the dark fortnight of the month Śrāvaṇa, Mādhava Nāyaka granted the *agrahāra* of **Torlūri** under the name of **Śrīraṅgapura** to the god Raṅganātha of **Śrīraṅgam**. Regarding the date the Honourable Diwan Bahadur Mr. L. D. Svāmikkaṇṇu Piḷḷai writes: "The date Ś. 1343, Śrāvaṇa bahula 2 Budhavāra = Wednesday, 16th July A.D. 1421, the cyclic year Plava = Ś. 1343 (expired), on which day Śrāvaṇa bahula 2 ended at about 42 *ghaṭikās* after mean sunrise. There were two Śrāvaṇas in this year, and the present date fell in the first or *adhika* Śrāvaṇa, while the bahula 2 of *nija* Śrāvaṇa fell on Friday, 15th August A.D. 1421."

The name of Mādhava Nāyaka's father Śiṅgabhūpāla is known from other sources. In his report on the search for Sanskrit and Tamil manuscripts for 1896-7 the late Professor M. Śēshagiri Śāstri, M.A., while describing the Sanskrit work on Alaṁkāra named *Rasārṇava-sudhākara*, writes that "It was composed by Śiṅgabhūpāla, who was called Sarvajña on

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[1] Unmetrical; the usual form is *Suvarṇam=ēkaṁ gām=ēkāṁ.*

[2] Metre: Trishṭubh Upajāti, of the Indravajrā order throughout.

[3] Metre: Vasantatilakā. [4] The *daṇḍa* is superfluous. [5] Read *-yāna iti.*

[6] Here follows on the plate an ornamental design, a double *daṇḍa*, the curved symbol sometimes representing *ōm*, and another double *daṇḍa*.

[7] It forms No. 24 of Appendix A of the Assistant Superintendent of Archæology's Annual Report for 1905-6.

account of his great scholarship[1] . . . . In the Rēcharla family there was a prince named Yāchama Nāyaḍu, who was learned and wealthy. He fought a battle with the Pāṇḍya king and became victorious. He was styled Khaḍga-Nārāyaṇa on account of his prowess. His wife was called Pōchamātā. He had three sons named Śiṅgama Nāyaka, Annama Nāyaka and Ēchama Nāyaka. While the eldest brother was ruling over the kingdom very ably and powerfully, the youngest, Ēchama Nāyaka, distinguished himself for his courage and got a son named Nāgama Nāyaka, who acquired the titles of Rāhuttarāya and Kaṭhārirāya. Śiṅgama Nāyaḍu had two sons named Anapōta, called also Ananta Nāyaḍu, and Mādhava Nāyaḍu; the latter of whom had many sons, of whom Dēvagiri was the most important. The elder (son Anapōta of Śiṅgama) succeeded to the throne and on account of his valour obtained the title of Sōmakula-Paraśurāma. He constructed steps over the mountain Śrīśaila for the benefit of the pilgrims (going) to the sacred shrine of Śiva under the name of Mallikārjuna situated on (its) summit. His wife was called Annamāmbā; and she gave birth to two sons, who were named Vēdagirīśvara and Śiṅgabhūpati.

- Yāchama Nāyaḍu.
  - Śiṅgama N.
    - Ananta N., or Anapōta, *md.* Annamāmbā.
      - Vēdagirīśvara.
      - Śiṅgabhūpati.
        - Anapōta N.
        - Dācha N.
        - Vallabha N.
        - Vēdagiri N.
        - Dāma N.
        - Māda N.
    - Mādhava N.
      - Dēvagiri and others.
  - Annama N.
  - Ēchama N.
    - Nāgama N.

The king Śiṅgama Nāyaḍu lived prosperously with his six sons and settled in a town called Rājāchala (Rācha-koṇḍa), which was the capital of his ancestors, and ruled over the country between the Vindhya mountains and the hill Śrīśaila, which is situated in the Kurnool District."[2]

Later on, he adds that "Śiṅgama Nāyaḍu flourished about 1330 A.D. and was called Sarvajña on account of his vast learning and was a great patron of learning. He also patronised Telugu poets, such as Bammera Pōtarāzu who translated the Sanskrit *Śrībhāgavata* into Telugu, and Śrīnātha, who translated the *Naishadha* into the same language. The latter composed a poem called *Bhōginīdaṇḍakamu* in honour of the Rāja."

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1 इति श्रीमण्डलाधीश्वरश्रीअनपोतनरेन्द्रनन्दनबलभुजबलभीमश्रीसिङ्गभूपालविरचिते रसार्णवसुधाकरनाम्नि नाट्यालङ्कारशास्त्रे . . . . is the colophon of one of the chapters of Śiṅgabhūpāla's work.

2 Prof. M. Seshagiri Sastri's Report on the search for Sanskrit and Tamil Manuscripts for the year 1896-97, pp. 7-9.

"In a Vaishṇava sectarian work called *Guruparamparāprabhāva* Naiṇārāchārya, the son of Vēdānta-dēśika, is stated to have gone, as already stated, to the court of Śiṅgama Nāyaḍu and defeated Śākalyamalla, who was the author of the *Udārarāghava*, and established the Vaishṇava religion. In the commentary called *Ratnapēṭikā* on the *Subhāshitanīvī*, a didactic poem which, it is said, Vēdānta-dēśika composed in imitation of the *Subhāshitatriśatī* of Bhartṛihari, the author says that the poem was composed for Śiṅgama Nāyaḍu and, after finishing the poem, the author of the work sent it as a present to the king."

The *Vēdāntadēśika-vaibhava-prakāśikā* written by Chaṇḍamārutam Doḍḍayāchārya of Chōḷaśiṅgapuram asserts that Śiṅgama Nāyaka, the son of Mādhava, was a contemporary of Dēśika (*v.* 120). This fact is borne out by the very words of Dēśika; in the colophon to his *Rahasyasandēśa*, written especially for Sārvajña-Siṁha Nāyaka, he says "to the son of Mādhava this fact was communicated by Nigamānta-Dēśika (*i.e.* Vēdānta-dēśika)."[1] Mādhava and his son Śiṅgama belonged to Rājāchala, a name which subsequently became corrupted into Rēcharla, which became the family name of the descendants of Śiṅgama Nāyaka. In our document the place is called Rājādri, and Mādhava Nāyaka is said to be ruling over it.

We are told in the Śrīvaishṇava chronicles that Vēdāntadēśika died in the Śaka year 1293 (A.D. 1371),[2] the year in which Śrīraṅgam was freed from the Musalmans and the image of the god Raṅganātha was reinstated therein by Gōppaṇārya.[3] Most likely the Mādhava Nāyaka of our record, the same as Māda of the genealogical table, was a contemporary of Naiṇārāchārya, the son of Vēdānta-dēśika.[4] The subjoined inscription, however, mentions one Veṅkaṭāchārya, son of Rāmānujāchārya of the Śrīśaila-vaṁśa,[5] as the *guru* of Mādhava Nāyaka. The lists of succession of the Vaḍagalai and Teṉgalai Tātāchāryas are so defective that my attempt at identifying the āchārya of Mādhava Nāyaka has proved futile.

TEXT.[6]

First Plate; Second Side.

1 श्रीमते रामानुजाय नमः ॥
2 स्वस्ति श्रीमज्जयाभ्युदयशक-
3 वर्षेषु त्रिचत्वारिंशत्त्रिशत्युत्तरस-
4 हस्रगणितेषु गतेषु प्लवसंवत्सर-

[1] *Idam-iti Nigamānta-Dēśikēna pratisamadiśyata Mādhavātmajasya*, etc.

[2] लब्धप्राये शके प्रायात् सौम्याब्दे परमं पदं *Vēdāntadēśika-vaibhavaprakāśikā*, p. 120.

[3] *Ep. Ind.*, Vol. VI, pp. 322-330. The verses composed in praise of Gōppaṇārya by Vēdānta-dēśika on the occasion are engraved on the east wall of the second *prākāra* of the Raṅganātha temple at Śrīraṅgam and the date '*bandhupriyē*', Saka 1293, is prefixed to them.

[4] The *Periya-tiru-muḍiyaḍaivu*, a work which gives in an extremely brief form the lives of the Śrīvaishṇava Āchāryas, mentions one Rāvu Mādhava Nāyakkaṉ as the disciple of Periya Jīyar, better known by his real name Maṇavāḷamāmunigaḷ. We know that this āchārya and Naiṇārāchārya were almost contemporaneous with each other and therefore the Mādhava Nāyaka mentioned in the *Periya-tiru-muḍiyaḍaivu* might quite likely be the donor of our document.

[5] Śrīśailēśa is the Sanskritised form of Tirumalai-nambi, an āchārya of Rāmānuja, and his descendants are therefore said to belong to the Śrīśaila-vaṁśa; but they are at present better known by the name of Tātāchāryas. The origin of this word is explained by me elsewhere.

[6] From the original and the inked impressions prepared under my supervision.

5 आवणबहुक[1]द्वितीयाबुधवास-

6 रे स्वस्ति श्रीमत्सकळलोकेश्वराय

7 श्रीमन्नारायणाय उभयका-

Second Plate; First Side.

8 वेरिमध्यवासिने उभयविभूतिना-

9 थाय श्रीरंगनाथाय भव-

10 दिय्य[2]दासानुदासेन श्रीशिंगभू-

11 पालनंदनेन श्रीमदंन्नमांबा-

12 गर्भ्भरत्नाकरपरिपूर्णचंद्रेण

13 श्रीवेंकटगिरिनिवासश्रीनिवासचर-

14 णारविंद्[3]सेवाहेवाकश्रीशैलभवदन्व-

Second Plate; Second Side.

15 यतिलकश्रीरामानुजार्य्यपुत्रश्री-

16 वेंकटाचार्य्यप्रियसिष्य[4]श्रीमद्राज-

17 राजमाधवभूपालेन साष्टांगं प्रण-

18 म्य समर्प्पितस्याग्रहारस्य शासनपत्रिका-

19 क्रमः [।*] आपत्सखाय अ[र्थि]कल्पकाय

20 दयासागराय त्रिविधचिदचित्सेषिणे[5]

21 [अ]खिलहेयगुणप्रत्यनीकानंतकल्या-

22 णगुणैकतानाय अतसीकुसुमसमा-

Third Plate; First Side.

23 नकांतिमते लक्ष्मीकांत्ताय[6] तुभ्यं

24 राजाद्रिशेषभूतजनपदे [7]तोर्लूरिना-

25 मधेयश्रीरंगपुरापराभिधानो-

26 ग्रहारः नित्यनैवेद्यांगरंगभोगजीर्न्न-[8]

27 प्रासादगोपुरोपवनाद्यनेकसमुचित-

28 कैंकर्य्यार्थ्थं[9] धारापूर्व्वकमष्टभोगते-

29 जस्वाम्यचतुःशीमासमेतं[10] समर्प्पि-

[1] Read °बहुळ°. [2] Read भवदीय°. [3] Read °रविन्द°. [4] Read °शिष्य°.

[5] Read °चिदचिच्छेषिणे. [The full significance of the words शेषिन् in l. 20 and शेष in l. 24 has not been brought out in the translation. The first word means 'that which includes (the parts), *i.e.* the lord', and the second 'that which is a part thereof (*i.e.* the world').—H. K. S.]

[6] Read °कान्ताय.

[7] [The plates actually have तो रि—with two (rough) *rs*.—H. K. S.]

[8] Read °जीर्ण°. [9] Read °र्थं. [10] Read °चतुस्सीमा.

30 तः [॥*] स्वीकृत्याचंद्रार्क्कमनुभूयतां [॥*]
31 तत्र देवब्राह्मणक्षेत्राणि पूर्व्वमर्य्याद-

Third Plate; Second Side.

32 या पालनिय्यानि[1] ॥। अस्मिन्नर्थे[2] साक्षिणः
33 [3]आदित्यचंद्रावनिलोनलश्च द्यौर्भूमिरापो हृद-
34 यं यमश्च । अहश्च रात्रिश्च उभे च संध्ये ध-
35 र्म्मश्च जानाति नरस्य वृत्तं ॥ [4]सामान्योयं ध-
36 [र्म्मो]सेतुर्नृपाणां काले काले पालनीयो भवद्भिः ।
37 सर्व्वानेतान् भाविनः पार्[थि]वेंद्रान् भूयो
38 भूयो याचते रामचंद्रः । [।*] इदं लिखितं[5]
39 माधवनायकस्य ॥

TRANSLATION.

Salutation to the blessed Rāmānuja! Be it well!

The document (concerning) the *agrahāra* which was granted after one thousand followed by three hundred and forty-three of the fortunate, victorious and prosperous Śaka years had expired, on a Wednesday (corresponding to) the second *tithi* of the dark (fortnight of the month) Śrāvaṇa of the (cyclic) year Plava,—by Rājarāja Mādhava, your devoted slave, son of the glorious Śingabhūpāla and the full-moon (that rose out) of the sea (which was) the womb of the glorious Annamāmbā—who is the beloved disciple of Śrī Veṅkaṭāchārya, son of Śrī Rāmānujārya, the forehead ornament of the family of Śrīśaila and the devout worshipper of the lotus feet of (the god) Śrīnivāsa residing on (the hill called) Śrī Veṅkaṭagiri,—having prostrated with the eight parts of the body,[6] to (the god) Śrī Raṅganātha, who is the glorious lord of all the universe; who is the blessed lord Nārāyaṇa; who resides between the two (branches of the river) Kāvērī[7] and who is the master of the two *vibhūtis*, runs as follows :—The *agrahāra* of Torlūri, which has another name Śrīraṅgapura, in the country known as Rājādri has been granted along with the eight enjoyments and powers and the four boundaries,[8] by the pouring of water, to you,—who are a friend in (times of) distress, who are like the *kalpaka* (tree) to supplicants, who are an ocean of mercy, who are the cause of the universe constituted by the *chit* and *achit* (or conscient and non-conscient) things,[9] who are the enemy of all that is discardable (unworthy) and the abode of all virtues, whose brightness is equal to that of the *atasī* flower and who are the husband of Lakshmī,—for the daily offerings, the *aṅgaraṅgabhōga*, (repairs to) the dilapidated temple and *gōpura*, for the garden and many other works. May this (village) be taken possession of (by you) and enjoyed as long as the moon and the sun (last)! In that (village) the lands (belonging to) the gods and brāhmaṇas shall be protected according to the previously subsisting conditions.

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[1] Read पालनीयानि.

[2] Read °र्थे°.

[3] Metre: Upajāti.

[4] Metre: Śālinī.

[5] The *anusvāra* stands at the beginning of the next line.

[6] The word *sāshṭāṅgam* is used to denote profound obeisance.

[7] The temple of Raṅganātha is situated on the island of Śrīraṅgam, formed by the two branches of the river Kāvērī.

[8] *Chatuḥsīmāsamētam* evidently means that the boundaries of the village were clearly defined.

[9] See *Yatīndra-mata-dīpikā*, ch. IX.

In witness whereof (the following are cited):—the sun, the moon, air, fire, Heaven, the earth, water, the heart, Yama, day and night, the two *sandhyās* (dawn and dusk) and *dharma*, witness a man's doings.

(The verse describing lord Rāmachandra's advice to the sovereigns about the protection of charity is next quoted.)

This is the writing of Mādhava Nāyaka.

No. 22.—TWO GRANTS OF VENKATAPATI I: SAKA 1508 AND 1535.

By Lionel D. Barnett.

The two records which are here published formerly belonged to the collection of Sir Walter Elliot, and were presented by him in 1887 to the British Museum, where they are now deposited in the Department of Oriental Printed Books and Manuscripts; the first of them, which I call A, bears the register-number "Indian Charters 31," and the second (B) the number "Indian Charters 29."

A.—OF ŚAKA 1508.

This document consists of **five copper plates**, of the shape usual at this period in the Carnatic; for examples I may refer to this journal, vol. III, p. 236, vol. IV, p. 269, and vol. XI, p. 326. It is in good preservation, and has the usual ring with **seal** bearing the device of **a boar.** The maximum height is 9½", and the width is 6⅞". The **character** is the peculiarly hideous Nandināgarī usual in records of this region and date; the letters are about ¼" in height. The **language,** with the exception of a few Kanarese *birudas*, is Sanskrit, and has been already reviewed by Dr. Hultzsch in his paper on the Viḷāpāka grant (above, vol. IV, p. 269), the historical prelude of which is almost identical with that of the present record. It is in metre throughout.

The document refers itself to the reign of **Veṅkaṭapati I,** Mahārāja of the Carnatic. After two introductory verses thirty-eight stanzas are devoted to the glories of his lineage and himself, on which see above, vol. IV, p. 270. We are then informed that he granted two villages to the Brāhmaṇ **Kalimili Kṛishṇam-bhaṭṭa,** son of Vīram-bhaṭṭa and grandson of Malagam-bhaṭṭa, of the Kauśika Gōtra, the Kātyāyana Sūtra, and the *śākhā* of the White Yajurvēda.

The poet who composed the record (or, more correctly, the part of the record subsequent to the *praśasti*), was Kṛishṇa, son of Kāmakōṭi and grandson of Sabhāpati (l. 154). The engraver was Gaṇapayāchārya, son of Vīraṇa (l. 155). On these families see above, vol. III, p. 237.

The **date** of the grant is: the twelfth day, a *mahā-tithi*, in the bright fortnight of Kārttika **of the Śaka year 1508, the cyclic year Vyaya.** On this **Mr. Robert Sewell** has kindly sent me the following observations: "The date corresponds to **14 October, A.D. 1586.** This was a Friday. As regards its being a *mahā-tithi*, I believe that technically it was not one of those days; that is to say, it was not a *mahā-dvādaśī* in the language of the Pañchāṅgas. But Kārttika śukla 12 is always an important *tithi*, as it is the end of the Chāturmāsya-vrata, and is the occasion of the Prabōdhōtsava festival, when the awakening of Vishṇu is celebrated, a also his marriage to the Tulasī plant, the Tulasī-vivāha. Moreover, the forenoon marks a Manvādi day: see Kielhorn in *Ind. Ant.*, 1897, p. 185, and Swamikannu Pillai's *Indian Chronology*, p. 51. Kielhorn quotes (footnote 23) an inscription in which the *tithi* is described as *puṇyā utthāna-dvādaśī-tithi*, so I think the date may be accepted, so far as it goes. According to Swamikannu

Pillai, a Kārttika śukla 12 is a *Mahā-dvādaśī* when either it or the previous *tithi* is current on two successive sunrises. But this was not the case in this year, so it was not a *Mahā-dvādaśī*. But it might have been called a *Mahā-tithi*, for the reasons given above (ceremonial). On the other hand, I have a note that Albērūnī says that Kārttika śukla 12 was an 'unlucky' *tithi*."[1]

A considerable amount of topographical detail is given. The villages granted are **Yampēḍu**, otherwise known as Veṅkaṭamahārāyasamudram, and **Battulappalli**, also styled Veṅkaṭēndramahārāyasamudram. From ll. 130-137 we learn that Yampēḍu lay in the **Paḍa-nāḍu**, and in the *māyāṇi-sthāna* of **Guḍaliśva[ram]**, and that it was situate east of **Vēlagampāḍu**, south-east of **Timmavaram**, south of **Inagalūr**, south-west of **Pōli**, north-west of **Gaṅgalappūṇḍi**, north of **Pallam**, and north-east of **Vāgiviḍu** or Vāgaviḍu (the plate has the erroneous spelling *Vāgiḍōś*, l. 135). We may therefore conclude with certainty that Yampēḍu is the modern village of Empēḍu, in the Kāḷahasti *taluka* (Zamīndārī) of North Arcot District. The Indian Atlas sheet 77 (1828) shews "Impedoo"—*i.e.* Empēḍu—about 2½ miles north of Pallam (or "Pullum," as it calls it), and places the latter in about lat. 13° 49½′ and long. 79° 39′. Vēlampāḍu, evidently the ancient Vēlagampāḍu, is in lat. 13° 52′, long. 79° 37½′. Inagalūr, Timmavaram, Pōli, Gaṅgalapūṇḍi, and Vāgavēḍu (to give them their modern names) are enumerated as adjacent villages of the same *taluka* in the Lists of Towns and Villages constituting the Registration Sub-districts of North Arcot. Guḍaliśvaram is perhaps the Kuṁḍaliśvara mentioned in l. 90. As regards the second village, it may be identified with the modern Battulapalle, also in Kāḷahasti *taluka*. We are told in ll. 137-141 that it was in the *rājya* of **Chandragiri**, and in the *sīmā* of **Vēlaṁpaḍu** (obviously a mistake for Vēlgaṁpāḍu, *i.e.* Vēlagampāḍu), lying east of **Kalavalpuṇḍi**, south-east of **Mannavaram**, west of **Vēlagampāḍu**, and north of **Yārlapūṇḍi**. Now Yārlapūṇḍi, as it is now called ("Yaerlapoondy" on the old Indian Atlas), lies in about lat. 13° 51½′ and long. 79° 36′, and Mannavaram is in lat. 13° 53′ and long. 79° 35′. It is impossible on these data to identify the Kalavalpūṇḍi of l. 138 with the "Kalavalapūṇḍi" or "Culwulapoondy" of the maps, which is about 7½ miles east by south-east from the modern Vēlampāḍu, whereas according to our grant it should be to the west of it; but it is possible that the author of the document made a blunder in his geography.

TEXT.[2]

First plate.

1 Śrī-Veṁkaṭēśāya namaḥ | [3]Yasya saṁparka-puṇyēna nā-
2 rī-ratnam=abhūt=silā[4] | yad=upāsyaṁ sumanasāṁ tad-vastu-
3 dvaṁdvam=āś[r*]ayē | (||) [1*] Yasya dvirada-vaktr-ādyāḥ pārishadyā[ḥ*]
4 ppa(pa)raś-śataṁ | vighnaṁ nigh[n*]anti bhajatāṁ Vishvaksēnaṁ tam=ā-
5 śrayē | (||) [2*] Jayati kshira-jaladhēr=jātaṁ sat[y*]-ēkshaṇaṁ Harēḥ | ālaṁ-
6 banaṁ chakōrāṇāṁ=amar-āyushkaraṁ ma[ha*]ḥ | (||) [3*] [5]Pautras=tasya Purūra-
7 vā Budha-sutas=tasy=Āyur=asy=ātmajaḥ | saṁjajñē Nahushō
8 Yayātir=abhavat=tasmāch=cha Pūrus=tataḥ | tad-vaṁśē Bharatō
9 babhūva nṛipatis=tat-saṁtatau Śaṁtanus=tat-turyō Vijayā-
10 bhimanyur=udabhūt=tasmāch=cha Pūrus=tataḥ[6] | (||) [4*] [7]Nandas=tasy=āshṭa-

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[1] See ch. 77 fin. in Sachau's edition. It is there stated, on the authority of the "[illegible]" (? Sārōddhā ascribed to Mahādēva, that the twelfth days of both halves of Kārttika are unlucky.—L. D. B.

[2] From the plates.

[3] Metre: Ślōka (Anushṭubh); the same in verses 2-

[4] Read *abhūch=chhilā*.

[5] Metre: Śārdūlavikrīḍita.

[6] Read *tasmāt=Parīkshit=tataḥ*.

[7] Metre: Sragdharā.

11 mō=bhūt=sa[ma*]jani navamas=tasya rājñaś=**Chaḷikka**-kshmāpas=ta-
12 t-saptama[ḥ*] Śrīpati-ruchir=abhavad=**Rāja-pūrvō narēṁdraḥ** | ta-
13 sy=āśi(sīd) **Bijjaḷēṁdrō** daśama iha nripō **Vīra-Hemmāḷi-**
14 **rāyas**=tārttīi(yī)kō Murārau krita-natir=udabhūt=tasya **Mā-**
15 **yāpur-īśaḥ** | (||) [5*] [1]Tat-turyō=jani **Tāta-Piṁnama**-mahīpālō
16 nij-ālōkana-trast-āmitra-gaṇas=tatō=jani haraṁ(n) du-
17 rgāṇi sapt-āhitāt | anh(hn)=aikēna sa **Sōmidēva-nṛipati-**
18 s=tasy=aiva jajñē sutō vīrō **Rāghavadēvarāḍ**=iti tata[ḥ*]
19 śrī-**Piṁnamō** bhūvanṛipaḥ[2] | (||) [6*] [3]**Āraviṭi**-nagarī-vibhōr=abū(bhū)-

Second plate : first side.

20 d=asya **Bukka**-dharaṇīpatis=sutaḥ | yēna **Sāḷuva-Nṛi-**
21 **siṁha**-rājyam=apy=ēdhamāna-mahasā sti(sthi)rīkṛitaṁ | (||) [7*] [4]Svaḥ-kā-
22 minī[s*] sva-tanu-kāṁtibhir=āksh[i*]paṁtīṁ **Bukk-āvanīpa**-tilakō
23 budha-kalpa-śākhī | Kalyāṇinī[ṁ*] Kamalanābha iv=Ābdhi-kanyāṁ
24 **Ballāṁbikām**=udavaha[d*] bahu-mānya-śīlāṁ [||* 8*] [5]Sut=ēva Kalaś-āṁ-
25 budhēs=Surabhiḷ-āśugaṁ Mādhavāt=Kumāraṁ=iva Śaṁkarāt=Ku-
26 la-mahībhṛitaḥ kanyakā | Jayaṁtam=Amara-prabhōr=api Śach=ī-
27 va **Bukk**-ādhipāch=chhrutaṁ jagati **Ballam**=ālabhata **Rāmarājaṁ**
28 sutaṁ | (||) [9*] [6]Sahasrais=saptatyā sahitam=api yas=**Siṁdhu**-janushāṁ
29 Sapādasy=ānīkaṁ samiti bhuja-śauryyēṇa mahatā | vi-
30 jity=ādattē=smād=avani-giri-durga[ṁ] vibhutayā vidhūt-ēṁ-
31 draḥ **Kāsappoḍayam**=api vidrāvya sahasā | (||) [10*] [7]**Kaṁdanavōli-**
32 durgam=uru kaṁdaḷad-abhyudayō bāhu-balēna yō bahutarē-
33 ṇa vijitya Harēḥ | sannihitasya tatra charaṇ-āṁbushu bha-
34 ktatayā jñātibhir=arpitaṁ sudhayati sma nishēvya vi-
35 shaṁ | (||) [11*] [8]Śrī-**Rāmarāja**-kshitipasya tasā(sya) chiṁtāmaṇēr=arthi-
36 kadaṁbakānāṁ | Lakshmīr=iv=Āṁbhōruha-lōchanasya **Lakkā[ṁ*]-**
37 **bik**=āmushya mahishy=alāsīt | (||) [12*] [9]Tasy=ādhikais=samabhava-
38 t=tanayas=tapōbhi[ś*] śrī-**Raṁgarāya-nṛipati**[ś*] Śaśi-vaṁśa-dī-
39 paḥ | āsan samullasati dhāmani yasya chitra[ṁ*] nētrāṇi
40 vairi-sudṛiśāṁ cha niraṁjanāni [||* 13*] [10]Satī[ṁ*] **Tirumalāṁbi-**
41 **kāṁ** charita-līlay=Aruṁdhatīṁ[11] | Himāṁśur=iva Rōhiṇīṁ

Second plate : second side.

42 hṛidaya-hāriṇīṁ sad-guṇair=amōdata sadharmiṇīm=a-
43 yam=avāpya vīr-āgraṇīḥ | (||) [14*] [12]Rachita-naya-vichāraṁ **Rā-**
44 **marājaṁ** cha dhīraṁ vara-**Tirumalarāyaṁ Veṁkaṭādri-kshi-**
45 **tiśaṁ** | ajanayata sa yē(ē)tān=ānupūrvyā kumārān=iha
46 **Tirumaladēvyām**=ēva rājā mah-aujāḥ | (||) [15*] [13]Sakala-bhuvana-kaṁ-

[1] Metre: Śārdūlavikrīḍita.
[2] Read *bhūn=nṛipaḥ.*
[3] Metre: Rathōddhatā.
[4] Metre: Vasantatilakā.
[5] Metre: Pṛithvī.
[6] Metre: Śikhariṇī.
[7] Metre: Śailaśikhā.
[8] Metre: Trishṭubh, Indravajrā.
[9] Metre: Vasantatilakā.
[10] Metre: Pṛithvī.
[11] There is a gap here: the text should read thus:—*charita-līlay=Āruṁdhatī-prathām=api titikshayā vasumatī-yaśō ruṁdhatīṁ |*
[12] Metre: Pushpitāgrā.
[13] Metre: Mālinī.

47 ṭakān=arātīn samiti nihatya sa **Rāmarāja**-vīraḥ | Bha-
48 ratam=anu Bhagīrath-ādi-rāja-prathita-yaśāḥ praśaśāsa cha-
49 kram=urvyāḥ | (||) [16*] [1]Vitaraṇa-paripāṭīṁ yasya vidyā-dhurīṇāṁ na-
50 khara-mukhara-vīṇā-nāda-gītāṁ niśamya | anukalam=aya-
51 m=āvāl-āṁbu-biṁb-āpadēśād=amara-nagara-śākhī lajja-
52 yā majjat=iva | (||) [17*] [2]Vyarājata Śrī-vara-**Veṁkaṭādrirāja**[ḥ*] kshi-
53 tau Lakshmaṇa-chāru-mūrttiḥ | jyā-ghōsha-dūrīkṛita-Mēghanā-
54 daḥ kurvan Sumitr-āśaya-harsha-pōshaṁ | (||) [18*] [3]Trishu śrī-**Raṁga**-kshmā-
55 parivṛiḍha-kumārēshv=adhi-raṇaṁ vijity=āri-kshmāpān
56 **Tirumalamala**[4]-mahārāya-nṛipatiḥ | mah-aujāḥ ssā(sā)ṁmrā-
57 jyē sumatir=abhishiktō nirupamō praśāstrarvīṁ[5] sarvām=a-
58 pi tisṛishu mūrttishv=iva Hariḥ | (||) [19*] [6]Yaśasvinām=agrasarasya
59 yasya ya[7] paṭṭābhishēkō(kē) sati pārthiv-ēṁdōḥ | dān-āṁbu-pūrai-
60 r=abhishichyamānā dēvī-padaṁ bhūmir=iyaṁ dadhāti | (||) [20*] [8]Anaṁ-
61 taraṁ tat-tanayaḥ pratītaś=chakāsti hast-āpajita-dvi(dyu)-śā-
62 khī | śrī-**Veṁgaḷāṁbā**-chira-puṇya-rāśi[ś*] śrī-**Raṁgarāya**[ś*] śri-
63 ta-bhāgadhēyaḥ | (||) [21*] [9]Yathā-vidhi mahīsur-ōttama-kṛit-ābhi-

Third plate : first side.

64 shēk-ōtsavē yadīyya-kara-vāri-dē kanaka-vṛishṭi-dē
65 sarvataḥ | yaśō-maya-taraṁgiṇī daśa-dig-aṁtarē jṛiṁ-
66 bhatē satāṁ p[r*]aśamitō=bhavat=kṛipaṇat-ōru-dāvānalaḥ | (||) [22*] [10]Ni-
67 ty-ānirastā[n*] dinapō sapatnān saṁhṛitya saṁrakshita-sarva-lō-
68 kē | śrī-**Raṁghu(ga)rāya**-kshitipālakē=smiṁn pada[ṁ*] Murārēḥ para-
69 maṁ prapannē | (||) [23*] [11]Vidvat-trāṇa-parastadas[12]=tad-anuja[ś*] śrī-**Veṁgaḷāṁbā**-
70 purā- | puṇy-ōtkarsha-phal-ōdayas=**Tirumala**-śrī-dēva-rāy-ā-
71 tmabhūḥ | saṁtāna-dhru(dru)r=iva sthitas=Sura-girau sāṁmrājya-siṁ-
72 hāsanē | sarvāṁ śāsti nayēna **Veṁkaṭapati**-śrī-dēva-rāya[ḥ*]
73 kshamāṁ | (||) [24*] [13]Yathā Raghu-kul-ōdvaha[s*] svayam=Aruṁdhatī-jāni-
74 nā sva-gōtra-guruṇā sudhī-tilaka-**Tātayāryyēṇa** yaḥ | ya-
75 thā-vidhi yaśasvinā virachit-ābhishēka[ḥ*] kshaṇād=vibhidya
76 Yavan-āśarān=vijayatē praśāsan mahīṁ | (||) [25*] [14]Śrī-**Veṁkaṭāṁ**-
77 bā vā(va)ra-**Rāghavāṁbā** | **Pedōbamāṁbā** cha[15] **Pinavōbamāṁbā** |
78 nityā samētā iva śaktayō yaṁ dēvyō=nuruṁddhaṁti pavi-
79 tra-śīlāḥ | (||) [26*] [16]Yasy=ātiprathit-aujasau(sō) raṇa-mukhē sēnā-bha-

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[1] Metre: Mālinī.

[2] Metre: Trishṭubh Upajāti, *pāda* 1 being Upēndravajrā and 2-4 Indravajrā.

[3] Metre: Śikhariṇī.

[4] Delete the second *mala*.

[5] Read *praśāsty=urvīṁ*.

[6] Metre: Trishṭubh Upajāti, *pāda* 1 being Upēndravajrā and 2-4 Indravajrā.

[7] Delete this syllable.

[8] Metre: Trishṭubh Upajāti, *pādas* 1-2 being Upēndravajrā and 3-4 Indravajrā.

[9] Metre: Pṛithvī.

[10] Metre: Trishṭubh Upajāti, *pādas* 1-3 being Indravajrā and 4 Upēndravajrā. [The first quarter of the verse is not intelligible. I would suggest the reading *nityā nirastē=ādi-nṛipē*.—H. K. S.]

[11] Metre: Śārdūlavikrīḍita.

[12] Read *-parāyaṇas=*.

[13] Metre: Pṛithvī.

[14] Metre: Trishṭubh Upajāti (*pādas* 1 and 3-4 Indravajrā, 2 Upēndravajrā).

[15] This syllable is superfluous.

[16] Metre: Śārdūlavikrīḍita; the same in verse 27.

80 ṭair=udbhaṭai[s*] s-āṭōp-āhṛita-Saiṁdhava-dvipa-ghaṭā-sast[1]-ātapa-
81 tr-ādimaḥ | nirviṇṇō **Mālukībharāma**[2]-**tanubhūs**=saṁprāpya gē-
82 haṁ mahair=maṁda[s*] saṁ(n) **Mahamaṁda-śāhur**=ayatē s-ārth-ābhidhā-
83 m=anv-ahaṁ | (||) [27*] Yasmiṁn=aṁgada-nirviśēsham=akhilām=urvīṁ bhu-
84 jē bibhrati | prītāḥ pannaga-maṁḍal-ādhipa-kula-kshōṇī-

Third plate : second side.

85 bhṛitō nirbharāḥ | yasmai bhū-valay-aika-dhūr-vaha-kalām=ā-
86 śaṁsamānās=sadā sēvaṁtē vṛisha-śailatāṁ[?]adhigatā[ś*] śrī-
87 **Veṁkaṭādr-īśvaraṁ** | (||) [28*] [3]Vārāśi-gāṁbhīrya-viśēsha-dhuryyaś=chaurāśi-du-
88 rg-ai[ka*]-vibhāḷa-varyyaḥ | par-āshṭa-dig-rāya-manaḥ-prakāma-bhayaṁkaraḥ Śā-
89 rṅgadhar-āṁtaraṁgaḥ | (||) [29*] [4]Sāra-vīra-ramayā samullasaṁn=**Āravīṭi-pu-**
90 **ra-hāra-nāyakaḥ** | **Kuṁḍalīśvara-mahā-bhuja**[ś*] śrayan maṁḍalīka-
91 dharaṇī-varāhatāṁ | (||) [30*] [5]Rājñāṁ varō raṇa-mukha-Rāmabhadra iti śru-
92 taḥ | varni(rṇi)ta-birudō nānā-varna(rṇa)-śrī-maṁḍalīka-gaṁḍa iti | (||) [31*] [6]Ā-
93 trēya-gōtra-jānām=agrasarō bhūbhujām=udāra-yaśāḥ | ati-
94 biruda-turaka(ga)-dhaṭṭō mati-gurur=ā-Raṭṭa-Magadha-mānya-padaḥ | (||) [32*]
95 Śaly-āri-nīti-śālī **Kalyāṇapur-ādhipaḥ** kalā-chaturaḥ | **Chā-**
96 **likka-chakravarttī** māṇikka-mahā-kirīṭa-mahanīyaḥ | (||) [33*] **Ēbi-**
97 ruda-Rāya-rāhuta-vēśy-aika-bhujaṁga-biruda-bharita-śrīḥ | ra-
98 myatara-kīrttir=**Oḍḍiya-rāya**-diśā-paṭṭa-biruda-ghō[shē*]ṇa [||* 34*] [7]Au-
99 shadhi-paty-upamāï(yi)ta-gaṁḍas=tōsbaṇa-rūpa-jit-āsama-kāṁḍaḥ |
100 bhāsha(she)ge tappuva rāyara gaṁḍaḥ pōshaṇa-nirbhara-bhū-nava-khaṁ-
101 ḍaḥ | (||) [35*] [8]Rājādhirāja-birudō Rājarāja-sam-āṁhatiḥ[9] | mūru
102 rāyara gaṁḍ-āṁkō Mēru-laṁghi-yaśō-bharaḥ | (||) [36*] Para-dārēshu vi-
103 mukhaḥ para-rāya-bhayaṁkaraḥ | śishṭa-saṁrakshaṇa-parō dushṭa-
104 śā[r*]dūla-mardanaḥ | (||) [37*] Ar-ībha-gaṁḍa-bhēruṁḍō Hari-bhakti-sudhā-
105 nidhiḥ | ity-ādi-birudair=vaṁdi-tatyā nityam=abhishṭutaḥ | (||) [38*]

Fourth plate : first side.

106 Jaya jīv=ēti vādinyā janit-āṁjali-baṁ-
107 ddhayā | **Kāṁbō(bhō)ja-Bhōja-Kāḷiṁga-Karahāṭ-ādi-**
108 pārthivaiḥ | pratīhāra-padaṁ prāptaiḥ prastuta-stuti-ghō-
109 shaṇaḥ | (||) [39*] [10]Sō=yaṁ nīti-jit-āri(di)-bhūpati-tatis=Sutrāma-śā-
110 khī sudhī- | sārthānāṁ bhuja-tējasā svavaśayaṁ(n) **Karnāṭa-**si[ṁ*]-
111 hāsanaṁ | ā Sētōr=api ch=ā-Himādri vimatān sa[ṁ*]hṛitya
112 śāsan mudā | sarv-ōrvīṁ[11] prachakāsti **Veṁkaṭapati-**śrī-dē-
113 va-rāy-āgraṇīḥ || [40*] [12]**Vasu-aṁbara-bāṇ-ēṁdu-gaṇitē Śaka-va-**
114 **tsarē** | **Vyaya-saṁvatsarē** khyātē | Kārttikē māsi śōbhanē | (||) [41*]
115 Pakshē valakshē puṇyāyāṁ |[13] dvādassyā(śyā)ṁ cha mahā-tithau | Svāmi-

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[1] Read *śastr-*.

[2] Elsewhere spelt *Malī°*.

[3] Metre : Trishṭubh Upajāti (*pādas* 1-2 Indravajrā, 3-4 Upēndravajrā).

[4] Metre : Rathōddhatā.

[5] Metre : a half-Anushṭubh followed by the first half of an Āryā.

[6] Metre : Gīti ; the same in verses 33-34.

[7] Metre : Dōdhaka.

[8] Metre : Ślōka (Anushṭubh) ; the same in verses 37-39.

[9] The Viḷāpāka grant has *-āṁhitiḥ*.

[10] Metre : Sārdūlavikrīḍita.

[11] The scribe by an error has written two vertical *mātrās*, instead of one, after the first *v*.

[12] Metre : Ślōka (Anushṭubh) ; the same in verses 42-61.

[13] Delete the *daṇḍa*.

116 pushkar[i*]ṇī-tīrē[1] Veṁkaṭēśvara-sannidhau | (||) [42*] Śrīmat-Kauśika-
117 gōtrāya Rāma-dhyān-ōnnata-śriyē | Kātyāyana-susūtrā-
118 ya śāsva(śva)t-aiśvarya-śālinē | (||) [43*] Khyāta-Śukla-Yajuś-śākh-ādhyā-
119 i(yi)nām=avanītalē | brahma-varchasa-sāṁmrāṁjya[2]-Śrī-svayaṁ-
120 vara-gāminē | (||) [44*] Sarva-dharma-rahasy-ārtha-sāra-vijñāna-vē-
121 dinē | saṁgīta-sāhitī-pūrva-sarva-vidy-aika-baṁdhavē | (||) [45*] Pu-
122 shṭ-āśēsha-dvijēṁdrāya mṛishṭ-ānna-pratipādinē | ashṭādaśa
123 purāṇānām=abhijāt-ārtha-śaṁsinē | (||) [46*] Snēh-ābhishēkāt=saka-
124 la-dēhināṁ dēha-pōshaṇaṁ | tanv [?]ē tātavat=Sauri-vāsarē-
125 shu yaśasvinē | (||) [47*] Par-ōpakāra-śīlāya Parāśara-sam-ō(au)ja-
126 sē | agrē nṛipāṇāṁ vāṅ-mātrād=aśvamēdha-vidhāi(yi)nē | (||) [48*] Daśā-[3]
127 vaiśālyavatyā cha dhiyā śṛi(śru)ty-aṁta-gāminē | **Kalimili-**
128 **śrī-Malagaṁ**-bhaṭṭa-pautrāya dhīmatē | (||) [49*] Vīraṁ-bhaṭ[ṭ*]a-sudhīṁdra-
129 sya sūnavē dīpti-bhānavē | Veṁkaṭādr-īśa[4]-bhaktāya **Kṛishṇaṁ-**

Fourth plate : second side.

130 **bhaṭṭa**-manīshiṇē | (||) [50*] **Śrī-Chaṁdragiri**-rājya-sthaṁ **Paḍa-**
131 **nāḍu**-susīma-gaṁ | prakhyāta-**Guḍalīśva[ra*]**-māgāṇī-
132 sthāna-śōbhitaṁ | (||) [51*] **Vēlagaṁpāṭi**-prāchya-sthaṁ **Tiṁmavarād**=ā-
133 gnēyyakaṁ | **Ingalu(lū)rōr**=dakshiṇa-sthaṁ **Pōligrāma**[5] nairru(rṛi)taṁ | (||) [52*]
134 **Gaṁgalappūṁḍi**-vāyavyaṁ **Pallagrāmās(t)**=tadh(th)=ōttaraṁ | prakhyāta-
135 **Vāgi[vī*]ḍōś**=cha īśānīṁ diśam=āśritaṁ | (||) [53*] **Śrī-Veṁkaṭamahā-**
136 **rāyasamudra**-pratināmakaṁ | **Yaṁpēḍu**[6]-mahā-grāmaṁ gṛih-ā-
137 rām-ōpaśōbhitaṁ | (||) [54*] **Śrī-Chaṁdragiri**-rājya-sthaṁ **Vēl[g*]aṁpā-**
138 **ṭi**-susīma-gaṁ | **Kalavalpūṁḍi**-prāchya-sthaṁ **Mannavarā-**
139 **d**=āgnēyyakaṁ | (||) [55*] **Vēlgaṁpāṭi**-ppa(pa)śchima-sthaṁ **Yārlapūṁḍyād**=u-
140 dag-bhavaṁ | **Veṁkaṭēṁdramahārāyasamudr-**āpara-nāmakaṁ |
141 **Battulappalli**-nāmānaṁ grāmam=ārāma-śōbhitaṁ | (||) [56*] Sarva-mā-
142 nyaṁ chatus-sīmā-sahitaṁ cha samaṁtataḥ nidhi-nikshēpa-
143 pāshāṇa-siddha-sādhya-jal-ānvitaṁ | (||) [57*] Akshiṇy-āgāmi-
144 sai(saṁ)yuktaṁ yē(ē)ka-bhōjyaṁ sa-bhūruhaṁ | vāpī-kūpa-taṭākai-
145 ś=cha kachchh-ārāmaiś=cha saṁyutaṁ | (||) [58*] Putra-pautr-ādibhir=bhōjyaṁ kra-
146 mād=ā-chaṁdra-tārakaṁ | dān-ādhamana-vikrīti-yōgyaṁ vi-
147 nimay-ōchitaṁ | (||) [59*] Parītaḥ prayatai[s*] snigdhaiḥ purōhita-
148 purōgamaiḥ | vividhair=vibudhai[ś*] śrauta-pathikair=adhikai[r*] gi-
149 rā | (||) [60*] Śrī-**Vīra-Veṁkaṭapati-mahārāya**-mahīpati[ḥ*] | sa-hi-
150 raṇya-payōdhārā-pūrvakaṁ dattavān=mudā || [61*] Śrī ||

Fifth plate.

151 [7]**Śrī-Veṁkaṭapatirāya**-kshitipati-varyasya kīrtti-
152 dhuryasya | śāsanam=idaṁ sudhī-jana-kuvalaya-chaṁdrasya bhū-

[1] [This is still the name of one of the sacred *tīrthas* on the Tirupati hill.—H. K. S.] [2] Read *sāmrājya-*.

[3] [The word *daśā* as it stands does not give any sense. Perhaps the poet intended *dṛiśā*, thereby meaning that "(his) eyes were broad and like (his) wisdom reached the end of the *śruti* (also ear)."—H. K. S.]

[4] The scribe has written both a long and a short *i*.

[5] Unmetrical; probably we should read *-grāmāch=cha*.

[6] Apparently a syllable, such as *śrī-*, has been omitted at the beginning of the line.

[7] Metre : Gīti ; the same in verse 63.

153 mahēṁdrasya | (||) [62*] **Veṁkaṭapatirāya-kshmāpa** nidēśāsana[1]-ślōkā-
154 n | Kṛishṇa-kavi[ḥ*] Kāmakōṭissaram[2]=abhāṇīt=Sabhāpatēḥ pautraḥ | (||) [63*] [3]**Veṁ-**
155 **kaṭēṁdra**-mahārāya-śāsanād=Vīraṇ-ātmajaḥ | śrīmad-Gaṇapa-
156 yāchāryō vyalikhat=tāmra-śāsanaṁ | (||) [64*] Dāna-pālanayōr=madhyē
157 dānāch=chhrēyō=nupālanaṁ | dānāt=svargam=avāpnōti pālanād=a-
158 chyutaṁ padaṁ | (||) Sva-dattā[d*] dviguṇaṁ puṇyaṁ para-datt-ānupālanaṁ
159 para-datt-āpahārēṇa sva-dattaṁ nishī(shpha)laṁ bhavēt | (||) Sva-dattāṁ pa-
160 ra-dattāṁ vā yō harēta vasuṁdharāṁ | shashṭir=varsha-sahasrā-
161 ni vishṭā(shṭhā)yāṁ jāyatē kri(kṛi)miḥ | (||) Ēk=aiva bhaginī lōkē sa-
162 rvēshām=ēva bhūbhujāṁ | na bhōjyā na kara-grāhyā vipra-dattā
163 vasuṁdharā | (||) [4]Sāmānyō=yaṁ dharma-sētu[r*] nṛipāṇāṁ kālē
164 kālē pālanīyyō bhavadbhiḥ | sarvān=ētān bhāvinaḥ
165 ppā(pā)rthivēṁdrān bhūyō bhūyō yāchatē Rāmachaṁdraḥ || Śrī ||
166 Śrī-Veṁkaṭēśa[5]

B.—OF ŚAKA 1535.

This record is engraved on five well preserved **copper plates**, similar in shape and in the character of the alphabet to A, and with a similar ring and seal. Their maximum height is 9⅝", and their width 6⅞". The size of the letters is about ¼".—The **language** is Sanskrit and metrical throughout. Vv. 1-38, with the exception of v. 28, are all found in A, and hence their language need not detain us; but we may note a sprinkling of Tamil words in the subsequent verses, viz. *nāḍu*, "county" (l. 103); *pattu*, a local group of villages (ib.); *kaṇṇāru*, "brook" (l. 134); *kāṇi*, "share in an estate"[6] (l. 134, etc.); *saṇḍam* (l. 134); *kuḷi*, i.e. *kuḻi*, a square foot (l. 137), besides proper names.

The document refers itself to the reign of **Veṅkaṭapati I**, and vv. 3-38 consist of a panegyric upon him and his ancestors, while the remaining verses record the grant of a village to a number of Brāhmans (see the table on pp. 235-237). As 37 of the first 38 stanzas are contained with little variation in A, it is needless to reprint them here. Vv. 1-16 of A correspond to vv. 1-16 of B; vv. 18-22 of A to vv. 17-21 of B; vv. 24-25 of A to vv. 22-23 of B; v. 26 of A to v. 24 of B, but with the difference that B gives the names of the queens as **Veṅkaṭāmbā, Pedōbamāmbā, Kṛishṇamāmbā**, and **Koṇḍamāmbā**[7]; vv. 27-28 of A to vv. 25-26 of B; v. 30 of A to v. 27 of B; and vv. 31-40 of A to vv. 29-38 of B. V. 28 of B is not found in A, and is as follows: Vēṁga-tribhuvanī-malla[ḥ*] Saṁkhya-kshiti-kal-Ārjunaḥ | Urigōla-suratrāṇō Hari-gōcharamānasaḥ | (ll. 77-78); on this see above, vol. IV, p. 270.

The composer of the verses subsequent to the *praśasti* was Chidambara-kavi, the nephew of Sivasūrya-kavi (l. 160); and the engraver was Kāmayāchārya, son of Gaṇapaya and younger brother of Vīraṇa (l. 161). On the latter's family see above, vol. III, p. 237.

The **date** is given as: **Śaka 1535, Pramādīcha**, **Śrāvaṇa**, the twelfth of the bright fortnight, a *mahā-tithi*. On this **Mr. Sewell** has kindly sent me the following remarks: "Śaka 1535 expired was Pramādin ('Pramādīcha' is a common South-Indian error in naming this year),[8] i.e. A.D. 1613-14. The date was, so far as can be gathered, **18 July, 1613**,

[1] Corrupt: perhaps we should read *-kshmāpati-nirdēśēna śāsana-ślōkān.*

[2] Corrupt: apparently we should read *Kāmakōṭi-putra*; see sup., p. 225.

[3] Metre: Ślōka (Anushṭubh); the same in the next four verses.

[4] Metre: Śālinī.

[5] Written in large Telugu characters.

[6] [This frequently occurs in Tamil inscriptions for a 'sub-channel' of irrigation; *kaṇ* + *āṟu* is literally "a river (flowing) from an orifice." *Kāṇi* may here stand for the measure of land, *i.e.* $\frac{1}{80}$th of a *vēli*.—H. K. S.]

[7] V. 24 of B runs thus: *Śrī-Veṁkaṭāṁbā cha Pedōbamāṁbā śrī-Kṛishṇamāṁb=āpi cha Koṁḍamāṁbā | bhāgyēna tā dēvya imā bhajaṁtē śakti-traī(yī) nīti-sa-rīti(tu)yō yaṁ* (ll. 66-67). A (v. 26) gives the names as Veṅkaṭāmbā, Rāghavāmbā, Pedōbamāmbā, and Pinavōbamāmbā.

[8] See above, vol. III, p. 255 n.

Sunday. The moon at sunrise was in the *nakshatra* Mūlā. Every Śrāvaṇa śukla 12 is the day of the ceremony known as *Vishṇōḥ pavitr-ārōpaṇam* (see Kielhorn's list in the *Indian Antiquary*, 1897, p. 181, and Swamikannu Pillai's *Indian Chronology*, p. 50); so the day might perhaps be appropriately called a *mahā-tithi*. But it was not one of those noted by S. Pillai as specially a *mahā-dvādaśī* by reason of the *tithi* (the 12th) being current at sunrise on two successive days."

A considerable number of places are mentioned. The village granted, **Kāṭrapāḍi-Chiṇatimmāpuram** ("Little Timma's Town in Kāṭrapāḍu"), also known as Kṛishṇāñjama-samudram, is described in ll. 102-109 as lying in the *rājya* of **Paḍavīḍu,** in the **Toṇḍaimaṇḍalam,** as forming part of the **Vaḍapūryambi-nāḍu,** and as being an ornament of the **Paḷavūr-kōṭṭam**; it was situate in the *pattu* of **Parandarāmi** and in the *sīmā* of **Poṇṇēri,** and lay east of **Vaḍratāṅgalam,** south-east of **Reṭṭaguṇṭa,** south of **Naṅgamaṅgalam,** west of **Karigēri,** north-west of **Brahmavaram,** north of **Kāgayanallūr,** and north-east of **Dhārāpaḍavīḍu.** Most of these places can still be traced, with little change of names. Paḍavīḍu, more correctly Paḍaivīḍu, is now Paḍavēḍu, in the Pōḷūr *tāluka* of North Arcot District (cf. above, vol. IV, p. 138 n.; *South Indian Inscriptions*, vol. I, p. 82). On the *kōṭṭam* of Paḷuvūr or Paḍuvūr see above, vol. IV, pp. 138, 180, 271; it is enumerated as no. 19 in the old list of *kōṭṭams* of the Toṇḍaimaṇḍalam given in C. P. Brown's *Three Treatises on Mirasi Right*, p. 56, according to which it included Āṛkāḍu-nāḍu (Arcot) and Śeṅguṇṛam. Paradarāmi, as it is now called, is in lat. 13° 4′, long. 79° 2′, in the Chittūr Town Sub-district, Chittūr *tāluka*, North Arcot, and is numbered in the Survey as 159; see also above, vol. IV, p. 271 and note. Reṭṭaguṇṭa (survey no. 132), now a small village attached to Besavāpalle, and Naṅgamaṅgalam (survey no. 126) are both in the Chittūr *tāluka* of Kāṭpāḍi[1] Sub-district. Karigēri (survey no. 14), Brahmapuram (no. 15), Kāṅgayanellūr (no. 16), and Dhārāpaḍavēḍu—to give them their modern names—are all in the Guḍiyāttam *tāluka* of Kāṭpāḍi Sub-district. The site of Kāṭrapāḍi-Chiṇatimmāpuram may therefore be conjecturally fixed as about 12° 59′ N. by 79° 12′ E.

TEXT.[3]

Third plate : second side.

98 Śrī ‖ [2]**Bāṇa-śakti-kaḷamb-ēṁdu-gaṇitē Śaka-vatsarē** | **Pramā-**

99 **dich-ābhidhē** varshē puṇyē Śrāvaṇi(ṇa)-nāmani | (‖) [39*] Pakshē vaḷakshē puṇyāyāṁ dvāda-

100 syā(śyā)ṁ cha mahā-tithau | śrī-Vēṁkaṭēśa-pād-āba(b)ja-sannidhau śrēyasāṁ nidhau | (‖) [40*]

101 Nānā-śākh-ābhidhā-gōtra-sūtrēbhyaḥ śāstra-vittayā | vikhyātōbhyō vi(dvi)jāti-

102 bhyō vēda-vi[d*]bhyō viśēshataḥ | (‖) [41*] **Paḍavīḍu**-surājya-sthaṁ **Toṁḍamaṁḍala**-madhya-

103 gaṁ | **Vaḍapūryyaṁbi-nāḍu**-sthaṁ **Paḷavūr-kōṭṭa**-bhūshaṇaṁ | (‖) [42*] **Paraṁdarāmi**-pat[t*]au cha

104 khyātaṁ **Ponnēri**-sīmni cha | śrī-**Vaḍratāṁgala**-prāchī-sthaṁ **Reṭṭaguṁṭ-**āgni-dī-

105 k-[s*]thitaṁ | (‖) [43*] Dakshiṇaṁ **Naṁgamaṁgallāt** **Karigēryyāś**=cha paśchimaṁ | grāmād=**Braṁha-**

106 **var**-ābhikhyād=v[ā*]yavīṁ diśam=āśritaṁ | (‖) [44*] Grāmāt=**Kāgayanallūrōr**=uttarasyāṁ

[1] Kāṭpāḍi represents the Kāṭrapāḍu of our record.

[2] Metre: Ślōka (Anushṭubh); the same in vv. 40-80.

[3] From the plates.

107 diśi sthitaṁ | Dhārāpaḍaviḍu-grāmād=īśāna-harid-āśrayaṁ | (||) [45*] Kṛishṇaṁja-
108 masamudra-śrī-pratināmnā samanvitaṁ | grāma-ratnaṁ Kāṭrapāḍi-China-
109 timmāpur-ābhidhaṁ || [46*] Sarva-mānyaṁ chatu[s*]-sīmā-sahitaṁ cha saṁ(sa)maṁtataḥ |
110 nidhi-n[i*]kshēpa-pāshāṇa-siddha-sādhya-jal-ānvitaṁ | (||) [47*] Akshiṇy-āgāmi-sa[ṁ*]yu-
111 ktaṁ gaṇa-bhōjyaṁ sa-bhūruhaṁ | vāpī-kūpa-taṭākaiś=cha kachchh-ārāmaiś=cha sayyu-
112 taṁ[1] | (||) [48*] Putra-pautr-ādibhir=bhōjyaṁ kramād=ā-chaṁdra-tārakaṁ | dān-ādhamana-vikrīti-
113 yōgyaṁ vinimay-ōchitaṁ | (||) [49*] Parītaḥ prayatai[s*] snigdhaiḥ purōhita-purōgamaiḥ |

Fourth plate: first side.

114 vividhair=vibudhai[ś*] śrauta-pathikair=adhikair=girā [||*] [50*] Śrī-Vī[ra*]-Veṁkaṭa-
115 pati-mahārāya-mahīpatiḥ | sa-hiraṇya-payōdhārā-pūrvakaṁ
116 dattavān=mudā || [51*] Śrī || Vṛittimaṁtō=tra likhyaṁtē viprā vēdānta-pāragāḥ . |
117 atr=aika-vṛittimān=ardha-vapushā purushō gṛihī | (||) [52*] Urasā gṛiha-mēdhī cha puru-
118 shō=tr=aika-vṛittimān | vēdāṁta-mukharē grāmē vēda-vṛittir=ih=aikikā | (||) [53*] Āpastaṁ-
119 bō Yājushikaḥ Śrīvats-ānvaya-bhūshaṇaṁ | vṛitti-trayaṁ Gōnapal[l*]y=Appā-bhaṭṭa-[2]
120 m=ih=āśnutē | (||) [54*] Śrīmān Mārgasahāyō=Yyā-dīkshitō Viśvanāthayaḥ | tad-vaṁś[ā*]-
121 s=tatra yē tē=tra pṛithak(g)=ēkaika-bhāginaḥ | (||) [55*] Tad-vaṁśa-jō [Ti*] ruputūr[3]=Aṇṇā(ṇṇō)=py=atr=ārdha-vṛittimā-
122 n | Ātrēya-gōtr-ābharaṇaṁ Kṛi(Kṛi)shṇaya[ś*] Śrīnivāsayaḥ | Nāgayō=pi cha yē tē=tra pṛi-
123 tha[g=ē*]kaika-bhāginaḥ | (||) [56*] Śrīrāmas=Tirumalayō Lōkaṁ-bhaṭṭō=pi tē trayaḥ | tad-vaṁśa-
124 jā[s*] svayaṁ tē=tra dvē dvē vṛitti[ṁ*] pṛithak pṛithak | (||) [57*] Ēk-ārdha-vṛittimān=atra Śaṁkaras=ta-
125 t-kul-ōdbhavaḥ | ētat-kanīyān=Kōnappō=py=asminn=ēk-ārdha-vṛittimān | (||) [58*] Yallāvadhā-
126 nī Malyāla-Raghunātha-Gaṇēśvarāḥ | Harī(ri)ta-vaṁśa-jā yē tē pṛithak(g)=ēkaika-
127 bhāginaḥ | (||) [59*] Kauṁḍinya-gōtra-jānāmas[4]=Timma-Nāgaya-Vallabhāḥ | Śaṁkarō Nara-
128 saś=cha=aitē grāmē=tr=aikaika-bhāginaḥ | (||) [60*] Tad-gōtraś=Challa-Narasō bhāga-dvayam=ih=āśnu-

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[1] Read *saṁyutaṁ*.

[2] The reading of this name is uncertain, as the compound letter which I read as *pp* is scored through in order to make some correction; the metre may be emended by reading *Gōnapalliy=*. For °*bhaṭṭam* read *bhaṭṭa*.

[3] A syllable is wanting, probably *Ti*.

[4] Read *-gōtra-janmānas=*.

129 tē | Bhāradvājō=pi Vēdāmttaṁ Veṁkaṭādrir=dvi-vṛittimān | (||) [61*] Tad-gōtra-jā Rāma-Veṁ-
130 kaṭādry-Ahō[ba*]ḷa-Rāghavāḥ | yē(ē)kaika-bhāginō=mī tad-gōtra-jaś=Chakravarty=api | (||) [62*]
131 Tiruveṁgaḷayō=py=atr=aiti vṛittīnāṁ tu chatushṭayaṁ | Appa-Koṁḍō=tra tad-vaṁ-
132 śī(śī) vṛittim=ēkām=ih=āśnutē | (||) [63*] Atr=ārdha-vṛittimān Śonnavaṇṇas=tad-vaṁśa-saṁ-
133 bhavaḥ | Akāragaṇṇīr=apy=ardha-vṛittimān tat-kul-ōdbhavaḥ | (||) [64*] Dēva-Lakshmaṇa-
134 kaṇṇāru-prāchī(chyaṁ) saṁḍāch=cha dakshiṇaṁ | prathamaṁ kāṇim=ēkaṁ ch=ōbhaya-saṁḍā-
135 ch=cha dakshiṇaṁ | (||) [65*] Ardh-ā(ō)ttaraṁ kāṇim=api punaḥ Śittēri-dakshiṇa[ṁ*] | Piḍā-
136 rī-dēva-bhavanād=uttar-ēśāna-dik-sthitān | (||) [66*] Dvāviṁśa[t*]-saṁkhyayā yuktā-
137 n sasyair=āḍhyān kuḷi-vrajān | yē(ē)tad-arddha-vṛitti-yōgyān puṁj-ārāma-

Fourth plate : second side.

138 gṛih-ādimān | (||) [67*] Svāsthyi[1]-bhēdān=atra vipraiḥ sarvatr-āpi yath-āṁśa-
139 kaṁ | Āpastaṁbō Yājushikaḥ Bhāradvāja-kul-ōdbhavaḥ | (||) [68*] Śrauti-Naṁ-
140 di-sōmayāji-śēkhara[s*] svayam=aśnutē | Kāsya(śya)pā Veḷ[ā*]mū[r*]-Kṛishṇa-Sarva-Veṁ-
141 kaṭa-Lakshmaṇāḥ | (||) [69*] Yē(ē)kaika-bhāginō Vīrabhadrō=py=atr=aika-vṛittimān | s-ā-
142 rdha-dvikaṁ Pasupula-Veṁkaṭādri[s*] samaśnutē | (||) [70*] Yē(ē)tad-gōtrō=py=Aṇ[ṇ*]as=s-ārdha-vṛittē-
143 r=Vājasanēyakaḥ | bhōkt[=ai*]tad-gōtra-jō yajvā Veṁkaṭō=tr=aika-vṛittimān | (||) [71*] Vā-
144 śi(si)shṭhō Lakshmaṇō Bokkasaṁ-Śēshas=tat-kul-ōdbhavaḥ | yē(ē)kaika-vṛitti-maṁtau tau Kā-
145 sya(śya)p-ānvaya-saṁbhavaḥ | (||) [72*] Atr=aika-vṛittimān=Amrapalli-Māchana-dīkshitaḥ | Śrī-
146 śaila-vaṁśa-jaḥ Kṛishṇaś=Śaṭhamarshaṇa-gōtra-bhūḥ | (||) [73*] Atr=aika-vṛittimān Pārā-
147 śaryō Lakshmaṇa-paṁḍitaḥ | Gārgyas=Sarv-āvadhāny=ēka-vṛittimān Hari-paṁḍi-
148 taḥ | (||) [74*] Maudgalyō-yō=tr=r=aika-vṛittim=ayatē Sūrapō dvijaḥ | Viśvāmitrō dvikaṁ tv=atra
149 prāpnōty=ētat-kul-ōdbhavaḥ | (||) [75*] Bhaṇḍāraṁ-Nārāyaṇappāryyaḥ bhajatē vṛittim=ēkikāṁ | Vā-
150 dhryaśva-kula-saṁbhūtō yajvā Kadiri-nāmakaḥ | (||) [76*] Atr=aika-vṛittim=ayatē Kausi(śi)-
151 k-ānvaya-vardhanaḥ | Nakshatrāla-kulē jātō Veṁkaṭādry-i(a)bhidhō budhaḥ | (||) [77*] Yē(ē)ta-

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[1] Read *svāstya-*, meaning "landed property"; *cf.* C. P. Brown's *Three Treatises on Mirasi Right*, p. 96, note.

152 d-gōtrō Veṁkaṭādri-Nainār=Krishṇayō=pi cha[1] | Rām-āvadhānī tad-gōtra yē(ē)ta yē(ē)kai-
153 ka-bhāginaḥ | (||) [78*] Ṣā[ṁ*]ḍilya-gōtra-saṁbhūtō yajvā Yajñēsva(śva)ras=tathā | Garimi-
154 ḷ-Veṁkaṭādriś=cha yē(ē)ta yē(ē)kaika-bhāginaḥ | (||) [79*] Paṁgulūr-Nārāyaṇākhyaḥ Kāsī(śī)-
155 Timmaya-nāmakau | yē(ē)kaika-bhāginā**v**=ētau grāmē=smin sūri-rājitē || [80*]

Fifth plate.

156 [2]Śrī-Veṁkaṭapatirāya-kshitipati-varyyasya kīrtti-dhuryya-
157 sya | śāsanam=idaṁ sudhī-jana-kuvalaya-chaṁdrasya bhū-mahēṁdra-
158 sya || [81*] Śrī[3]-Veṁka[ṭa*]patirāya-girā Śivasūrya-kavīṁdra-bhāginēyata-
159 yā | kalit-ōnnati[ś*] Chidaṁbara-kavir=avadat=tāmra-śāsana-ślōkān | (||) [82*]
160 Śrī-Veṁkaṭapatirāya-kshmāpa-ti(ni)dēśēna Kāmayāchāryyaḥ | Gaṇapa-
161 ya-tanayaś=śāsanam=alikhad=idaṁ Vīraṇ-ānujas=tāmraṁ | (||) [83*] [4]Dāna-pāla-
162 nayōr=madhyē dānāt=srēyō[5]=nupālanaṁ | dānāt=svargam=avāpnōti pālanā-
163 d=achyutaṁ padaṁ | (||) Sva-dattā[d*] dviguṇaṁ puṇyaṁ para-datt-ānupālanaṁ para-da-
164 tt-āpahārēṇa sva-dattaṁ nishphalaṁ bhavēt | (||) Sva-dattāṁ para-dattāṁ vā yō ha-
165 rēta vasuṁdharāṁ | shashṭir=varsha-sahasrāṇi vishṭhāyāṁ jāyatē kri(kṛi)miḥ | (||) Yē(ē)-
166 k=aiva bhaginī lōkē sarvēshāṁ=ēva bhūbhujāṁ | na bhōjyā na kara-grāhyā
167 vipra-dattā vasuṁdharā | (||) [6]Sāmānyō=yaṁ dharma-sētuṁ(r) nṛipāṇāṁ kālē kālē pāla-
168 nīyō bhavadbhiḥ | sarvān=ētān bhāvinaḥ pārthivēṁdrān bhūyō bhūyō yāchatē
169 Rāmachaṁdraḥ || Śrī ||
170 Śrī-Veṁkaṭēśa[7]

LIST OF DONEES IN THE SECOND GRANT.

Line.	Donee's Personal Name.	Family, Local Name, or Title.	Gōtra.	Sūtra.	Shares.
119	Appā-bhaṭṭa	Gōnapalli	Śrīvatsa	Āpastamba	3
120	Mārgasahāya	......	"	......	1
"	Ayyā-dīkshita	......	"	......	1
"	Viśvanāthaya	......	"	......	1
121	Aṇṇa	[Ti]ruputūr	"	......	½
122	Kṛishṇaya	......	Ātrēya	......	1
"	Śrīnivāsaya	......	"	......	1
"	Nāgaya	......	"	......	1

[1] This line as it stands is a syllable short, and may be emended by reading *Nayinār*.
[2] Metre: Gīti. The same in verses 82-83.
[3] This syllable is *extra metrum*.
[4] Metre: Slōka (Anushṭubh); the same in the next 3 verses.
[5] Read *dānāch=chhrēyō=*.
[6] Metre: Śālinī.
[7] Written in large Telugu letters.

LIST OF DONEES IN THE SECOND GRANT—*contd.*

Line.	Donee's Personal Name.	Family, Local Name, or Title.	Gōtra.	Sūtra.	Shares.
123	Śrīrāma	......	Ātrēya	......	2
"	Tirumalaya	......	"	......	2
"	Lōkam-bhaṭṭa	......	"	......	2
124	Śaṅkara	......	"	......	1½
125	Kōnappa	......	"	......	1½
"	Yallāvadhānin	......	Harita	......	1
126	Malyāla	......	"	......	1
"	Raghunātha	......	"	......	1
"	Gaṇēśvara	......	"	......	1
127	Timma	......	Kauṇḍinya	......	1
"	Nāgaya	......	"	......	1
"	Vallabha	......	"	......	1
"	Śaṅkara	......	"	......	1
"	Narasa	......	"	......	1
128	Challa-Narasa	......	"	......	2
129	Veṅkaṭādri	Vēdāntam	Bhāradvāja	......	2
"	Rāma	......	"	......	1
"	Veṅkaṭādri	......	"	......	1
130	Ahōbala	......	"	......	1
"	Rāghava	......	"	......	1
"	Chakravartin	......	"	......	1
131	Tiruveṅgalaya	......	"	......	4
"	Appa-Koṇḍa	......	"	......	1
132	Sonnavaṇṇa	......	"	......	½
133	Akāragaṇṇī	......	"	......	½
139	Nandi-sōmayājin	......	"	Āpastamba	3½ [1]
140	Kṛishṇa	Vēl[ā*]mū[r*]	Kāśyapa	......	1
"	Sarva	......	"	......	1
"	Veṅkaṭa	......	"	......	1
"	Lakshmaṇa	......	"	......	1
141	Vīrabhadra	......	"	......	1

[1] [This assignment of 3½ shares is not specified in the inscription.—H. K. S.]

LIST OF DONEES IN THE SECOND GRANT—*concld.*

Line.	Donee's Personal Name.	Family, Local Name, or Title.	Gōtra.	Sūtra.	Shares.
142	Veṅkaṭādri	Pasupula	Kāśyapa	......	2½
"	Aṇṇa	......	"	......	1½
143	Veṅkaṭa-yajvan	......	"	......	1
144	Lakshmaṇa	......	Vāsishṭha	......	1
"	Śēsha	Bokkasam	"	......	1
145	Māchana-dīkshita	Amrapalli	Kāśyapa	......	1
146	Kṛishṇa	Śrīśaila	Śaṭhakōpa	......	1
147	Lakshmaṇa-paṇḍita	......	Pārāśarya	......	1
"	Sarvāvadhānin	......	Gārgya	......	1
"	Hari-paṇḍita	......	Maudgalya	......	1
148	Sūrapa	......	Viśvāmitra	......	2
149	Nāraṇappārya	Bhaṇḍāram	"	......	1
150	Kadiri-yajvan	......	Vādhryaśva	......	1
151	Veṅkaṭādri	Nakshatrāla	Kauśika	......	1
152	Veṅkaṭādri-Nayinār	......	"	......	1
"	Kṛishṇaya	......	"	......	1
"	Rāmāvadhānin	......	"	......	1
153	Yajñēśvara-yajvan	......	Śāṇḍilya	......	1
154	Veṅkaṭādri	Garimeḷḷa	......	......	1
"	Nārāyaṇa	Paṅgulūr	......	......	1
"	Kāśī	......	......	......	1
155	Timmaya	......	......	......	1

No. 23.—VEMAVARAM GRANT OF ALLAYA-VEMA REDDI: SAKA 1356.

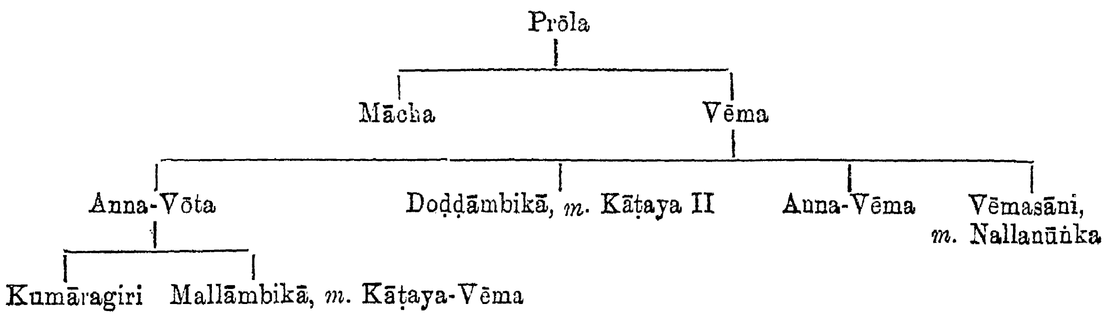
BY LIONEL D. BARNETT.

This grant was presented by Sir Walter Elliot in 1887 to the Trustees of the British Museum, where it is now preserved in the Department of Oriental Printed Books and Manuscripts, with the register-number "Indian Charters 26." A slip of paper pasted on the back, which gives an abstract of the contents and other notes, states that "it was received from Rajahmundry. It is unknown from whom received." It comprises eight copper plates, about 9¼″ in width and 5⅜″ in height; they are very well preserved, except that nos. 5 and 6 are slightly cracked on the left side. They are held together by a stout ring, which has been cut; there is no seal. They are numbered on the second face of each.—The character is good

Telugu, of a type usual in the period; the letters vary between $\frac{3}{16}''$ and $\frac{1}{4}''$.—The language is Sanskrit (all verse) in ll. 1-167; ll. 168-228 contain a prose Telugu specification of the bounds of the village granted; then comes the Sanskrit conclusion in ll. 228-237 (all verse, except a morsel of prose in ll. 228-229), with a Telugu subscription on l. 238. The Sanskrit presents no special features of interest; we may note the use of *cha* with omission of a second *cha* (l. 44), and the *vā samuchchayē* (l. 237). The Telugu on the other hand is quite interesting. It is a loose colloquial, and shews most of the features of orthography noticed above, vol. V, p. 54. The *ara-sunna* is never used; we have only the *niṁḍu-sunna*, and after the latter, when it comes after a short vowel, consonants are usually doubled in ll. 168-187. In this connection we may note the spelling of *dāṁkā* (ll. 199, 223), *kāṁpulu* (l. 224), *mīṁdaṁ* (l. 193), *mrōṁdhug=* (l. 186; but *mrōlug=* on l. 220; the modern form is *mōduga*), and *rāṁ-gānu*, passim. Occasionally *dh* is written for *d*, e.g. in *āyidhu* (l. 184), *dhari* (ll. 169, 221, 226), *mrōṁdhug=* (vide supra). For the modern *s* we find *ś* in *kalaśi* (l. 202), *galaśina* (l. 227), *śēnu* (ll. 203, 206, 209, 212, 217, 227), besides occasional mistakes such as *śīma* (l. 168). A consonant following an *r* is usually doubled in ll. 168—187. Initial *u* alternates with *vu*; e.g. *chiṁta unnadi*, l. 196, by *chiṁta vunnadi*, l. 198. Final *sunna* alternates with *-mu* and *-nu*: e.g. *bolamu-lōpalanu*, l. 183, beside *bolaṁ-lº*, l. 178, and *-gāṁ*, l. 202, beside *-gānu* elsewhere. There is elision of *a* in *naṁ-gān(u)* in ll. 183, 189, beside *anaṁ-gānu* on ll. 175, 178. Of some lexical interest are: *gōva*, l. 189 (? connected with Tamil *kōvai*), *guṁḍāmu*, l. 223 (*i.e.* gun-ḍamu=pit?), *kaḍamu*, ll. 207 f., 220 ("*kadamba*-tree"?), *kalayu* and *galayu*, ll. 202, 207 ("join"?), *kaṇamu*, l. 214 ("threshing-floor"?), *kapa*, l. 194 (a kind of tree), *kōṭa*, ll. 207 f. ("clump"), *pāḍe*, ll. 175, 178, 183, 189 (apparently=Kanar. *pāḍe*, "waste land").

The record refers itself to the reign of **Allaya-Vēma Reḍḍi** (i.e. Vēma, the son of Allaya) of **Rājahmundry**, and adds a little to the sum of information derived from the grants and inscriptions of this dynasty and of the parent house of Koṇḍavīḍu (see *E. I.* above, vol. III, pp. 59, 286; vol. IV, pp. 318, 328-330; vol. V, p. 53; vol. VIII, p. 9; vol. XI, p. 313). It opens with addresses to Vishṇu in his Boar-incarnation (v. 1), to Gaṇēśa (v. 2), and to Śiva's crescent (v. 3), and goes on to glorify the donor's ancestry. There was a famous Śūdra family styled the **Paṇṭa-kula** (v. 4), in which was born the generous and glorious king **Doḍḍa**, of the Polvōla *gōtra* (v. 5). His sons were **Anna-Vrōla, Kōṭaya**, and **Allaya**, or **Allāḍa** (v. 6). Though the youngest, **Allaya** was the most important (v. 7). He conquered **Alpakhāna**, made an alliance with the **Gajapati** who was the lord of **Karṇāṭa**, defeated **Kōmaṭi Vēma** at **Rāmēśvaram**, and established a powerful kingdom (v. 8). His queen was **Vēmāmbikā**, daughter of the **Chōḍa** king **Bhīma** (v. 9); and their offspring were **Vēma**, **Vīrabhadra** (or **Vīra**), **Doḍḍa**, and **Anna** (v. 10). **Vēma** and **Vīra** were very glorious (vv. 11, 12), and established their capital at **Rājahmundry** (v. 13). **Vēma's** reign is most brilliant (vv. 14-16): he has remitted taxes on the estates of gods and Brāhmaṇs, performed many *gō-sahasra* ceremonies in **Dākshārāma**, conquered the kings of the **Sapta-māḍiya**, overrun **Kaliṅga**, and set up columns of victory at **Siṁhādri** and **Purushōttama** (v. 17); he inspires terror in neighbouring kingdoms (v. 18). He has given a bell weighing 12,000 *palikās* to the temple of the god **Mārkaṇḍēyēśvara** (Śiva), who has established him in his sovereignty (vv. 19, 20). His brother **Vīra** is also very glorious (v. 21). **Vēma** has married **Hariharāmbā**, a daughter of **Kāṭaya**, the son of the elder **Kāṭaya's** son **Vēma**; her mother was a daughter of **Harihara**, the lord of the Four Oceans (v. 22). **Vīra** has married **Anitalli**, daughter of the elder **Kāṭaya's** son **Vēma** (v. 23). Then begin the details of the grant, by which the village of **Allāḍa-Reḍḍi-Vēmavaram** was founded by the fusion of two villages, **Vedurupāka** and **Pinamahēndrāḍa** (vv. 24-30), and granted to a number of Brāhmaṇs who are specified (vv. 31-114). The bounds of the estate are then specified in Telugu (ll. 168-228). After four commonitory verses (ll. 228-234), we learn that the composer was **Sarasvatī-bhaṭṭa**, of the Śrīvatsa *gōtra* (ll. 234-236).

Most of the above historical data have already been discussed in this journal; but some of them may be recalled here. As regards the internal relations of the **Reḍḍi family,** we find (see above, vol. IV, p. 319 ff.) that Vēma, son of Prōla, of Koṇḍavīḍu, was the father of Anna-Vōta, Doḍḍāmbikā, Anna-Vēma, and Vēmasāni. **Anna-Vōta** is mentioned in our record as having made a certain grant of land (l. 163) Doḍḍāmbikā married Kāṭaya II. Vēmasāni, who married Nallanūṅka, and for whose spiritual benefit her brother Anna-Vēma granted the village of Naḍupūru in Śaka 1296 (see above, vol. III, p. 286 ff.), is probably the **Vēmasānakka** after whom the village of Doḍḍavaram, so frequently mentioned in our record (l. 168, etc.), received its name. Anna-Vōta had a son, Kumāragiri, in whose reign the Rājahmundry branch of the family set itself up under Vēma, son of Kāṭaya, and a daughter, Mallāmbikā, who married Kāṭaya-Vēma, the son of Kāṭaya II and her aunt Doḍḍāmbikā. **Kōmaṭi Vēma,** who is said in v. 8 of our record to have been defeated by Allaya of Rājahmundry, is apparently **Peda Kōmaṭi Vēma,** the successor of Kumāragiri and grandson of Vēma's elder brother Mācha (Śaka 1310-37; see above, vol. VIII, p. 13).



We may take other references seriatim. **Alpakhāna** seems to be **Alp Khān,** better known as **Hōshang Ghōrī,** who succeeded his father Dilāwar Khān in 1405 as Sulṭān of **Mālwā,** and reigned until 1434.[1] The "kings of the **Sapta-māḍiya**" have not yet been identified; see above, vol. V, pp. 55, 56, n. 1.[2] The temple of **Mārkaṇḍēyēśvara** is in Rājahmundry, and seems to have been specially patronised by the Reḍḍi family of that town (cf. Sewell, *List of Antiquarian Remains in the Presidency of Madras*, vol. I, p. 22). **Harihara,** the "lord of the Four Oceans," is probably Harihara I of Vijayanagar.

The details of the **date** are: Śaka 1356; the cyclic year Ānanda; the *darśa-tithi*, or lunar day on which the new moon was first visible, of Jyaishṭha; Monday; an eclipse of the sun. Mr. **R. Sewell** has kindly examined these data for me, and informs me that they work out to **Monday, 7 June, A.D. 1434,** when there was an important total eclipse of the sun, recorded in Schram's Table A of the *Indian Calendar*, p. 124.

The geographical references in our record are many. The first point calling for notice is the location of the village conveyed by it, **Allāḍa-Reḍḍi-Vēmavaram,** or more briefly **Vēmavaram,** which had been created by uniting **Vedurupāka** and **Pinamahēndrāḍa** (v. 25). The name Vēmavaram is quite common; but of this particular village no trace survives on any record. Nevertheless we can locate it fairly closely, chiefly by reference to the **Tulyabhāgā** (°bhāga in Telugu), on the southern bank of which it was situated (l. 169, etc.) and by the statement in v. 30 that it was situated between Sapta-Gōdāvara and Tulyabhāgā the

[1] See S. Lane Poole, *British Museum Coin Catalogues: Muhammadan States*, 114, intr. liii.; Elliot, *History of India*, vol. IV, pp. 41, 60, 79, etc. An inscription of Samvat 1481, Śaka 1346, in *Journ. As. Soc. Bengal*, vol. 52, pt. 1, p. 70 ff., speaks of a Ghōrī prince *Ālammaka* (so the text) or *Ālambhaka* (so the editor) as reigning in Maṇḍapapura, i.e. Māṇḍu; perhaps he is the same person, but the reading there needs scrutiny.

[2] The etymology there suggested does not convince me; I incline to think that the phrase means "Seven Realms" (cf. Telugu *māḍemu*).

former of which is a tank at Drākshārāma. Now the Tulyabhāgā is one of the main channels leading off from the lower Gōdāvarī. According to H. Morris, *A Descriptive and Historical Account of the Godavery District* (1878), p. 142, it "seems to have been originally a natural hollow, of which advantage was taken to form the bed of an irrigating channel by cutting a head to it from the river, and throwing earthen banks across it at various places to raise the water to the necessary height for commanding the adjacent country. It led off from the intended main feeder about a mile below the head-sluice [of the great dam of the Gōdāvarī], and conveyed water to the Kápavaram, Bikkavólu, and Rámachandrapuram taluks, terminating in the salt-water creek which flows in from the sea near Cocanada." The map appended to the *Account* shews that it leads off from the Gōdāvarī a short distance south of Daulēśvaram (" Dowlaishweram " of the old maps), and runs more or less eastwards until it comes a little to the east of Anaparti, from which it proceeds E.S.E. Hence we know that Vēmavaram must have lain in the Rāmachandrapuram *tāluka* of the Gōdāvarī District; and here we can trace some of the villages mentioned in our record as adjoining it. **Pasulapūṇi** (l. 201) is Pasalapūḍi, 2 miles W.N.W. of the town of Rāmachandrapuram; **Sōmēśvaram** (l. 203) is some 4 miles N.W. from the same; **Peṁdalapāka** (ll. 224, 228), now Pandalapāka, is about 3 miles S.W. from Bikkavōlu. Hence we may infer with tolerable certainty that Vēmavaram lay a few miles N. or N.N.W. from Rāmachandrapuram town. It is possible, to say the least, that soon after its foundation it dissolved back into the two elements of which it was composed; for there still exists a village of **Vedurupāka** some 4½ miles N.N.W. from Rāmachandrapuram, and some 8 miles N.W. from the same town is the village of **Mahēndravāḍa**, which seems to be connected with the Pinamahēndrāḍa of our record. Of the other places recorded as adjoining Vēmavaram—**Vēmasānakka-Doḍḍavaram** (l. 168, etc.), **Vēlchūru** (l. 191 f.), **Tallavaram** (ll. 191, 196, 199), **Tollimṭi** (l. 177), **Nolla** (ll. 206, 209), and **Ana-Prōlā-Reḍḍi-Komaragiripuram** (ll. 211 f., 214)—I can find no trace.

V. 8 mentions **Rāmēśvaram** as the site of a battle between Allaya and Kōmaṭi Vēma: this is perhaps Rāmēśvaram in the Gōdāvarī District. In v. 17 we are told that Vēma performed many *gō-sahasra* rites in **Dākshārāma**: this is the correct spelling for the name now pronounçed Drākshārāma[1] (" Dracharam " in the old maps), a well-known place lying 4 miles S.S.E. from Rāmachandrapuram town (see *Ind. Ant.*, vol. XIX, p. 424, and Sewell's *List of the Antiquarian Remains in the Presidency of Madras*, vol. I, p. 25). **Siṁhādri** (v. 17) is usually known as Siṁhāchalam; it is a hill in the District and *Tahsīl* of Vizagapatam, where there is a famous temple dedicated to the lion-incarnation of Vishṇu. **Purushōttama** (ib.) is Purī in Orissa.

TEXT.[2]

First plate : first side.

1 [3]Lakshmīṁ pakshmaḷitāṁ tanōtu bhavatāṁ Lakshmī-patis=saṁtataṁ kēlī-kōla-tanus=sama-

2 sta-jagatāṁ rakshā-vidhau dakshiṇaḥ | snēh-ārdrāṁ dharaṇīṁ nij-aika-ramaṇīṁ karttuṁ rasā-

3 d=udvahan tat-saṁślēsha-kutūhalāt=pulakitō ya[s*] stabdha-rōm=ābhavat ‖ [1*] [4]Astu mahō-

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[1] This is an instance of the common tendency in Telugu to insert the letter *r* after a consonant.

[2] From the plates.

[3] Metre : Śārdūlavikrīḍita. The verse is preceded by the *śankha* symbol.

[4] Metre : Gīti.

4 hasti-mukhaṁ svasti-karaṁ vas=samasta-jani-hētuḥ | yat-kaṭa-raṭad-aḷi-mālā vilasa-
5 ti Hari-nīla-hāra-sama-lakshmīḥ || [2*] [1]Kalā-patēs=tāṁ kalayāmi bālāṁ kalāṁ kalaṁkē-
6 na vibhiṁnna-rūpāṁ | yad-aṁtara-syaṁdi-sudh-ārdra-mauḷir=Mṛityuṁjayaḥ pīta-vishaḥ
7 Śivō=bhūt || [3*] [2]Asti praśasta-mahimā Purushaḥ purāṇas=tasya kramān=mukha-bhuj-ōru-
8 padād=abhūvan | varṇṇā dvija-prabhṛitayaḥ pada-padmajānāṁ vaṁśēshv=abhūj=ja-
9 gati **Paṁṭa-kulaṁ** praśastaṁ || [4*] [3]Tatr=āsīn=mahitō mahīpa-tilakō mānyas=satā-
10 m=uṁnatas=tyāgī **Doḍḍa**-mahīpatiḥs(tis) sukṛitavān Polvōla-gōtr-āgraṇīḥ | dānair=yya-
11 sya vinirjitō mati-yutais=sāmyāya kalpa-drumō maunī valkala-saṁvṛitaḥ sura-ga-
12 ṇaṁ bhaktyā bhajaty=ādarāt || [5*] [4]**Śrīy-Aṁnna-Vrōla-prabhu-Kōṭay-Ālla**-bhūmīśvarās=ta-
13 sya sutāḥ prasūtāḥ | satyēna sat[t*]vēna jayēna Dharma-tanūja-Bhīm-Ārjuna-tulya-rū-
14 pāḥ || [6*] [5]Tēshāṁ kanishṭhō=pi cha janman=ābhū[j*] jyēshṭhō guṇair=**Alla**-dharātalēṁdraḥ | chaṁdrō=py=a-
15 dōshākaratām=upētas=saumyō=pi bhū-naṁdanatāṁ prapaṁnnaḥ || [7*] [6]Jitv=ānalpa-vikalpa-
16 kalpita-balaṁ taṁ ch=**Ālpakhānaṁ** raṇē mitrīkṛitya samāgataṁ **Gajapatiṁ Karṇāṭa**-

First plate: second side.

17 bhūpaṁ cha taṁ | hatvā **Kōmaṭi-Vēma**-sainya-nikaraṁ bhūyō=pi **Rāmēśvarē** prājyaṁ **Rāja**-
18 mahēṁdra-rājyam=akarōd=**Allāḍa**-bhū[mī*]śvaraḥ || [8*] [7]Śach=īva Śakrasya Śiv=ēva Śaṁbhōḥ Padm=ēva sā
19 Padma-vilōchanasya | **Vēmāṁbhi(bi)kā Chōḍa-kul-ē[ṁ*]du-Bhīma-bhūp-ātmaj**=ābhūn=mahit=āsya jā-
20 yā || [9*] [8]**Śrī-Vēma-bhūmīsvara-Vīrabhadra-bhūnātha-Doḍḍa-kshitip-Āṁnna-bhūpāḥ** | **Allāḍa**-
21 Śaurēr=abhavan kumārās=tasyāṁ yathā Paṁ[k*]tirathasya putrāḥ || [10*] [9]**Vēma-kshamā-nāyaka**-
22 **Vīra-bhūpau** tēshāṁ prabhūtau nitarām=abhūtāṁ | yathā varau Paṁ[k*]tirath-ātmajānāṁ
23 guṇ-ōnnatau Rāghava-Lakshmaṇau tau || [11*] [10]Taruṇa-sarasij-āsyau tāv=abhūtāṁ praśasyau sa-
24 kala-nṛipa-varēṇyau saj-janānāṁ śaraṇyau | ravi-himakara-kalyau Rāma-
25 Saumitri-tulyau raṇa-śirasi vibhaṁgau rāja-vēśyā-bhujaṁgau || [12*] [11]Rājñōs=ta-

[1] Metre: Trishṭubh Upajāti, *pādas* 1-3 being Upēndravajrā and 4 Indravajrā.
[2] Metre: Vasantatilakā.
[3] Metre: Śārdūlavikrīḍita.
[4] Metre: Trishṭubh Upajāti, *pādas* 1 and 4 being Upēndravajrā and 2 and 3 Indravajrā.
[5] Metre: Trishṭubh, of the Indravajrā order throughout.
[6] Metre: Śārdūlavikrīḍita.
[7] Metre: Trishṭubh Upajāti, *pāda* 1 being Upēndravajrā and 2-4 Indravajrā.
[8] Metre: Trishṭubh, of the Indravajrā order throughout.
[9] Metre: Trishṭubh Upajāti, *pādas* 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā.
[10] Metre: Mālinī.
[11] Metre: Trishṭubh Upajāti, *pādas* 1-2 being Indravajrā and 3-4 Upēndravajrā.

26 yō **Rājamahēṁdra-nāmā** rām-ābhirām-āṅga[illegible] | anēka-mātaṁga-turaṁga-

27 pūrṇṇā śaśāṁka-saṁkāsa-virāji-saudhā || [13*] [2]Dharmān unnamayan ripūn=vinamayan rā-

28 jya-śriyaṁ vardhdhayan pāpaṁ saṁśamayan prajāś=cha ramayan vidvaj-janān sta(sthā)payan |

29 kīrttiṁ saṁcharayan diśāsu nikhila-k[illegible] rājā Rājamahēṁdra-

30 nāma-nagarē Vēm-ēśvarō jriṁbhatē || [14*] [illegible] āgrahāra-dātā sudhīr=Alla-

31 ya-Vēma-bhūpaḥ | shaṭ-ka(kā)la-saṁpūjita-[illegible] Hemādri-dānāni sadā karō-

32 ti || [15*] Kul-āchalō bhōgi-varō [illegible] dāna-rama-nivāsaḥ | ādhāra-

Second plate; first side.

33 bhūtas=sakalasya dōshṇā dharātte[3] dharām Allaya Vēma-bhūpaḥ || [16*] [4]Dēva-br[ā*]hmaṇa-sīmni yaḥ

34 kara-dhanaṁ saṁtyaktavān dustyajaṁ Dākshārāma-[illegible] vyadhatta vipula śrī-gō-saha-

35 srāṇi yaḥ | jitvā yaḥ paṭu-**Sapta**-madiya-[illegible] Kaliṁga-kshitiṁ **Siṁhā**-

36 **drau Purushōttamē** paṭu-jaya-staṁbhaṁ [illegible] nyadhat || [17*] **Allāḍa-kshitipala-Vēma**-

37 nṛipatē[s*] spi(sphi)ta-pratāp-ānalē [illegible] kitavaḥ s-āpal-lavāḥ pallavāḥ

38 | līnaṁ mīna-kulaṁ jalē śrita bilā [illegible] yāṁti triṇ-ānanā ni-

39 viśatē siṁdhaṁ gajānāṁ patiḥ || [18*] [illegible] palikā-parimāṇa-su-kāṁsya-nirmi-

40 tām=asamāṁ | prādadhā(dā) Allaya Vēma [illegible] vara-ghaṁṭāṁ

41 || [19*] [6]Vighnēśō mada-saṁgatō [illegible] mukt-āṁbarō nirllajjaḥ kha-

42 lu Bhairavō=yam=iti saṁch[illegible] nija-bhaktam=unnata dhiyaṁ

43 vīraṁ Śiv-ārchā-para[ṁ*] Mārkaṇḍēya [illegible] vitanutē **Vēm-ēṁdram**=urvīśvaraṁ || [20*] [7]Dharm-ā-

44 tmajasy=ēva Dhanaṁjayō=sya rājanya[illegible] Vīra-bhūpaḥ | tyāgī cha bhōgī vilasat-p[r*]a-

45 tāpas=saṁgrāma-Bhīmō jagad-[illegible] || [21*] [8]Pau(pau)trīṁ **Kāṭaya-Vēmaya-kshitipatēḥ**

46 putrīṁ cha **Kāṭa-prabhōr**=dauhitrīṁ chatur[illegible] **Harihara-kshōṇīpatēḥ** śāsituḥ | tan-nā-

47 mnā vidit-āhvayāṁ **Hariharāṁbāṁ** chār[illegible] **Vēma-ma**-

48 hīśam=**Alla-nṛipatis**=sāmrājya-lakshmyā [illegible] || [22*] [9]**Kāṭaya-Vēma-kshitipati**-tanayā-

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[1] Metre: Śārdūlavikrīḍita.

[2] Metre: Trishṭubh Upajāti, *pāda* 1 being Upēndravajrā and 2-4 Indravajrā.

[3] Read *dhattē*.

[4] Metre: Śārdūlavikrīḍita; the same in verse 18.

[5] Metre: Gīti.

[6] Metre: Śārdūlavikrīḍita.

[7] Metre: Trishṭubh, of the Indravajrā order.

[8] Metre: Śārdūlavikrīḍita.

[9] Metre: Gīti.

Second plate: second side.

49 m=Anitalli-nāma-vikhyātāṁ | Kamalām=iva Kamalākshas=tām=udavahad=Alla-bhūpa-Vīr-ēṁ-

50 draḥ || [23*] [1]Tulyabhāgā-taṭē Vēma-bhūpālas=samaditsata | agrahāraṁ dvijanmabhyas=samagr-ā-

51 hāram=agriyaṁ || [24*] [2]Ēkaṁ grāmaṁ kṛitvā grāmau Vedṛipāka-Pinamahēṁdrāḍau | kṛitvā

52 cha Vēma-bhūpō nija-nāmn=Ā[llā*]ḍa-Reḍḍi-Vēmavaraṁ ||[3] [25*] [4]Śrī-Śākē rasa-bhūta-viśva-gaṇitē ch=Ā-

53 naṁda-saṁvatsarē Jyē(jyai)shṭhē darśa-tithau Śaśāṁka-divasē puṇyē cha sūrya-grahē | taṁ grāmaṁ ba-

54 hu-sasyam=uj[j*]valataraṁ śrī-Tulyabhāgā-taṭē prādād=Allaya-Vēma-bhūmi-ramaṇō vi-

55 pr-ōttamēbhyō mudā || [26*] [5]Phala-bharita-nālikēra-kramuka-panasa-chūta-kadalik-ārāmaṁ | kala-

56 m-ēkshu-śāli-tila-chaṇa-mudg-ādi-samasta-sasya-saṁpūrṇaṁ || [27*] Sa-kṛishīvalaṁ

57 sa-bhōgaṁ s-ashṭ-aiśvaryaṁ sa-ramya-phala-vṛikshaṁ | ā-chaṁdr-ārka-sthāyinam=ana-

58 lpa-dhana-dhānya-dakshiṇā-yuktaṁ || [28*] [6]Ēkatra tarkaṁ cha paratra taṁtraṁ vēdāṁtam=anyatra paratra

59 śabdaṁ | vyābhāshamāṇaiḥ kalakaṁṭha-kaṁṭhai[s*] saṁpōshyatē yō=ṁbudhivad=budhēṁdraiḥ || [29*]

60 Śrī-Sapta-Gōdāvara-Tulyabhāgā-madhyē=grahārō mahanīya-sasyaiḥ ||[7] ā-chaṁdram=ā-

61 tārakam=ā-dinēṁdram=ujjṛiṁbhatāṁ Vēma-nṛipāla-dharmaḥ || [30*] [8]Vṛittimaṁtō=tra gaṇyaṁtē

62 bhūsurā bhāsurā guṇaiḥ | anukta-vṛitti-saṁkhyākās=sarvē=py=ēkaika-vṛittayaḥ || [31*]

63 Brahmā Yajushi śāstrāṇāṁ vyākhyātā rāja-vallabhaḥ | Poṭnūri-Vallabha-sudhī[ḥ*]

Third plate: first side.

64 Śāṁḍilyō bhāgya-bhūshitaḥ || [32*] Vidyā-vinaya-bhāgyānām=āvāsō Vyāsa-sanni-

65 bhaḥ | Poṭnūri-Maṁchi-bhaṭṭāryaḥ Śāṁḍilyō rāja-pūjitaḥ || [33*] Vidyā yasya śri-

66 yā hṛidyās(dyā) tanayā vinay-ānvitāḥ | Śāṁḍilyō viśrutō vidvān Poṭnūri-Pi-

67 na-Vallabhaḥ || [34*] Śāstrāṇāṁ Yajushāṁ puṇya-tapasāṁ cha śriyān=nidhiḥ | upādhyā-

68 yō Nādhu-bhaṭṭō vyākhyātā Kapi-gōtra-jaḥ || [35*] Śrī-Rāma-maṁtra-siddha-śrīḥ śāstra-vyā-

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[1] Metre: Ślōka (Anushṭubh).

[2] Metre: Gīti.

[3] After this *daṇḍa* is engraved the rosette symbol followed by a *daṇḍa*.

[4] Metre: Śārdūlavikrīḍita.

[5] Metre: Gīti; the same in verse 28.

[6] Metre: Trishṭubh, of the Indravajrā order; the same in verse 30.

[7] A single *daṇḍa* only is required.

[8] Metre: Ślōka (Anushṭubh); the same in verses 32-36.

69 khyā-dhuraṁdharaḥ | Anna-dātā Veunayāryaḥ Kauśikaś=chatur-aṁśa-bhāk ||
[36*] [1]Ramy-āgra-vēda-
70 nipuṇō vyākhyātā sala[2]-vidyānāṁ | Charakūri-Kēśavāryaḥ Śaṁkaranārāya-
71 ṇārya-tanujātaḥ || [37*] [3]Adarśas=sarva-śāstrāṇāṁ vyākhyānaṁ yasya nirma-
72 laṁ | Paunāla-Kommaya-sudhīs=sa Kauṁḍinya[ḥ*] śriy=ānvitaḥ || [38*] Pada-
vākya-pra-
73 māṇānāṁ pāra-dṛiśvā Yajuḥ-paṭuḥ | Bhāradvājaḥ Peddi-yajva-sōmayajv=āśra-
74 ya[ḥ*] śriyāṁ || [39*] Vādīṁdra-gaja-siṁhasya Rāmavā(yā?)ryasya naṁdanaḥ
Haritō Rāmabha-
75 drārya[ḥ*] Śrī-Vāṇyōr=ēka-saṁśrayaḥ || [40*] Tārkikas=tāṁtrikas=Sāma-śābdiki
yājñikaḥ ka-
76 viḥ | Atrēya-gōtraḥ Prōkēṭi-Nārāyaṇa-maghī(khī) sukhī || [41*] Vyākart
sarva-śāstrāṇāṁ upa-
77 kartā cha Gautamaḥ | rāja-mānyō bhāgya-bhūmiḥ Perumāḍi-magh(kh)-īśvaraḥ
[42*] Haris=sā-
78 kshād=upādhyāya-Hari-bhaṭṭō dvi-bhāga-bhāk | Sātō-gra-vēdē śāstrāṇāṁ vyākart
Lō-
79 hit-ānvayaḥ || [43*] Sarvajñō rāja-mānya-śrīr=Vādhūlas=s-ārdha-bhāgavān
bhāgy-ōnnatō Nṛi-

Third plate: second side.

80 siṁhāryō Rāmakṛishṇārya-naṁdanaḥ || [44*] Sāmavēdī Nṛisiṁha-jña-su
Āppaya-sudhī-su-
81 taḥ | Harita[ḥ*] śrī-Śiṁgayāryō vēda-śāstra-nidhis=sudhīḥ || [45*] Malrā
Appaya-sūrīṁdra-tana-
82 yaḥ Kuṁḍin-ānvayaḥ | Yajuḥ-śātamati[ś=*]śāstra-vaktā śrī-Mādhavas=sudhīḥ || [46
Agraṇyō vi-
83 dushām=agrahāradō bhāgyavat-sutaḥ | Pārāśarō Gannavara-Śiṁgāryas=s-ārdl
bhāga-bhā-
84 k || [47*] Vēda-śāstra-purāṇ-ādi-sarasvatyā vijṛiṁbhaṇaṁ | Sarasva
Prōlanāryaḥ Kauṁḍinyō
85 rāja-vallabhaḥ || [48*] Yajuḥ-śāstra-purāṇ-ādi-vidyāvān s-ārdha-bhāga-bhāk
Haritaḥ Śiṁ-
86 garēmi-śrī-Nāgayāryō nṛipa-priyaḥ || [49*] Chitr-āvadhānō Yajushi śre
Vyāsa iv=ā-
87 paraḥ | Śaunakō Mallu-bhaṭṭāryas=tarka-taṁtra-svataṁtra-dhīḥ || [50*] Vē
śāstra-purāṇa-
88 jñaḥ Śaiv-āgama-viśāradaḥ | Penchēṭi-Dēvarē-bhaṭṭō Bhāradvājaḥ Śiv-ārcha-
89 kaḥ || [51*] Sv-ārjitai[s*] svair=baṁdhu-pōshī vēda-śāstra-dhuraṁdharaḥ
Vādhūla-gōtraḥ Kaṁdāḷa-
90 Perumāḍi-b[u*]dhas=sukhī || [52*] Karpūra-pūra-saurabhya-muchāṁ vāc
vilāsa-bhū-
91 ḥ | Rāli-Kāśīśvara[ḥ*] śrīmān Kauṁḍinyō vēda-śāstra-vit || [53*] Vyāk
kavitā-s-āṁga-Ya-
92 ju[ḥ*]-śrautēshu chitra-kṛit | Pārāśarō Maṁḍapāka-Rāmachaṁdra-sudhīs=sukl
[54*] Kauṁḍinya-

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[1] Metre: Gīti.

[2] Corrupt; we may conjecture *sakala-kalā-* [though, as a reading, this will not scan.—F. W. T.]

[3] Metre: Slōka (Anushṭubh); the same in verses 39-106.

93 ḥ Koṁḍamīṁdi-śrī-Rāmāryō rāja-vallabhaḥ | dēvālaya-taṭāk-ādi-sapta-saṁtā-
94 navās(n)=sukhī || [55*] Divy-ānna-dātā dvādaśyāṁ vēda-śāstra-paṭus=sudhīḥ | Dvādaśy-Allā-

Fourth plate : first side.

95 ḍa-bhaṭṭa[ḥ*] śrī-saṁpūrṇō Harit-ānvayaḥ || [56*] Shaṭṭaṁtrī yasya jihv-āgra-nartakī vyākriyā-
96 kriyā | Pedapūṇi-Bhairavāryō Haritō vādi-bhairavaḥ || [57*] Pada-vākya-pramāṇānāṁ vyā-
97 khyātā Harit-ānvayaḥ | Pedapūṇi-Tallanāryō guṇavān=Yajur-unnataḥ || [58*] Yajur-vēda-
98 paṭus=tarka-mīmāṁsā-śabda-śāstra-vit | Pedapūṇi-Yellu-bhaṭṭō Harita[ḥ*] śrī-yutō guṇī
99 || [59*] Vidyā-viśvēśvarō Vaṭṭi-Viśvēśvara-sudhīḥ kaviḥ | Śāṁḍilyō guṇavat-putra[ḥ*] śrīmān=āchāra-bhū-
100 shitaḥ || [60*] Śāṁḍilyō Mirtipāṭi-śrīy-Appayāryō mah-ōnnataḥ | nṛityaṁty=ahaṁpūrvi-
101 kayā vidyā yad-rasanā-sthalē || [61*] Anna-pradātā dharma-jñō guṇa-vidyā-tapō-nidhiḥ | Liṁ-
102 gāya-bhaṭṭa[ḥ*] Śrīvatsa[ḥ*] śrī-Nṛisiṁh-ārchanē rataḥ || [62*] Harir=Lakshmīṁ Harō jñānaṁ
103 Brahm=ādhattē Sarasvatīṁ | vidvān Hariharabrahmā tat-sarvam=api Kauśikaḥ || [63*] Shaḍ-da-
104 rśana-paṭu[ḥ*] śrīmān=Kāṁ(kā)śyapaḥ kavitā-kṛitī | agra-vēd-ōlbaṇaś=chāru-vartanaḥ Śaṁkaras=sudhīḥ || [64*]
105 Rāja-maṁtrī rājya-dhuryaḥ prāta[s*]-snātā Śiv-ārchakaḥ | dvi-bhāgō Harita[ḥ*] śrīmān=Vissaya[ḥ*] Śrī-
106 gir-īśvaraḥ || [65*] Sarva-vidy-ēśvaraḥ kurvan s-ārthaṁ sarvajña-śabthi(bdi)-taṁ | Sarvajña-Nārāyaṇāryō Vi-
107 śvāmitrō dvi-bhāgavān || [66*] Kauṁḍinyas=sujana[ḥ*] śrīmān Dvēdi-Mallana-san-maṇiḥ | Yajus-Sā-
108 ma-śrauta-śāstra-kāvy-ādi-pratibh-ānvitaḥ || [67*] Shaḍḍa[r*]śan=Īśvarō yasya pitā sarva-sudhī-guruḥ |
109 Allāḍa-bhaṭṭō vyākhyātā Bhāradvājas=sa maṁtra-kṛit || [68*] Koṁḍūri-Viṭhṭhalē-bhaṭṭō

Fourth plate : second side.

110 Bhāradvājō guṇ-ōnnataḥ | agra-vēdī śubh-āchārō bhāgya-saubhāgya-saṁyutaḥ || [69*]
111 Śrī-Koṭumballi-Brahmāryō Bhāradvājō guṇ-ōnnataḥ | Yajur-vēda-paṭuś=chāru-putra bhā-
112 gya-manōharaḥ || [70*] Atrēya[ḥ*] śrī-para-hitō vē(ai)dya-chaṁdras=Sudhākaraḥ | sarvajña[ḥ*] śrī-yu-
113 taś=chitraṁ mitratāṁ yāti bhūbhṛitāṁ || [71*] Sv-āchāraḥ Pedapūṇi-śrī-Nārāyaṇa-bu-
114 dh-ōttamaḥ | Yajur-vēda-vid-agraṇyō Bhāradvājō mahā-matiḥ || [72*] Maddūr-Aubhaḷa-sūrīṁ-

115 drō Yajuḥ-śāstra-viśāradaḥ | Śrīvatsa-gōtra[s*] sv-āchārō guṇavān=unnat-āśayaḥ || [73*] Sarvajña-

116 lōka-vikhyāta-Lakshmaṇārya-sutō guṇī | Boḍḍapalli-Dēvayāryō Haritō vēda-śāstra-vit || [74*]

117 Sūr-ādhyayana-vikhyāta-Peddanārya-sutaḥ śuchiḥ | Peyyala-śrī-Prōlanārya-

118 ḥ Kauṁḍinyō vēda-vittamaḥ || [75*] Vyāhārair=api ch=āchārair=Vyāsa-tulyō=rdha-bhāgavā-

119 n | Maddūri-Rāmaya-sudhī[ḥ*] Śrīvatsō guṇa-vatsalaḥ || [76*] Śāṁḍilyō=rdhāṁśavān Pōtṛi-Mādhavā-

120 ryō mah-ōnnataḥ | vēda-śāstr-ādi-vidyānāṁ vyākhyāt=āchāra-bhūshitaḥ || [77*] Śrī-Boḍḍapalli-

121 Rāmāryō Rāma-maṁtra-prasiddhimān | ardha-vṛittir=vēda-śāstra-vaktā Harita-gōtra-jaḥ || [78*] Anna-dā-

122 tur=guṇī sūnur=Anna-Sōmaya-yajvanaḥ | Anna-dātā Lakshmaṇārya[ḥ*] śrīmān=Ātrēya-gō-

123 tra-jaḥ || [79*] Śrī-Kappagaṁtu-Śiṁgārya-tanayō vinay-ōnnataḥ | Kāśyapō Yajur-adhyētā Sūrā-

124 ryaḥ putra-bhāgyavān || [80*] Kauṁḍinya-gōtrō guṇavān śrī-Boṁt-Āppaya-san-maṇiḥ | Ya-

125 jurvēdī guṇai ramya[ḥ*] śrīmān=rājanya-mānya-dhiḥ || [81*] Bāla-jyōsy-ānvaya[ḥ*] śrīmān Prō-

Fifth plate: first side.

126 layāryō guṇ-ārṇavaḥ | Kauṁḍinyō vinay-āvāsō Yajushi pratibh-ānvitaḥ || [82*] Ā-

127 trēya[ḥ*] śrī-Koṁḍamīṁdi-Mallanō maṁtri-śēkharaḥ | Āpastambas-sad-āchāraḥ Śiva-

128 bhaktō=tidhārmikaḥ || [83*] Boggara-śrī-Vīra-maṁtrī rājya-kārya-vichakshaṇaḥ | Āpastaṁba[s*] sad-ā-

129 chāraḥ Kauṁḍinyaḥ Śaṁkar-ārchakaḥ || [84*] Appay-āmātya-tanayō maṁtrī Gaṇapatis=su-

130 dhīḥ | Śrīvatsō rāja-mānyas=sad-upakāra-parō guṇī || [85*] Vallūr-Ayyalu-maṁtr-īśō Nā-

131 garājasya naṁdanaḥ | Kauṁḍinya-gōtrō guṇavān=Īśvar-ārchana-tatparaḥ || [86*] Chaṁdalūri-

132 Bhāskarārya-tanayō=Llana-maṁtripaḥ | Kauṁḍinya-gōtra-saṁjātō vidyā-lakshmī-vibhū-

133 shitaḥ || [87*] Vāraṇāśi-Dōcha-maṁtrī Sālaṁkāyana-gōtra-jaḥ | rāja-mānyō ba-

134 ṁdhu-putra-bhāgyavān=Āśvalāyanaḥ || [88*] Śrīvatsō Rājanaṁpāṭi-Trivikrama-sudhī[r*] guṇī | Nara-

135 siṁhārya-tanayō Yajuḥ-krama-vichitra-dhīḥ || [89*] Śrī-sādhu-Tēlaṁg[ā*]ry-ākhyō Harit-ānvaya-

136 saṁbhavaḥ | śrī-Vallabhārya-tanayō Yajur-vēda-kram-ānvitaḥ || [90*] Penuṁballiy-Anaṁtā-

137 rya-varyō Harita-gōtra-jaḥ | Narahary-ōjhjha-tanayō Yajur-vēda-krama-sphuṭaḥ || [91*] Śrī-

138 y-Ātukūri-Śiṁgāryō Haritō=Ppaya-naṁdanaḥ | vidyāvān=vinay-āvāsō mānyō

139 vidvaj-janais=sadā || [92*] Poraṁky-Annaya-viprēṁdra-tanayō Yajur-uj[j*]valaḥ | Kauṁḍinya-gōtra-sa-
140 ṁjātō Vissayāryō guṇa-priyaḥ || [93*] Rāṁpalli-Naraharyārya-tanayaḥ Śiṁgan-āhva-

Fifth plate: second side.

141 yaḥ | Bhāradvājō Yajur-vēda-vikhyātō vinay-ānvitaḥ || [94*] Talletāta-kul-āgraṇyaḥ Prō-
142 lanāryō manōharaḥ | Kauṁḍinya-gōtra-saṁjātō guṇavān=vēda-vittamaḥ || [95*] Ōruṁ-
143 gaṁṭi-Śiṁgayārya-vaṁśa-kartā guṇ-ōnnataḥ | vēda-śāstra-paṭu[ḥ*] śrīmān Janārdana-bu-
144 dh-ōttamaḥ || [96*] Chauṁḍāya-sōmayāji-śrī-Naraharyārya-saṁbhavaḥ | Yajur-vēda-kram-ā-
145 vṛittiḥ Kauṁḍinyō Liṁgayas=sudhīḥ || [97*] Naraharyārya-tanayō Yajur-āvṛitti-rā-
146 jitaḥ | Chadapalli-Vallabhāryaḥ Kauṁḍinyō vaṁśa-vardhanaḥ || [98*] Śrī-Kēśavāryasya sutō Dharmā-
147 y-ōjhjhas=sa-dharma-dhīḥ | Kauṁḍinya-gōtra-tilakō Yajuḥ-krama-viśāradaḥ || [99*] Suśrīr=Anu-
148 makoṁḍa-śrīy-Aubhaḷa-jyōsya-saṁbhavaḥ | Ellayāryō Yajur-vēda-ti-
149 vrō Harita-gōtra-jaḥ || [100*] Sudhīr=Anumakoṁḍa-śrī-Peda-Dānā...-nandanaḥ [||*][1]
150 Bhāradvājaḥ Pōchanāryō Yajur-vēda-viśāradaḥ || [101*] Dāmāya-bhaṭṭa-tanayaḥ Kauśi-
151 kō guṇa-vatsalaḥ | Yajuḥ-kram-āvṛitti-ramyaḥ Kēśavāryas=sukīrtimān || [102*] Narasiṁhā-
152 rya-tanayō Bhāradvāja-kul-ōttamaḥ | Ākunūr-Aubhaḷa-sudhīr=bhāgyavān= Yajushi
153 śrutaḥ || [103*] Śrī-Koruṁgaṁṭi-Māchārya-tanayō naya-bhūshitaḥ | Chiṭṭayāryaḥ Śā-
154 ṁḍilyō Yajur-vēda-dhuraṁdharaḥ || [104*] Narluvāḍ-āgrahāra-śrī-Vallabhā-śrī-chārya-san-maṇiḥ | Śrī-
155 vatsa-gōtrō vidyāvān Hari-pād-ābja-sēvakaḥ || [105*] Ardha-vṛittir=Bhās-karārya[ḥ*] Śrīvatsō

Sixth plate: first side.

156 ramya-vartanaḥ | rāja-mānyō mahā-bhāgyō viśv-ānaṁdita-kīrti-mān || [106*] [2]Śrī-Bhīmay-Ā-
157 bbay-Ānnaya-nāmānaḥ Kāśyapā ētē | Kauśika-gōtrā Rāmaya-Gōpaya-Śiṁgāś=cha Kasa-
158 va-Saumitrī || [107*] [3]Liṁgana-Yellana-sachivau Śrīvatsau Rāmayas=tu Kauṁḍinyaḥ | Bhāradvā-
159 jō Yeṟraya-nām=ānyō Yeṟrayas=tu Śāṁḍilyaḥ || [108*] [4]Vṛitti-trayaṁ s-āshṭa-bhā(bhō)gaṁ khaṁ-
160 ḍikā-parivṛittitaḥ[5] | labdham=ētair=vibhājyaṁ syāt sva-sva-kshētr-ānusārataḥ || [109*] Cheṁjeṟla-Nara-

[1] [The metre is faulty. To rectify it we have perhaps to read *Pedda-Dānārya-naṁdanaḥ*.—H. K. S.]
[2] Metre: Udgīti.
[3] Metre: Gīti.
[4] Metre: Ślōka (Anushṭubh); the same in verses 110-115.
[5] This seems to mean "by the conversion of their estate."

161 haryāryō Bhāradvājas=tu Nāgayaḥ | Haritaḥ Kāśyapaḥ Śiṁgō Vasishṭhas-Tippayas=sudhīḥ

162 || [110*] Grāma-grās[ē*]=sti tair=ētaiḥ khaṁḍikā-parivartanāt || labdhā vṛittir=vibhājy=aikā sva-sva-kshētr-ānusā-

163 rataḥ || [111*] Datt=Ānna-Vōta-bhūpēna khāryy=ēkā khaṁḍikā mahī | Śivamallana-varya-

164 sya Śrīvatsasy=ātra vidyatē || [112*] Mūla-grāmō tathā grāma-grāsa-grāmō cha tishṭha-

165 tōḥ | dvayōr=Īśvarayōr=ēkā vṛittiḥ kshētr-ānusārataḥ || [113*] Ēvam=ētad=grāma-yugm[ē*] śrī-Janā-

166 rdana-Gōpayōḥ | Śrī-Vishṇvōr=ubhayōr=vṛittiḥr[1]=Mailarasya tu pādikā ||[2] [114*] Asya grāmasya sī-

167 māṁō dikshu sarvāsu cha kramāt | sarvēshāṁ suprabōdhāya likhyaṁtē dēśa-bhāshayā

168 || [115*] Ōṁ[3] Allāḍ-Reḍḍi-Vēmavarānakunnu Vēma-ānakka-Doḍḍavarānakunnu pola-mēra-śi(sī)ma-saṁddulu |

169 Tulyabhāga-dakshiṇapu dha(da)ri mōpu koni reṁḍ=ūḷḷa polāla naḍuma Pūrva-maṁddula prā-

170 ṁta puṁtta dha(da)kshiṇapu mukham=ai vachchiṁddi ā pu[ṁ*]tta tūrppu Vēmasāne(na)kka-Doḍḍavarapu-

171 ṁ bolamu ā puṁtta paḍumaṭa Allāḍ-Reḍḍi-Vēmavarapuṁ bolamu ā puṁtta da-

Sixth plate : second side.

172 ksh[i*]ṇapu mukham=ai rāṁ-gānu aṁttaṭanu chiṁtta vuṁnadhi(di) ā chiṁttanuṁḍḍi tūrppu mu-

173 kham=ai vachchina puṁtta, ā puṁtta sarusa puṁtta vuttaraṁ Vēmasānakka-Doḍḍavarapuṁ bu-

174 ṁtta dha(da)kshiṇaṁ ā puṁtta tūrppu mukham=ai vachchi Vēmasānakka-Doḍḍavarapuṁ po(bo)laṁ-lōpala-

175 nu Channu-pāḍe anaṁ-gānu oka cheṟuv=uṁnadi ā cheṟuvu sarusan-uṁḍḍi ā puṁtta tū-

176 rppu Vēmasānakka-Doḍḍavarapuṁ bolaṁ puṁtta paḍumaṭa Allāḍ-Reḍḍi-Vēmavarapuṁ bola-

177 mu yā puṁtta Tolliṁṭṭi prāṁta puṁtte(tta) daksh[i*]ṇapu mukham=ai vachchi ā puṁtta Allāḍ-Reḍḍi-Vē-

178 ṁvarapuṁ bolaṁ-lōpalanu Yiṟuvavāri-pāḍe anaṁ-gān=oka pāḍe ā pāḍe-mōchenu

179 yidhi(di) Â(A)llāḍ-Reḍḍi-Vēṁvarapu vuttarapuṁ bola-mēra-śi(sī)ma[|*] ā Yiṟuva-

180 vāri-pāḍe dakshiṇapu pārśvānan-uṁḍḍi ā tīrānanē oka gaṭṭu podalunnu

181 ā [ga*]ṭṭu tūrppu mukham=ai vachchenu ā sarusanu gaṭṭu vuttaraṁ Vēmasānakka-Doḍḍavarapuṁ

182 bolaṁ daksh[i*]ṇaṁ | a(ā) gaṭṭu lakhai[4] tūrppu mukham=ai rāṁ-gānu Vēmasānakka-Doḍḍavarapuṁ bo-

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[1] Read *vṛittir=*.

[2] This *daṇḍa* is followed by the rosette symbol and another *daṇḍa*.

[3] Denoted by a symbol.

[4] Apparently corrupt; [*gaṭṭulakai* would mean 'in the direction of or towards the embankment.'—H. K. S.]

183 lamu-lōpalanu Nimma-guṁṭṭa-pāḍe naṁ-gān=oka pallam=unnadi ā pal[l*]aṁ sarusan-uṁḍḍi ā ga-
184 ṭṭu viśanakaṟṟa-vaṁp=ai ā(a)yidhu(du) bāralu mēr=aṁtta vuttarapu mukham=ai vach[ch*]enu aṁttaṭan=ā
185 gaṭṭu appaṭinni tūrppu mukham=ai vachchenu ā sarusa gaṭṭu tūrppu mukham=ai vachchi aṁ-
186 ttaṭan=ā gaṭṭu Vēṁvvarapuṁ bolamu yīśānya-bhāgamaṁddu poda vaṭṭina mrōṁdhu(du)-
187 g=unnadi aṁttanuṁḍḍi ā [ga*]ṭṭu dha(da)kshiṇa mukham=ai rāṁ-gānu aṁttaṭakunai(ne) reṁḍḍu

Seventh plate : first side.

188 bāralu niḍupunanu tūrpu mukham=ai vachchenu aṁtaṭa Doṁ(Do)ḍḍavarapu polamu-
189 lōnu Pāmula-pāḍe naṁ-gān=oka pāḍe daggaṟ=unnadi ā pāḍe paḍumaṭi gōva va-
190 ṭṭu koni Pūrva-maṁḍala prāṁta puṁta Vēṁvarapu Doḍḍavarapu naḍumam-gānu da-
191 kshiṇaṁ mukham=ai vachchenu vachchi Vēlchūri Tallavarapu prāṁta puṁta mōchenu | ā
192 puṁta Vēṁvarapu Vēlchūri reṁḍ=ūḷḷa polamu naḍumaṁ-gānu dakshiṇaṁ mukha-
193 m=ai vachchenu dakshiṇam=ai avuṟuṁ-gōṭi mīṁdaṁ-gānu vachchenu aṁtaṭa Vēṁvara-
194 pu polamu-lōnu puṁta daggaṟenu oka kapa-cheṭṭu unnadi dakshiṇaṁ muṭṭina paḍu-
195 maṟa mukham=ai puṁta vachchenu aṁtanuṁḍi dakshiṇaṁ mukham=ai va-
196 chchenu ā puṁta daggaṟenu Tallavarapu polamu-lōnu chiṁta unnadi
197 ā chiṁta paḍumaṭanuṁḍi dakshiṇaṁ mutni[1] paḍumaṭi mukham=ai vachchi Vēṁvarapuṁ
198 bolamu-lōnu puṁta daggaṟenu chiṁta vunnadi aṁta dha(da)kshiṇam=ai Vēṁvarapu ājñē(gnē)-
199 yaṁ dāṁkā vachchenu ājñē(gnē)yaṁ mūlanuṁḍi Tallavarapu Vēṁvarapu reṁḍ=ū-
200 ḷḷa polamu naḍumaṁ-gānu paḍumaṟa mukham=ai vachchiṁdi iṁta-vaṭṭu Vēṁvara-
201 pu tū[r*]pu sīma | ā puṁta paḍumaṟa mokhām=ai vachchi Pasulapūṇi Vēṁvarapu na-
202 ḍimi prāṁta puṁta mōchenu | kalaśi reṁḍ=ūḷḷa naḍumaṁ-gāṁ baḍumaṭi mu-
203 kham=ai vachchi Sōmēśvarapuṁ bola-mēra puṁtaṁ gala śēnu | Sōmēśvarapuṁ bola-

Seventh plate : second side.

204 mu naḍumanuṁḍi Vēṁvarapuṁ bolamu naḍumaṁ-gānu nālgu bāralu niḍupu-

[1] Read *muṭṭina*.

205 n=uttaraṁ mukham=ai vachchi aṁtaṭanuṁḍi paḍumaṭi mukham=ai reṁḍ=ūḷḷa naḍumaṁ-gā-
206 nu Nolla prāṁta puṁtaṁ gala śēnu | Vēṁvarapuṁ bolamu nairuti mūla | idi Vēṁ[va*]-
207 rapu dakshiṇa sīma | aṁtanuṁḍi uttaraṁ mukhaṁ=ai vachchi kaḍamuḷa kōṭaṁ gala śēnu
208 | ā puṁta kaḍamula kōṭanuṁḍi uttara mukham=ai vachchi Vēṁvarapu grāma-grāsa-pū-
209 ri prāṁtaṁ gala śēnu[|*] prāṁta puṁta paḍumara mukham=ai grāma-grāsa-p-ūri No-
210 lla pola-mēra naḍumaṁ-gānu paḍumara mukham=ai vachchenu aṁta reṁḍu rāvu-
211 l=unnavi aṁtanuṁḍi puṁta paḍumara mukham=ai vachchi Ana-Prōlā-
212 Reḍḍi-Komaragiripurapu grāma-grāsa-pūri prāṁta puṁtaṁ gala śē-
213 -nu reṁḍ=ūḷḷa nairuti mūla | aṁtanuṁḍi ā puṁta ut[t*]araṁ mukham=ai vachchenu |
214 uttaraṁ mukham=ai rāṁ-gānu kaṇam=unnadi aṭṭe rāṁ-gānu Komaragiri-purapu
215 polamu-lōnu puṁta daggaṛenu māmiḍinni rāvinn=unnadi ā sarusanuṁḍi puṁta
216 māni podalu vaṭṭina gaṭṭ=unnadi uttaraṁ mukham=ai vachchenu aṁtaṭanu viśanakaṛṛa-vaṁ-
217 puna tūrpu mukham=ai ōṁ-ḍumu śēni veḍalupuna vachchenu aṁtanuṁḍi uttaraṁ
218 mukham=ai rāṁ-gānu oka prāṁta puṁta unnadi ā puṁta uttaraṁ mukham=ai reṁḍu
219 bāralu vachchi aṁ[ta*]ṭa tūrpu mukham=ai vachchi Tulyabhāga mōchenu | aṁtaṭa

Eighth plate : first side.

220 poda-mrōdugunnu mūṁḍu kaḍamulunn=unnavi | Pāṁgaṁ pola-mēra sīma | aṁta-
221 nuṁḍi Tulyabhāga paḍumaṭi dha(da)ri vaṭṭu koni dakshiṇaṁ mukham=ai vachchiṁdi Tulyabhā-
222 ga ā-vali-vāriki sagamunn=ī-vali-vāriki sagamunnu | aṁtaṭa dakshiṇaṁ mokham=ai grā-
223 ma-grāsa-pūri sarusa guṁḍāmu dāṁkā vachchenu | ā Tulyabhāga-lōni guṁḍāmu
224 Vēṁvarānakē chellun=ani Poṁdalapāka ūḷḷa kāṁpulu cheppiri [|*] aṁtanuṁḍi tūrpu mu-
225 kham=ai Tulyabhāga vachchenu Vēṁvarapuṁ bola-mēra sīmanu Tulyabhāga dakshiṇapu
226 dha(da)ri vaṭṭu koni tūrpu mukham=ai vachchi Doḍḍavarapu Vēṁvarapu reṁḍ=ūḷḷa naḍumaṁ-gā-

227 nu vachchi Tulyabhāgaṁ galaśina prāṁta puṁtaṁ gala śēnu [।*] Vēṁvarānaku-
228 nnu Peṁdalapākakunnu Tulyabhāgi(ga) sīma ॥[1] Pālana-sukṛitē hara-
229 ṇa-dōshē cha kāni-chit=purāṇa-vachanāni likhyaṁtē ॥ [2]Sva-dattā[d*] dviguṇaṁ puṇyaṁ pa-
230 ra-datt-ānupālanaṁ । para-datt-āpahārēṇa sva-dattaṁ nishpa(shpha)laṁ bhavēt ॥ Dāna-pāla-
231 lanayōr[3]=madhyē dānā[ch*] chhrēyō=nupālanaṁ । dānāt svargam=avāpnōti pālanā-
232 d=achyutaṁ padaṁ ॥ Gām=ēkāṁ ratnikām=ēkāṁ bhūmēr=apy=ēkam=aṁgulaṁ । haraṇ=na-
233 rakam=āpnōti yāvad=ā-bhūta-saṁplavaṁ ॥ Na visham visham=ity=āhur=brahma-svaṁ
234 visham=uchyatē । visham=ēkākinaṁ haṁti brahma-svaṁ putra-pautrakaṁ ॥ Śrīvatsaḥ ka-
235 vitā-brahmā pada-vākya-pramāṇa-vit । **Sarasvatī-bhaṭṭa**-budhaḥ śāsanaṁ kṛitavā-

Eighth plate : second side.

236 n=idaṁ ॥ [4]Ity=ādarād=**Allaya-Vēma**-bhūpō bhavishyataḥ vrā(prā)rthayatē nṛipālān । mam=ai-
237 sha dharmaḥ paripālanīyas=saujanyatō vā sukṛit-ī[ch*]chhayā vā ॥ Śrī ॥[5]
238 Śrī-Mārkaṁḍē[yē*]śvara **Vēma-Reḍḍi** vrālū[6]

TRANSLATION.

(Verse 1.) Abounding fortune may Fortune's Lord constantly create for you—he who, bearing in sport the Boar-form and skilful in salvation of all worlds, as he affectionately uplifted the love-moist Earth to make her his peculiar mistress, became horripilant, his hair standing erect because of his delight in embracing her.

(V. 2.) May that light Elephant-faced, the cause of all birth, bring you welfare—(*the face*), the festoon of murmuring bees on the cheeks whereof appears with a splendour like that of a string of sapphires.

(V. 3.) I perceive the young moon-digit of the Digits' Lord [the Moon], the form of which is variegated by spots; his diadem moist with the nectar oozing from the hollow whereof, Śiva though drinking the poison became the Conqueror of Death.

(V. 4.) There was an Ancient of Days, renowned in greatness; from his mouth, arms, thighs, and feet in order arose the castes, beginning with the Brāhmaṇs. Among the races of his lotus-feet the **Paṇṭa** tribe became renowned in the world.

(V. 5.) In it there was an illustrious ornament of monarchs, honoured by the good, exalted, bountiful, king **Doḍḍa**, a doer of good works, pre-eminent in the Polvōla Gōtra; outdone by whose judicious largesses, the Kalpa-tree, keeping a vow of silence and wearing robes of bark, devoutly (*and*) reverently worships the company of the gods, in order to become equal (*to him*).

[1] This *daṇḍa* is followed on the plate by a star-like symbol and another *daṇḍa*.

[2] Metre: Ślōka (Anushṭubh); the same in the next four verses.

[3] Delete the second *la*.

[4] Metre: Trishṭubh Upajāti, *pādas* 1 and 4 being Indravajrā and 2-3 Upēndravajrā.

[5] After the first *daṇḍa* is a star-like symbol, with another *daṇḍa*; after *śrī* is a rosette.

[6] This line is in large characters.

(V. 6.) The fortunate prince **Anna-Vrōla**, **Kōṭaya**, and **Alla**, lords of earth, were the sons born to him, who were in truthfulness, noble spirit, and victory equal of character to Dharma's son [Yudhishṭhira], Bhīma, and Arjuna.

(V. 7.) The youngest of them by birth but the senior in virtues, king **Alla**, though a very moon, did not become *dōshākara* [a moon, *or* a mine of faults]; though *saumya* [gracious, *or* a Budha], he became a *bhū-nandana* [a gladdener of earth, *or* a Bhauma].

(V. 8.) Conquering in battle **Alpakhāna**, whose hosts were disposed in manifold divisions, and making friendship with the **Gajapati**, the lord of the **Karṇāṭa**, who came to meet him, defeating again **Kōmaṭi Vēma's** host of warriors at **Rāmēśvaram**, king **Allāḍa** ruled the country of **Rājamahēndra**.

(V. 9.) As Śachī was the wife of Śakra, Śivā [Pārvatī] of Śambhu, Padmā of the Lotus-eyed [Vishṇu], so **Vēmāmbikā**, daughter of king **Bhīma**, moon of the **Chōḍā** race, was the honoured wife of this [Allāḍa].

(V. 10.) The fortunate king **Vēma**, the monarch **Vīrabhadra**, the sovereign **Doḍḍa**, and the king **Anna**, princes like Paṅktiratha's[1] sons, were born of her to **Allāḍa**, who was a very Vishṇu.

(V. 11.) The monarch **Vēma** and king **Vīra** became far the most eminent of these, as the two famous sons of Paṅktiratha, Rāghava and Lakshmaṇa, excelled in virtues.

(V. 12.) These two, whose faces were as fresh lotuses, were renowned, excelling all kings; protectors of the good, pleasant as sun and moon, peer to Rāma and Saumitri, victorious in the forefront of battle, gallants to the mistresses of kings.

(V. 13.) For these two kings arose a capital city named **Rājamahēndra**, delightful with damsels, filled with many elephants and horses, having palaces bright with a radiance equal to that of the moon.

(V. 14.) Exalting holy laws, humbling foes, increasing the fortune of the realm, suppressing sin, gratifying the population, supporting the learned, making his glory travel through the regions of space, a refuge for all monarchs, the lord **Vēma** dwells in state as king in the city of Rājamahēndram.

(V. 15.) Bestowing great Brāhmanic settlements (*measured by*) many *gō-charmas*, prudent, worshipping Pārvatī's Lord six times (*a day*), **Allaya's** (*son*) king **Vēma** is always performing the largesses of **Hēmādri**.[2]

(V. 16.) A *kul-āchala*,[3] a most excellent *bhōgi*, a husband of Earth, unfailing, an abode of the goddess of bounty, forming a foundation of the universe, with his arm **Allaya's** (*son*) king **Vēma** holds the earth;

(V. 17.) Who remitted tax-money, which is hard to surrender, in the demesnes of gods and Brāhmans; who performed in the lands of **Dākshārāma** *gō-sahasra* rites of abundant wealth; who, conquering the valiant kings of **Sapta-māḍiya**, and marching over the land of **Kaliṅga**, in magnificent fashion set up at **Siṁhādri** (*and*) **Purushōttama** pillars of his valiant conquest.

(V. 18.) By the flames of the intense heat [*or*, majesty] of king **Allāḍa's** (*son*) king **Vēma** whole rocks are broken to powder, the hogs bellow, the tender sprouts wither, the

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[1] Paṅktiratha is another name for Daśaratha.

[2] That is, he bestows largesses in accordance with the rules of Hēmādri's *Dāna-chintāmaṇi*. On Hēmādri see above, vol. XIII, p. 199.

[3] This and the following epithets are double-edged in order to compare Vēma to Vishṇu. *Kul-āchala* means both "a central mountain" (in firmness) and "motionless in his home" (as Vishṇu is during the *yōga-nidrā*); *bhōgi-vara* is "an excellent enjoyer of pleasure" and "encompassed by the snake" (Śēsha); *dharitrī-dāra* and *dāna-ramā-nivāsa* are titles applicable both to a king and to Vishṇu; and *Achyuta* is a common name for Vishṇu;

fish-tribe hide in the water, the snakes enter their holes, the cobras lurk in covert, the cattle go with grass in their mouths, the lord of elephants enters the river.[1]

(V. 19.) **Allaya's** (*son*) **Vēma** gave to (*the god*) Mārkaṇḍēyēśvara a choice bell without peer, made of good bell-metal, containing twelve thousand *palikās*.

(V. 20.) "Vighnēśa [Gaṇapati] is affected with *mada* [rutting ichor, *or* passion]; Skanda again is *bahu-mukha* [many-faced, *or* deceitful]; this Bhairava forsooth is unclothed, shameless": thus reflecting upon his sons' condition, Mārkaṇḍēya-Mahēśvara appoints as monarch of the earth the lord **Vēma**, who is faultless, a votary of his, lofty of mind, heroic, devoted to the worship of Śiva.

(V. 21.) King **Vīra**, the younger brother of this [Vēma], as Dhanaṁjaya [Arjuna] was the younger brother of Dharma's son [Yudhishṭhira], is a magnificent monarch, bountiful, enjoying (*the world's delights*), brilliant in majesty, a Bhīma in battle, a warrior unique in the world.

(V. 22.) **Alla** got king **Vēma** wedded to the daughter of a son of **Kāṭaya's** (*son*) king **Vēmaya**, the daughter of prince **Kāṭa**, the daughter's daughter of king **Harihara** who ruled the four oceans,—the fair lady bearing the latter's name, **Harihārāmbā**, together with the Fortune of his kingdom.

(V. 23.) King **Alla's** (*son*) lord **Vīra** wedded a daughter of **Kāṭaya's** (*son*) king **Vēma**, renowned under the name of **Anitalli**, as the Lotus-eyed [Vishṇu] wedded Kamalā.

(V. 24.) King **Vēma** deigned to grant to Brāhmans an excellent fief, fully supplied with food, on the bank of the Tulyabhāgā.

(V. 25.) Making the two villages of **Vedurupāka** and **Pinamahēndrāḍa** into one, and calling it after his own name **Allāḍa-Reḍḍi-Vēmavaram**, king **Vēma**—

(V. 26.) In the fortunate **Śaka** (*year*) measured by "**flavours**" [six], "**elements**" [five] and "**Viśvas**" [thirteen], in the **cyclic year Ānanda**, on the lunar day when the new moon of Jyaishṭha was first seen, a Monday, during a holy eclipse of the sun, **Allaya's** (*son*) **king Vēma** joyfully bestowed on the excellent Brāhmaṇs this village on the bank of the **Tulyabhāgā**, abounding in crops, most brilliant;

(V. 27.) Having groves of cocoanut-palms, areca-trees, jack-trees, mangoes, and plantain, laden with fruit; full of all crops, such as white rice, sugar-cane, paddy, sesam, chick-pea, and kidney-bean;

(V. 28.) Together with the cultivators, with the (*rights of*) enjoyment, with the eight powers,[2] with pleasant fruit-trees, enduring for as long as the moon and sun, associated with abundant money, grain, and fees;

(V. 29.) Which like the ocean is maintained by great sages with voices like cuckoos, who recite in one part logic, in another part Tantra, in one place Vēdānta, in another grammar.

(V. 30.) May the Brāhmaṇ village (*agrahāra*) between the blest Sapta-Gōdāvara and the Tulyabhāgā, the pious foundation of king **Vēma**, prosper with its splendid crops for as long as the moon, as the stars, as the sun.

(V. 31.) The Brāhmaṇs brilliant in virtues who hold shares (*in it*) are here enumerated; all those in whose case the number of their shares is not mentioned are holders of one share each.

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[1] Under the figure of a forest-fire is described the effect of Vēma's *pratāpa* (heat, or majesty) upon neighbouring peoples. The "hogs" are perhaps the dynasty of Vijayanagar, who maintained the Chālukyas' device of a boar; the "tender sprouts" are the Pallavas; the "fish-tribe" are the Pāṇḍyas, whose device was a pair of fishes, or perhaps the Matsya dynasty (see above, vol. V, p. 107). The "lord of elephants" (*gajānāṁ patiḥ*) is of course the Gajapati of Orissa. The other "topical allusions" are obscure to me. On the custom of taking grass into the mouth as a token of submission see R. Pischel, *Ins Gras beiszen* (*Sitzungsberichte d. kgl. preuss. Akad. d. Wissenschaften*, 1908, XXIII, p. 445 ff.).

[2] See above, vol. XIII, p. 19, note.

List of Donees (verses 32-112).

Line.	Donee's personal Name.	Tribe, place of Origin, or Title.	Father's Name.	Gōtra.	Śākhā.	Shares.
63	Vallabha	Poṭnūri	......	Śāṇḍilya	Yajus	1
65	Mañchi-bhaṭṭārya	"	......	"	...	1
66	Pina-vallabha	"	......	"	...	1
68	Nādhu-bhaṭṭa	......	......	Kapi	Yajus	1
69	Vennayārya	Anna-dāta	......	Kauśika	...	4
70	Kēśavārya	Charakūri	Śaṅkaranārāyaṇārya	...	Ṛik	1
72	Kommaya	Pannāla	......	Kauṇḍinya	...	1
73	Peddi-yajva Sōmayāji	......	......	Bhāradvāja	Yajus	1
74	Rāmabhadrārya	......	Rāmayārya	Harita	...	1
76	Nārāyaṇa-makhin	Prēkēṭi	......	Ātrēya	Sāman	1
77	Perumāḍi-makhin	......	......	Gautama	...	1
78	Hari-bhaṭṭa	......	......	Lōhita	Ṛik	2
79	Nṛisiṁhārya	Sarvajña	Rāmakṛishṇārya	Vādhūla	...	1½
81	Śiṅgayārya	......	Appaya, son of Nṛisiṁhajña.	Harita	Sāman	1
82	Mādhava	Malrāva	Appayasūri	Kauṇḍinya	Yajus	1
83	Śiṅgārya	Gannavara	......	Pārāśara	...	1½
84	Prōlanārya	Sarasvatī	......	Kauṇḍinya	...	1
86	Nāgayārya	Śiṅgarēmi	......	Harita	Yajus	1½
87	Mallu-bhaṭṭārya	......	......	Śaunaka	"	1
88	Dēvarē-bhaṭṭa	Peñchēṭi	......	Bhāradvāja	...	1
90	Perumāḍi	Kaṇḍāḷa	......	Vādhūla	...	1
91	Kāśīśvara	Rāli	......	Kauṇḍinya	...	1
92	Rāmachandra	Maṇḍapāka	......	Pārāśara	Yajus	1
93	Rāmārya	Koṇḍamindi	......	Kauṇḍinya	...	1
94	Allāḍa-bhaṭṭa	Dvādaśi	......	Harita	...	1
96	Bhairavārya	Pedapūṇi	......	"	...	1
97	Tallanārya	"	......	"	Yajus	1
98	Yellu-bhaṭṭa	"	......	"	"	1
99	Viśvēśvara	Vaṭṭi	......	Śāṇḍilya	...	1
100	Appayārya	Mirtipāṭi	......	"	...	1
101	Liṅgāya-bhaṭṭa	Anna-dāta	......	Śrīvatsa	...	1

List of Donees—*contd.*

Line.	Donee's personal Name.	Tribe, place of Origin, or Title.	Father's Name.	Gōtra.	Śākhā.	Shares.
103	Harihara-brahman	......	......	Kauśika	...	1
104	Śaṅkara	......	......	Kāśyapa	Ṛik	1
105	Vissaya	"Chief of Srīgiri"	......	Harita	...	2
106	Nārāyaṇārya	Sarvajña	......	Viśvāmitra	...	2
107	Mallana	Dvēdi	......	Kauṇḍinya	Yajus-Sāman	1
109	Allāḍa-bhaṭṭa	......	Īśvara	Bhāradvāja	...	1
„	Viṭhṭhalē-bhaṭṭa	Koṇḍūri	......	„	Ṛik	1
111	Brahmārya	Korumballi	......	„	Yajus	1
112	Sudhākara	Parahita	......	Ātrēya	...	1
113	Nārāyaṇa	Pedapūṇi	......	Bhāradvāja	Yajus	1
114	Aubhaḷa	Maddūri	......	Śrīvatsa	„	1
116	Dēvayārya	Boḍḍapalli	Lakshmaṇārya	Harita	...	1
117	Prōlanārya	Peyyala	Peddanārya	Kauṇḍinya	...	1
119	Rāmaya	Maddūri	......	Śrīvatsa	...	1
„	Mādhavārya	Pōtṛi	......	Śāṇḍilya	...	½
121	Rāmārya	Boḍḍapalli	......	Harita	...	„
122	Lakshmaṇārya	Annadāta	Anna-Sōmaya-yajva	Ātrēya	...	„
123	Sūrārya	Kappaganṭu	Siṅgārya	Kāśyapa	...	1
124	Appaya	Bonta	......	Kauṇḍinya	Yajus	1
125	Prōlayārya	Bāla-jyōsya	......	„	„	1
127	Mallana	Koṇḍamīndi	......	Ātrēya	„	1
128	Vīra-mantrin	Boggara	......	Kauṇḍinya	...	1
130	Gaṇapati-mantrin	......	Appayāmātya	Śrīvatsa	...	1
„	Ayyalu-mantrin	Vallūri	Nāgarāja	Kauṇḍinya	...	1
132	Allana-mantrin	Chandalūri	Bhāskarārya	„	...	1
133	Dōcha-mantrin	Vāraṇāśi	......	Sālaṅkāyana	...	1
134	Trivikrama	Rājanampāṭi	Narasiṁhārya	Śrīvatsa	...	1
135	Tēlaṅgārya	Sādhu	Vallabhārya	Harita	Yajus	1
136	Anantārya	Penumballi	Narahari-ōjhjha	„	„	1
138	Śiṅgārya	Ātukūri	Appaya	„	„	1
140	Vissayārya	Porāki	Annaya	Kauṇḍinya	Yajus	1

List of Donees—*concld.*

Line.	Donee's personal Name.	Tribe, place of Origin, or Title.	Father's Name.	Gōtra.	Śākhā.	Shares.
140	Śiṅgana	Rāmpalli	Naraharyārya	Bhāradvāja	Yajus	1
141	Prōlanārya	Talletāta	......	Kauṇḍinya	...	1
143	Janārdana	Ōruṅgaṇṭi	Siṅgayārya	......	...	1
145	Liṅgaya	......	Chauṇḍāya-sōmayāji-Naraharyārya.	Kauṇḍinya	Yajus	1
146	Vallabhārya	Chadapalli	Naraharyārya	„	„	1
„	Dharmāya-ōjhjha	......	Kēśavārya	„	„	1
148	Ellayārya	Anumakoṇḍa	Aubhaḷa-jyōsya	Harita	„	1
150	Pōchanārya	„	Pedaddanārya	Bhāradvāja	„	1
151	Kēśavārya	......	Dāmāya-bhaṭṭa	Kauśika	„	1
152	Aubhaḷa	Ākunūri	Narasiṁhārya	Bhāradvāja	„	1
153	Chiṭṭayārya	Koruṅgaṇṭi	Māchārya	Śāṇḍilya	„	1
154	Vallabhāchārya	Naṟluvāḍa	......	Śrīvatsa	...	1
155	Bhāskarārya	......	......	„	...	½
156	Bhīmaya	......	......	Kāśyapa		
„	Abbaya	......	......	„		
157	Annaya	......	......	„		
„	Rāmaya	......	......	Kauśika		
„	Gōpaya	......	......	„		
„	Śiṅga	......	......	„		
„	Kasava	......	......	„	...	3
158	Saumitri	......	......	„		
„	Liṅganā-mantrin	......	......	Śrīvatsa		
„	Yellana-mantrin	......	......	„		
„	Rāmaya	......	......	Kauṇḍinya		
159	Yeṟṟaya	......	......	Bhāradvāja		
„	Yeṟṟaya	......	......	Śāṇḍilya		
160	Naraharyārya	Cheñjeṟla	......	Bhāradvāja		
161	Nāgaya	......	......	Harita	...	1
„	Siṅga	......	......	Kāśyapa		
„	Tippaya	......	......	Vasishṭha		
163	Sivamallana	......	......	Śrīvatsa	...	1 kh.

(V. 113.) The pair of Īśvara (Śiva) (deities) residing in the main village and in the village attached to it for supplies[1] shall have one share, according to the order of the fields.

(V. 114.) Likewise in these two villages the blessed Janārdana and Gōpa, the two glorious Vishṇu (deities), shall have one share; and Mailāra[2] shall have a quarter (*of a share*).

(V. 115.) The bounds of this village in all directions are written down in order in the vernacular tongue, for the proper information of all men.

(Lines 168-179.) Ōm ![3] The meeting-points of the terminal bounds of the lands of Allāḍ-Reḍḍi-Vēmavaram and Vēmasānakka-Doḍḍavaram :—starting at the southern bank of the Tulyabhāga, the path of the field of the Pūrva-maṁdulu between the lands of the two villages goes towards the south. East of this path is the land of Vēmasānakka-Doḍḍavaram ; west of this path is the land of Allāḍ-Reḍḍi-Vēmavaram. As this path proceeds towards the south, there is then a tamarind-tree ; a path going to the east of this tamarind-tree, north of a path near this path, south of the path of Vēmasānakka-Doḍḍavaram—this path going towards the east, there is within the land of Vēmasānakka-Doḍḍavaram a tank named Channu-pāḍe.[4] From the neighbourhood of this tank, east of this path, west of the path of the land of Vēmasānakka-Doḍḍavaram, is the land of Allāḍ-Reḍḍi-Vēmavaram. This path is the path of the field of Tolliṁṭi.[5] This path going southwards, within the land of Allāḍ-Reḍḍi-Vēmavaram (*there is*) a waste land called Iṛuvavāri-pāḍe[6]; this waste land begins. This is the northern terminal bound of the land of Allāḍ-Reḍḍi-Vēmavaram.

(Lines 179-201.) From the southern side of this Iṛuvavāri-pāḍe, on that bank, is an embankment with brushwood.[7] This embankment goes towards the east. In this neighbourhood, north of the embankment, south of the land of Vēmasānakka-Doḍḍavaram, as one comes to the east of the . . . of this embankment, within the land of Vēmasānakka-Doḍḍavaram, there is a dale called Nimma-guṁṭa-pāḍe.[8] From the neighbourhood of this dale this embankment, making a curve, goes northward for the length of five *bāralu*[9]; then the embankment again goes eastward. When the embankment in this neighbourhood has gone eastward, there is then on this embankment, in the north-east part of the land of Vēmavaram, a *mrōdugu*[10] with withered branches. Thereupon the embankment, after coming towards the south, next goes towards the east for the length of two *bāralu*. Then there is in the land of Doḍḍavaram a waste ground called Pāmula-pāḍe[11] close by. The path of the field of the Pūrva-maṁdulu, taking as its boundary the *gōva* on the west of this waste ground, and coming between (*the lands*) of Vēmavaram and Doḍḍavaram, goes towards the south. As it goes on, there begins the path of the fields of Vōlchūru and Tallavaram. This path, on coming between the lands of the two villages of Vēmavaram and Vōlchūru, goes towards the south. On the

1 *Grāma-grāsa-grāma*: see above, vol. V, p. 69, and note.

2 Mailāra is a local deity, of the male sex ; Brown's Dictionary (new ed., 1903) states that Mailāru is "the name of a petty goddess." The cult is probably different from that mentioned in *Epig. Carn.*, vol. 12, Tumkûr Pâvugaḍa Taluq, no. 18.

3 Denoted by a symbol. The translation which now follows is often crude and hardly grammatical English ; but I have thought it best to make it so, as an attempt to give a faithful rendering of the loosely worded original.

4 Meaning : "Fair Waste" ?

5 Literally, *tolliṁṭi* means "ancient."

6 Meaning : "The Waste of the Neighbours."

7 Or brushwood. Mr. R. W. Frazer, to whom I am indebted for several suggestions in the translation of this Telugu section, reminds me that "*poda* is used for weeds, shrubs, etc., and generally, with reference to waste land, bunds, and embankments, to the long coarse croton plant, which is a terrible nuisance."

8 Meaning : "Lime-tree Pond Waste."

9 A *bāra* is now reckoned as the distance from one hand to the other when the arms are stretched out.

10 The *Butea frondosa*.

11 Meaning : "Waste ground of the Snakes."

south it comes to the top of a bed of rushes; then close by the path in the land of Vēmavaram there is a *kapa*-tree. The path goes towards the south-west; then it goes towards the south. Close by this path, in the land of Tallavaram, there is a tamarind-tree; going from the west of this tamarind-tree towards the south-west, there is in the land of Vēmavaram, close by the path, a tamarind-tree. Then it goes south along the south-east (*side*) of Vēmavaram. On coming from the south-east side to (*a region*) between the lands of the two villages of Tallavaram and Vēmavaram, it goes towards the west. All this is the eastern bound of Vēmavaram.

(Lines 201-207.) This path going towards the west, there begins the path of the *field* between Pasulapūṇi and Vēmavaram; (*this path*) running along (?), passing between the two villages, (*and*) going towards the west, (*there is*) a meadow containing the terminal path of the land of Sōmēśvaram. (*The path*) having passed from the midst of the land of Sōmēśvaram to the midst of the land of Vēmavaram, (*and*) having gone for the length of four *bāralu* northwards, and having thereupon passed westward between the two villages, (*there is*) a meadow containing the path of the field of Nolla, on the south-west side of the land of Vēmavaram. This is the southern bound of Vēmavaram.

(Lines 207-213.) After this, going northwards, (*there is*) a meadow containing a clump of *kaḍamulu*.[1] The path going northward from the clump of *kaḍamulu*, (*there is*) a meadow containing the field of the village attached for furnishing supplies to Vēmavaram. The field path, passing westward between the boundaries of the land of the village attached for furnishing supplies and of Nolla, goes westward. Then there are two poplar-leaved fig-trees.[3] After this, the path going westward, (*there is*) a meadow containing the path of the field of the village attached for furnishing supplies to Ana-Prōla-Reddi-Komaragiripuram, on the south-west side of the two villages. After this the path goes northward.

(Lines 214-220.) As it comes northward, there is a *kanama*.[4] As it proceeds in the same way, there is within the land of Komaragiripuram, close by the path, a mango-tree and a poplar-leaved fig-tree. From this neighbourhood the path stopping, there is an embankment (*covered* with withered brushwood; it goes northward. Then (*passing*) in a curve eastward, it goes through the width of a meadow (*needing for its sowing*) five *bandalu*. After this, as it comes northward, there is a field-path. This path, after going northward for two *bāralu*, (*and* thereupon going eastward, the Tulyabhāga begins. Then there are a bush of *maddugu* and three *kaḍamulu*.[5] (*This is*) the terminal bound of the land on the north-east.

(Lines 220-228.) After this, taking for its limit the western bank of the Tulyabhāga it goes southward, half belonging to the residents on the further side of the Tulyabhāga and half to those on the hither side. Then it goes southward, along a *guṁḍamu* near the village attached for furnishing supplies. This *guṁḍamu* on the Tulyabhāga belongs to Vēmavaram the residents of the villages of Peṁdalapāka say. After this it goes eastward along the Tulyabhāga. Taking as its limit the southern bank of the Tulyabhāga in the terminal bound of the land of Vēmavaram (*and*) going eastward, (*and*) coming between the two villages of Doḍḍavaram and Vēmavaram, (*there is*) a meadow containing a field-path running along the Tulyabhāga. Between Vēmavaram and Peṁdalapāka the Tulyabhāga is the bound.

(Lines 228-229.) Regarding the merit of maintaining and the guilt of taking away (*grant*) some Purāṇic sayings are written:

(Lines 229-234: four well-known commonitory verses.)

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[1] Apparently this means "*kadamba*-trees," *Nauclea cadamba*, in modern Telugu *kaḍimi*.

[2] *Grāma-grāsap-ūri*.

[3] *Rāvi*, the *Ficus religiosa*.

[4] Apparently this means "a threshing-floor," as in Kanarese.

[5] See note 1 of this page.

(Lines 234-237.) The sage Sarasvatī-bhaṭṭa, of the Śrīvatsa (*Gōtra*), a Brahmā in poetry, learned in grammar, metaphysics, and logic, composed this decree. Thus respectfully Allaya's (*son*) king Vēma entreats future monarchs: may this my pious foundation be guarded with honour and with zeal for righteousness! Fortune!

(Line 238.) The blessed Mārkaṇḍēyēśvara[1]: the writing of Vēma Reḍḍi.

No. 24.—AKKALAPUNDI GRANT OF SINGAYA-NAYAKA: SAKA-SAMVAT 1290.

By K. Rama Sastri, B.A., Bangalore.

The copper-plates which record the subjoined grant were forwarded to the Assistant Archæological Superintendent for Epigraphy, Southern Circle, Madras, by the Collector of Godavari in the year 1913 and have been registered by him as No. 2 of Appendix A in the Epigraphical Report for 1912-13, p. 13. They are four in number and bear writing on both sides, the last being engraved on its inner side only. The plates measure $10\frac{5}{8}''$ by $5\frac{1}{2}''$, and on the proper right side of each is bored a hole $\frac{1}{2}''$ in diameter, through which is passed a plain ring, which had been cut before the plates were received in the Epigraphist's office. The first three of them are numbered with the Telugu numerals 1, 2, 3, on their second sides, just above the ring-hole. The diameter of the ring is nearly 4″ and its thickness about $\frac{4}{5}''$. The weight of the plates with ring is approximately 228 *tolas*.

The inscription, written in the Telugu alphabet, is in a state of perfect preservation with the exception of a few syllables in the beginning of line 48. The language is Sanskrit (verses 1 to 72 numbered with the Telugu numerals throughout excepting the last two), in which we see much of the artificial imagery and word-painting of the later-day Sanskrit authors with little consideration for the depth of meaning and the correct use of words. Among orthographical and palæographical peculiarities may be noted first that the initial vowel *ṛi* is written in ll. 79 and 99 as *ru*, that initial *au* in l. 2 is written as *jau* and that the superadded *au* in the case of the consonants *yau* (ll. 22 and 92) and *mau* (ll. 27, 40, 53) is represented by the signs for *ē* and *au*, both affixed to the letter. Consonants are doubled, in the majority of cases, after the secondary form of *r*, and after the *anusvāra*; the rough *ṟ* called *śakaṭa-rēpha* in Telugu has been used in the words *Cheṅgaṟa*, *Kuṟavāṭa*, *Kōṟukoṇḍa* and *Kāṅkaṟavāḍa* and has an almost vertical top-stroke attached to it. The letter *tha* is distinguished from *dha* by an additional dot made in the centre of the former (ll. 8, 10 and 65). The distinction, however, is not kept up throughout; for *dh* is written for *th* in ll. 23, 29, 32, 37, 42, etc., where it occurs as a subscript letter, and in ll. 45, 49, 50, 53, 68, 73, 76, 79, 96, where it occurs as the chief letter; and *dhdh* appears for *thth* (correctly *tth*), in ll. 19, 22, 92 and 93. The aspiration of *bh* is represented by the usual *talakaṭṭu*; and where the latter cannot occur, it is marked by a symbol like an inverted cup, inserted at the right bottom of the letter (ll. 3, 4, 5, 20, 21, etc.). This same form of aspiration is also adopted in the case of *ḍha* in ll. 22, 49, and *pha* in ll. 28, 34, 38. It might be noted that, when *bha* is lengthened out into *bhā*, its aspiration is not marked by the inverted cup, but is indicated by the angle which the *ā* sign makes with the left prong of the *talakaṭṭu*. In the case of the unaspirated *bā* we do not find this angle.[2] The conjunct consonant *ddh* is always written as *dhdh*, though the letters *d* and *dh* themselves are

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[1] This means that the deed of gift was drawn up in the temple of the god Mārkaṇḍēyēśvara (see above, vv. 9-20). [As *Śrī-Virūpāksha*, *Śrī-Veṅkaṭēśa and Śrī-Rāma* was in the case of the Vijayanagara kings, the sign-manual of Vēma Reḍḍi was perhaps *Śrī-Mārkaṇḍēyēśvara*, the name of the tutelary deity of his family.—H. K. S.]

[2] Compare remarks on orthography in *Ep. Ind.*, Vol. III, p. 21; *ibid.* p. 59; *ibid.* Vol. V, p. 265 f.

distinguished, the first having an opening on the right side, which the second has not. To avoid a large number of foot-notes I have throughout adopted the correct form *ddh*. *Chhchha* is written for *chchha* in ll. 30 and 50. Double lingual *ṇa* is written as *ṇna* in l. 23. Peculiarities due to pronunciation may be noted in the words *Nṛisiṁhya* and *Dēvayāṁhvaya* which occur in ll. 86 and 68 respectively.

After invocations addressed to the boar-incarnation of Vishṇu, Vināyaka and the moon, we are informed in vv. 5-7 that the fourth (*i.e.*, Śūdra) caste, born from the feet of the Supreme Being along with the river Ganges, is purer on that very account than the first three twice-born castes, and that the members born in it are highly virtuous, pure-minded and greatly helpful to the ruling classes. This prosperous condition and the willing co-operation of the Śūdras reflect a state of society when caste disputes, as those of the present day, had not assumed such dimensions as to disintegrate the constituent parts of the Hindu community. In the cycle of ages came Kali-yuga, in which, according to v. 9, there were hopeful signs of progress, inasmuch as the different castes and stages (of men) did not deviate from the prescribed law, the Vēdas were widely read with their component parts, and religious sacrifices were not performed in vain. In the **Triliṅga** country was a Śūdra ruler by name **Kēśava-nāyaka**, who was born of the **Mañchikoṇḍa** family (vv. 10 to 12). His son was **Gaṇapati-nāyaka** (v. 13), and his son **Kūna-bhūpāla** (v. 15). Kūnaya's eldest son was **Mummadīndra** (v. 18), also called **Kūnaya-Mummaḍi-nāyaka** (v. 19) and **Mummaḍi-nāyaka** (v. 20), who was evidently a powerful chief. He ruled over the fertile (v. 24) districts of **Choṅgaṟa**, **Kuṟavāṭa**, **Kōna** and **Vānāra** included between the two well-known branches of the river **Gōdāvara** (Gōdāvarī) (v. 22). Mummaḍi-nāyaka married a niece of **Kāpaya-nāyaka**, the celebrated 'Sultān of the Āndhra country' (v. 25), and ruled at **Kōṟukoṇḍa** (v. 27), which is now a flourishing village ten miles north of Rajahmundry. His two younger brothers, **Śiṅgaya-nāyaka** and **Gannaya-nāyaka**, (v. 29), as subordinates of their elder brother Mummaḍīndra, ruled at **Kōṭipurī** and **Tāḍipāka** respectively (v. 31). The former of the two brothers, also called king **Śiṅga** and **Kūnaya-Śiṅga**, is the donor of the present grant and is highly eulogised in vv. 32 to 39. His capital **Kōṭipurī**, also called **Mummaḍi-vīḍu**, evidently after his elder brother Mummaḍi-nāyaka, was situated on the bank of the river **Pampā** and contained within it the **temple of Rāmanāthēśvara** (v. 33). Vv. 40-51 describe a family of physicians—of whom three generations are given. **Parahitāchārya**, the donee of the present grant, was a great favourite of king Kūnaya-Śiṅga, who, it is stated, lavishly bestowed presents on him (v. 52). **In the Śaka year 1290** (expressed by numerical words), **in the month Śrāvaṇa**, on the occasion of an auspicious **solar eclipse**, Śiṅgaya-nāyaka granted to the virtuous Parahitāchārya, in the presence of god **Ṛiṇamukti-nātha**, the village of **Akkalapūṇḍi**, changing its name into **Mummaḍi-Śiṅgavaram**. Parahitāchārya, retaining half of the village for himself, bestowed the other half upon ten Brāhmaṇas of the **Yajur-vēda** (vv. 53 and 54). Then follows a description of the boundary line of the village of Akkalapūṇḍi, in which, as usual, thickets of shrubs, ant-hills, ditches, trees and ponds are mentioned (vv. 62-70). The composer of the record was **Kāma-dēva** (v. 71). At the end of the inscription are added the signatures, in their own hand, of Śiṅgā-nāyaḍu and Mummaḍi-nāyaḍu, followed by the conventional figure of a lion, which represents perhaps the **crest** adopted by this **Nāyaka** family.

The period to which these copper-plates belong is one in which little is known about the history of the Telugu country. The fact that there existed, at this time, an independent family of chiefs quite close to Rajahmundry, with their power extending over the whole of the Gōdāvari delta, is of extreme importance. At **Kōṟukoṇḍa**, the capital of those chiefs, has been discovered a long pillar-inscription, whose contents have been noted in the *Annual Report* on Epigraphy for 1911-12. From this, as also from the subjoined record, we learn that **Mummaḍi-nāyaka** was practically the first chief of the family who rose to importance, perhaps

by virtue of his close connection with Kāpaya-nāyaka, the Sultān of the Āndhra country. Mr. H. Krishna Sastri has shown that this Kāpaya-nāyaka is identical with Kāpaya, the son of **Prōlaya**, referred to in a copper-plate grant recently published by Mr. J. Ramayya Pantulu in the *Journal of the Telugu Academy*.[1] In this latter it is stated of Kāpaya-nāyaka that he 'rescued the Āndhra country from the ravages of the Muhammadans, immediately after the death of the Kākatīya king **Pratāparudra**.'

Mummaḍi was a staunch **Śrī-Vaishṇava**, as we have to infer from the contents of the Kōṛu-koṇḍa pillar-inscription. This fact is also established by a set of copper-plates[2] discovered some years ago at Śrīraṅgam, in which **Parāśara-Bhaṭṭa**, one of the Śrī-Vaishṇava teachers, is stated to have extended his influence into the Telugu country, to have made Mummaḍi-nāyaka his pupil, to have settled down at Kōṛukoṇḍa and to have, by his highly religious life, influenced the people to believe that even after his death, he would appear on the hill of that village as the god Nṛisiṁha. The brother of Mummaḍi-nāyaka, who is the donor of our present grant, was evidently a patron of learning and fine arts; for in v. 39 he is stated to have been enjoying life in company of women accomplished in singing, dancing and playing on the lute. On Parahitāchārya—who was a master of the Yajur-vēda and Āyur-vēda (medical science) and taught these to his students,[3] Śiṅgaya conferred numerous gifts. This aspect of patronising learning was quite characteristic of the times, and much of the existing valuable Telugu literature owes its origin to such encouragement offered by the aristocratic families ruling over small estates. It is suggested that this Śiṅgaya-nāyaka may be the same as Sarvajña Śiṅga for whom some fine religious poems were composed by the celebrated Śrī-Vaishṇava reformer Vēdānta-dēśika.

Of the **places** mentioned in the inscription **Kōna** is still the name of the fertile country enclosed between the two chief branches of the Gōdāvarī. **Kōṭipurī** is **Kōṭipalli**, a place of pilgrimage on the bank of the river **Vṛiddha-Gautamī**. **Akkalapūṇḍi**, surnamed **Mummaḍi-Śiṅgavaram**, is perhaps represented by the modern **Śiṅgavaram** in the Rajahmundry taluk. **Tāḍipāka**, in which was settled another brother of Mummaḍi-nāyaka, has perhaps to be looked for in the northern part of Mummaḍi's dominions. Perhaps it is the present Tāḍipāka, included in the Pōlavaram Zamīndārī. I am unable to identify the two villages **Kāṅkaṛavāḍa** and **Bōdalāva**, incidentally mentioned in the description of the boundary line of Akkalapūṇḍi. The river **Pampā**, which passed by the side of Kōṭipurī, must have been a stream of only local importance, flowing into the Vṛiddha-Gautamī.

TEXT.[4]

First Plate; First Side.

1 [5]अविघ्नमस्तु ॥ [6]श्वेतश्शुभं दिशतु शश्वदसौ वराहः पाताळसद्मनि तमोगहने रहो

2 यः । [7]जौत्सुक्यनुन्नधृतिरुद्दहनोत्सवात्प्राग्दंतेन किंचिददुनोदधरं धराया-

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[1] Madras *Epigraphical Report* for 1912-13, p. 129.

[2] No. 21 of Appendix A of the Madras *Epigraphical Report* for 1906.

[3] The Kaluvachēṟu grant of Anitalli (*Journal of the Telugu Academy*, Vol. II, Part 1, pp. 93 ff.), which is dated in Śaka 1345, *i.e.*, 55 years later than the date of our grant, mentions another Parahitāchārya, the donee of that grant, as the brother's son of Parahitāchārya of our grant.

[4] From the original plates and a set of ink-impressions.

[5] This plate begins with a floral device. [6] Metre: Vasantatilakā. [7] Read औत्सुक्य°.

3 ः। १ । [1]तत्तेजो नौमि षट्चचतुरास्यादिभि[र्नु]तं [।*] द्विरदाननमप्युच्चैर्य्य-
त्त[द]द्विरदाननं[2] । २ ।

4 [3]किसलयमृदुलाभिः क्रीडनाम्रेडनांते गगनचरवधूभिर्गाढमादाय ह्वर्षात् । अवसि च कर-

5 मूले प्रश्नदावेष्ट्य बद्धा (।) विलसति हिमभानोर्व्विष्णुरंत्ती[4] कला सा । ३ । [5]भानुः पश्चिमदिग्वधूसुख-

6 सरोजा[ते]नुरागात्मना[6] काश्मीरेण विशेषकश्रियमिवाधातुं क्षताभ्युद्यमः । वच्याकारसु-

7 पेशुषा मलयजेनायन्निशानायकः पूर्व्वाशावरवर्णिनीतनुलतां लिंपन्निवोर्जृंभते[7] । ४ ।

8 [8]ईश्वरवदनभुजोरुप्रभवा ब्रह्मादिजातयस्तिस्रः । तासामाधारार्थं चतुर्थजातिश्च तत्प-

9 दाज्जाता[9] । ५ । [8]अस्या जातेस्ताथ्यो[10] जातिभ्यश्शुद्धिरिति वचस्तिदं । यदियं सहजा जाता भागी-

10 रथ्यास्त्रिलोकपावन्याः । ६ । [11]तज्जातीय्याः कर्मठास्त्यक्तमायाव्यापमुक्तस्वांताश्शांत-रागादिदोषाः । राजन्या-

11 नामित्थ साम्राज्यमुर्व्व्यास्सर्व्वं भारन्निर्व्वहंत्येव सम्यक् । ७ । [12]चक्रनेमिक्रमेणैव क्षतादियुगसंहतिः । श-

12 श्वत्परिभ्रमत्येव भूपाश्चापि तथाविधाः । ८ । [13]कल्पे श्वेतवराहनाम्नि विदिते मन्वंतरे सप्तमे वर्षे[14] भारतसंज्ञितेत्र

13 भारतीपत्ते च खंडे कलौ । स्वान् धर्म्मांश्च विलंघयंत्ति नितरां वर्ण[ा*]श्रमाणां भिदास्तांगास्च प्र-[15]

14 तयो विभांति चरितस्स्वार्थे[16] क्रतूनां शतं । ९ । [17]देशास्त्वसंख्या भरतस्य खंडे दीव्यंत्यखंडाखिलकष-

15 स्तुशस्ताः । तेषां शिरोभूषणमेव देशस्त्रिलिंगनामा सुकृतैकसीमा ॥ १० ॥ [18]त्रिलिंगदेशाधिपति[ः*] श्रीमा-

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[1] Metre: Anushṭubh.

[2] The syllable न was written twice by mistake; the first has subsequently been cancelled in the original.

[3] Metre: Mālinī.

[4] Read °स्फुरन्ती°.

[5] Metre: Śārdūlavikrīḍita.

[6] The letter ते has been corrected from तौ.

[7] Read °वोज्जृंभते.

[8] Metre: Gīti.

[9] The subscript *j* of *jjā* is not completely written; cf. तज्जा in l. 10, below.

[10] Read °स्वाभ्यो.

[11] Metre: Śālinī; read °तीयाः.

[12] Metre: Anushṭubh.

[13] Metre: Śārdūlavikrīḍita.

[14] Read वर्षे.

[15] Read प्र°.

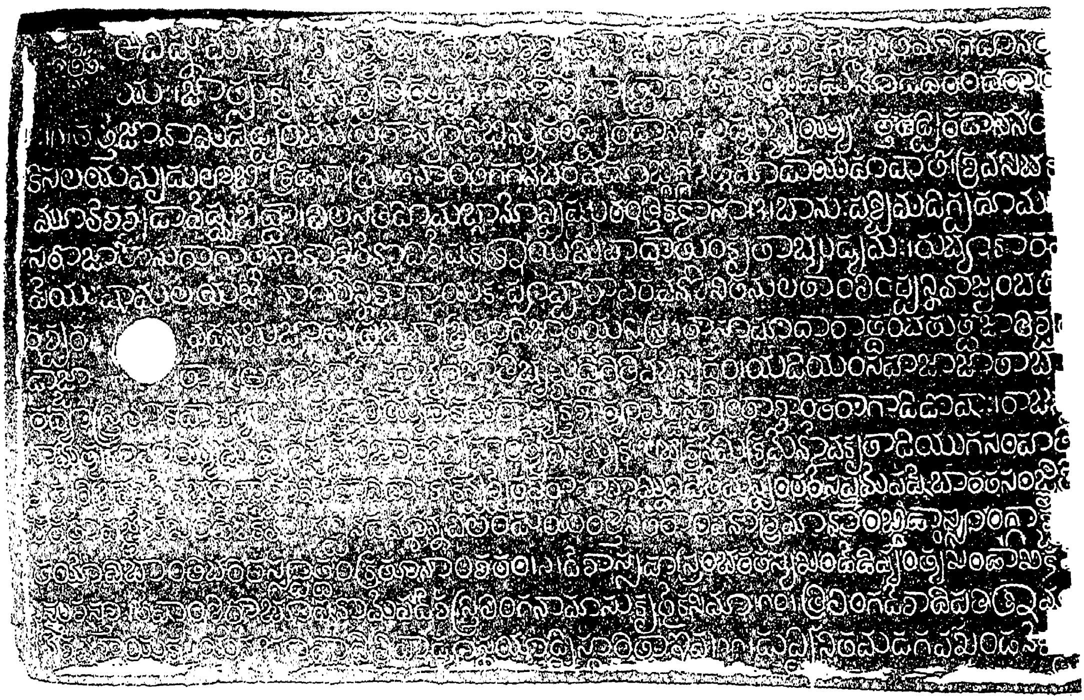
[16] Read °तस्वार्थं.

[17] Metre: Upajāti.

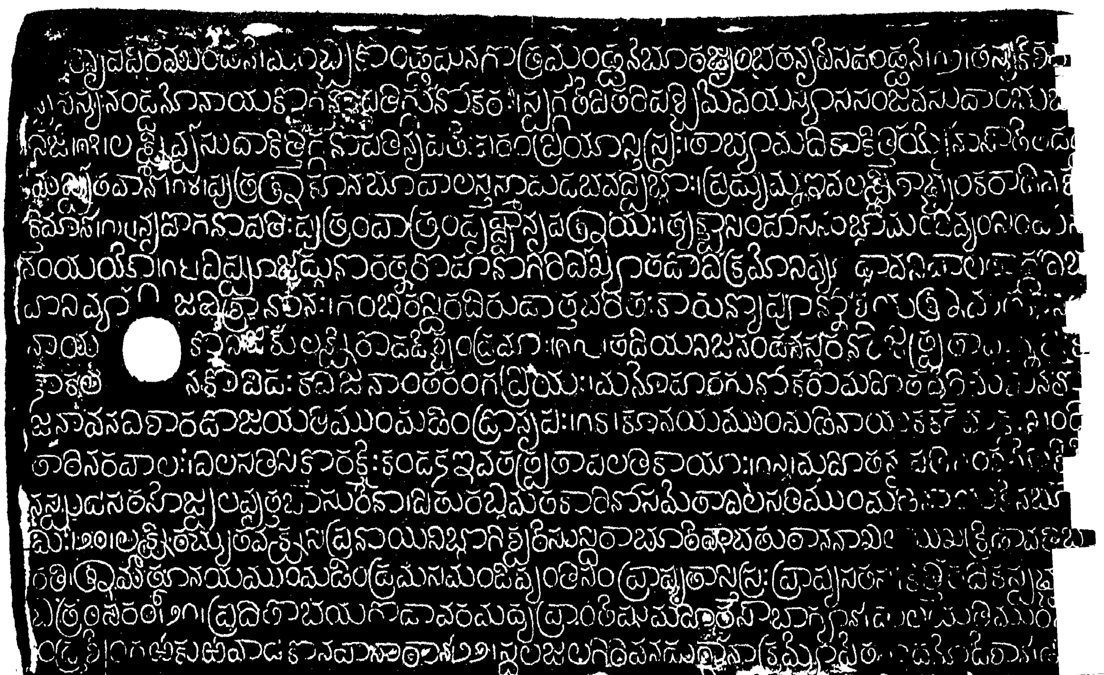
[18] Metre: Anushṭubh.

Akkalapundi grant of Singaya-Nayaka : Saka-samvat 1290.

i a.



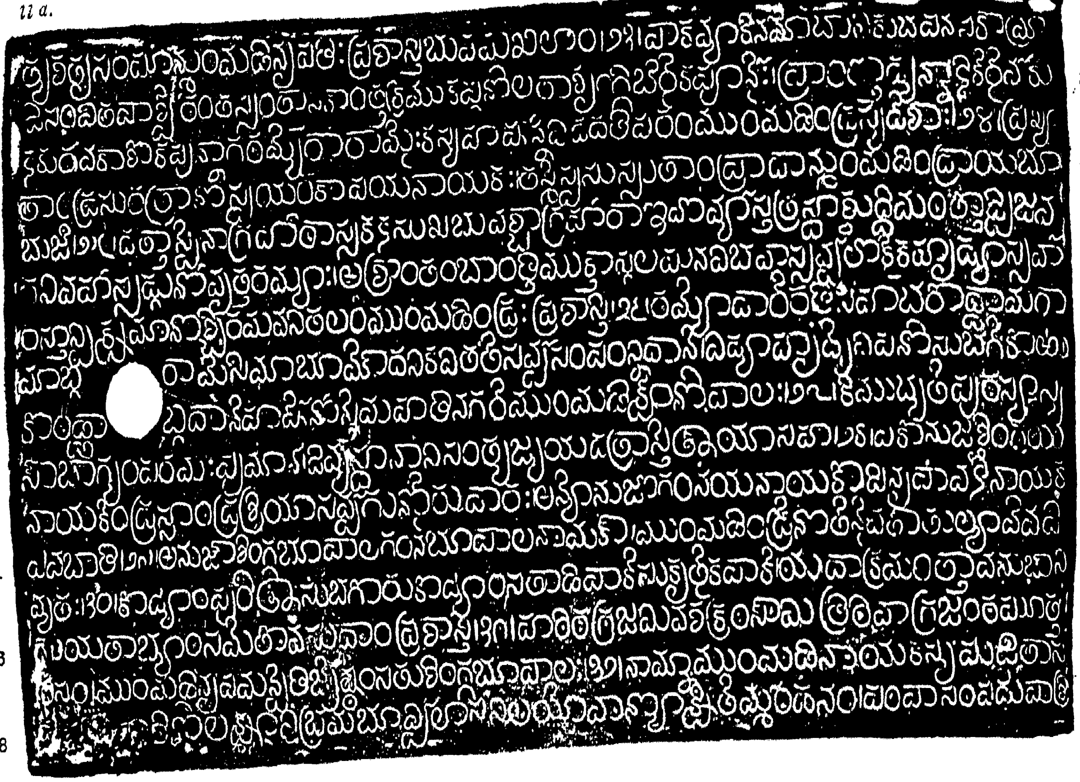
i b.



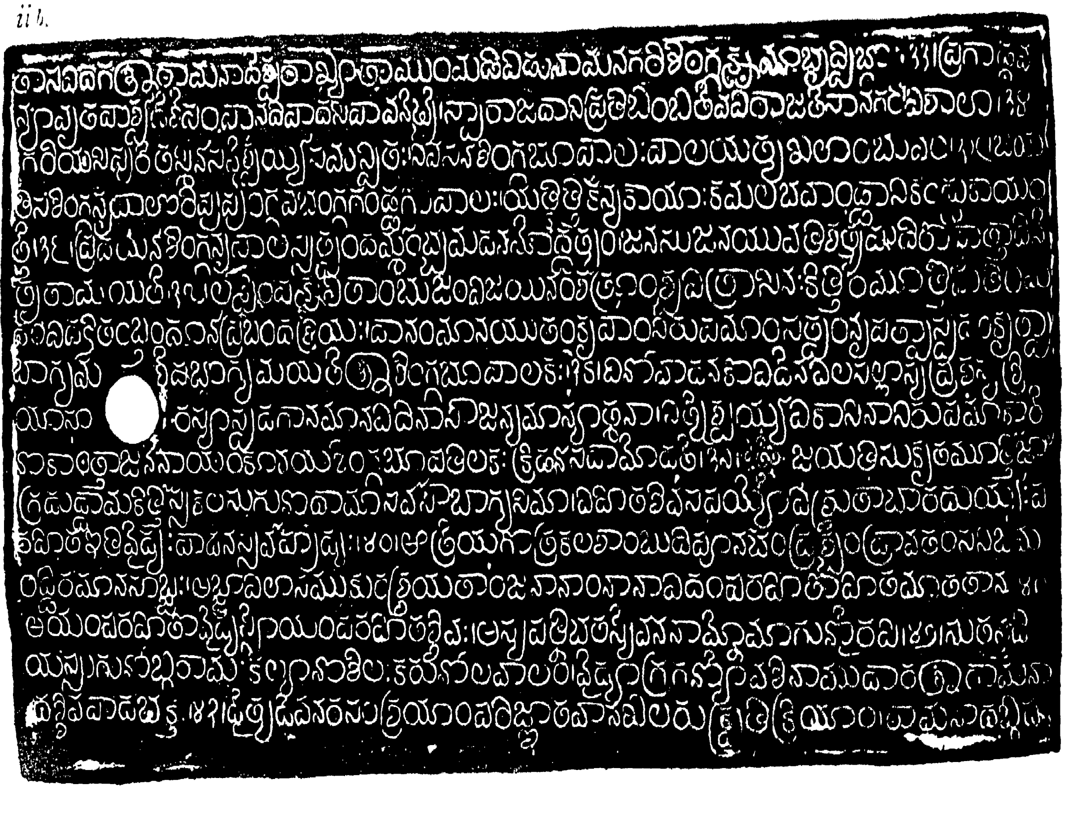
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SCALE THREE-FIFTHS

ii a.



ii b.



16 न्केशवनायकः । येन भूपा दिलीपाद्या[:*] स्मयाद्विस्मारिता इव । ११ । [1]दुर्व्विनीतमदगर्वखंडने कल्पि-

First Plate; Second Side.

17 तारिनृपवीरमुंडने । मंचिकोंडुघनगोत्रमंडने भूरजृंभत नृपे सदंडने । १२ । [1]तस्य केशव-

18 नृपस्य नंदनो नायको गणपतिर्गुणाकरः । स्वर्गते पितरि पश्चिमे वयस्याससंज वसुधां भुजे

19 निजे । १३ । [2]लक्ष्मीर्व्वसुधा कोर्त्तिर्गणपतिनृपतेः परं प्रियास्तिस्त्रः[3] । ताभ्यामधिका कोर्त्तिर्य्येनासौ ते तदर्द्धं-[4]

20 मर्प्पितवान् । १४ । [5]पुत्रश्रीकूनभूपालस्तस्मादुदभवद्विभोः । प्रद्युम्न इव लक्ष्मीशाङ्कंकरादिव[6] श-

21 क्तिमान् । १५ । [7]नृपो गणपतिः पुत्रं पात्रं दृष्ट्वा नृपश्रियः । त्यक्त्वा सिंहासनं भौमं दिव्यं सिंहास-

22 नं ययौ । १६ । [8]विष्पूर्जंहुणरलरीद्दणगिरिविंख्यातदोर्विंक्रमो निर्व्यूढावनिपालताद्धंविभ-[9]

23 वो निर्व्याजविश्राणनः । [10]गंभीरस्थिरधीरुदात्तचरितः कारुण्यपूर्णाशय[:*] श्रीमत्कूनय-

24 नायको निजकुलक्षीरोददेश्चंद्रमाः[11] । १७ । [12]तदीयनिजनंदनस्तरणिजित्प्रतापोन्नतिः क-

25 ळाकलनकोविदः कविजनांतरंगप्रियः । मनोहरगुणाकरो मथितवैरिवंशानलो

26 जनावनविशारदो जयति मुंमडींद्रो नृपः । १८ । [13]कूनयमुंमडिनायककरवाळः खंडि-

27 तारिनरपालः । विलसति सिक्तो रक्तैः कंदळ इव तत्प्रतापलतिकायाः । १९ । [14]मथितनृपतिवंशमौक्तिके-

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[1] Metre : Rathōddhatā.

[2] Metre : Gīti.

[3] Read °स्तिस्रः

[4] Read तदर्थं°.

[5] Metre : Anushṭubh ; read पुत्रश्श्री°.

[6] Read °शार्ङ्गंक°.

[7] Metre : Anushṭubh.

[8] Metre : Śārdūlavikrīḍita ; read विस्फूर्जं°.

[9] Read °पालतार्थं°.

[10] Read °स्थिर°.

[11] Read °दधे°.
Metre : Gīti.

[12] Metre : Pṛithvī.

[14] Metre : Pushpitāgrā.

28 न स्फुटसरसोज्वलवृत्तभासुरेण[1] । पितुरभिमतकारिणा समेता विलसति मुंमडिनायकेन भू-

29 मि: । २० । [2]लक्ष्मीरच्युतवक्षसि प्रणयिनी भोगीश्वरे सुस्थिरा[3] भूरेषा चतुराननाखिलमुखक्रीडावती भा-

30 रती । श्रीमत्कूनयमुंमडींद्रमसमं दीव्यंति संप्राप्य तास्तिस्र: प्राप्य [4]सत[स्व]-कीर्त्तिरधिकस्वक्षा[5] च

31 चित्रं परं । २१ । [6]प्रथितोभयगोदावरमध्यप्रांतेषु महितसौभाग्यान् । पालयति मुंमडीं-[7]

32 द्रस्तिंगළकुළवाटकोनवानारान् । २२ । [8]स्थलजलगिरिवनदुर्ग्गानाक्रम्योपेत-साधनो देशान् । उद्धृ-

Second Plate ; First Side.

33 त्य [9]शतुसंघान्मुंमडिनृपति: प्रशास्ति भुवमखिलां । २३ । [10]पाकव्याकीर्न-मोचालिकुचपनसकाम्रा-

34 दिसंवीतपार्श्वैरंतस्संतानकांत्तक्रमुकफणिलताशंग्गिर्वैरैकपूर्नै:[11] । प्रांत्तोद्यन्नाळिकेरैर्वकु

35 ळकुरवकाशोकपुन्नागरम्यैरारामै: कस्य हर्षन्न विदधति परं मुंमडींद्रस्य देश । २४ । [12]प्रख्या-

36 तांध्रसुरत्राण[:*] स्वयं कापयनायक: । तस्मे[13] स्वसुस्सुतां प्रादान्मुंमडींद्राय र

37 भुजे । २५ । [14]दत्तास्तेनाग्रहारास्सकळसुखभुवश्शाग्रहारा इवोर्व्यास्तत्रस्थाश्शुद्धिमंत्तो द्विजव-

38 रनिवहास्सद्गुणा वृत्तरम्या: । अश्रांतं भांत्ति मुक्ताफलघनविभवास्सर्व्वलोकेक्षद्यास्सवां-[16]

39 स्तान्वीक्षमाणश्चिरमवनितलं मुंमडींद्र: प्रशास्ति । २६ । [17]रम्योदारे र सहचरोद्दामरा-

40 माभिरामे सीमाभूमौ [18]धनिकवितते सर्व्वसंपन्निधाने । विद्याढ्ये विपणिसु कोළු-

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[1] Read °ज्ज्वल°.

[2] Metre : Śārdūlavikrīḍita.

[3] Read सुस्थिरा.

[4] Read स्थिर°.

[5] Read °स्वच्छा.

[6] Metre : Gīti ; read प्रथि°.

[7] The *anusvāra* stands at the beginning of the next line.

[8] Metre : Gīti ; read स्थल°.

[9] Read शत्रु°.

[10] Metre : Sragdharā ; read °कीर्ण°.

[11] Read °पूर्णै:.

[12] Metre : Anushṭubh.

[13] Read तस्मै.

[14] Metre : Sragdharā ; read दत्तास्तेना°.

[15] Read °स्वच्छा°.

[16] The *anusvāra* stands at the beginning of the next line.

[17] Metre : Mandākrāntā.

[18] Read °वितते स्सर्व्वसंपन्नि°

41 कोंडाभिधाने हर्षेणास्ते महति नगरे मुंमडिक्षोणिपालः । २७ । [1]किमुच्यते पुरस्यास्य

42 सौभाग्यं परमः पुमान् । दिव्यस्थानानि संत्यज्य यदत्रास्ते श्रिया सह । २८ । [2]एकोनुजश्शिंगय-

43 नायकेंद्रस्सांद्रश्रिया सर्व्वगुणैरुदारः । अन्योनुजो गंनयनायकोपि नृपावळीनायक

44 एव भाति । २९ । [1]अनुजौ शिंगभूपालगंनभूपालनामकौ । मुंमडींद्रेण तेनैव तौ तुल्याविव दी-

45 व्यतः । ३० । [3]कोव्यां पुरि श्रीसुभगोरुकोव्यां स ताडिपाके [सु]कृतैकपाके । [4]यधाक्रमं त्तावनुजौ नि-

46 धाय ताभ्यां समेतो वसुधां प्रशास्ते । ३१ । [5]हरिरग्रजमिव शक्रं सौमित्त्रिरिवाग्रजं रघूत्तं-[6]

47 सं । मुंमडिनृपमन्वेति ज्येष्ठं स तु शिंगभूपालः । ३२ । [7]नाम्ना मुंमडिनायकस्य घटिता स-

48 — ◡ — — रिणी लक्ष्म्या विभ्रमभूव्विंलासनिलयो वाण्या क्षितेर्म्मं-डनं । पंपासंपदुपाश्रि-

Second Plate ; Second Side.

49 ता सविधगश्रीरामनाधेश्वरा[8] ख्याता मुंमडिवोडुनामनगरी शिंगक्षमाभृद्विभोः[9] । ३३ । [10]प्रगाढव-

50 न्यावृतपार्श्वदेशे पंपानदीपाथसि[11] पावनेक्के[12] । स्वाराजधानी प्रतिबिंबितेव विराजते सा नगरी विशाला । ३४ ।

51 [13]गरीयसि पुरे तस्मिन् सर्वैश्वर्य्यसमन्वितः । निवसन् शिंगभूपालः पालयत्य[खि]लां भुवं । ३५ । [14]जय-

52 ति स शिंगनृपालो रिपुपुंगवभंगगंडगोपालः । यत्कीर्त्तिकन्यकायाः कमलभवांडानि कंदुकायं-

53 त्ते । ३६ । [15]प्रधयन् शिंगनृपालस्सत्वं[16] धर्म्मं च मदनमौज्वल्यं । जनसुजनयुवतिशत्त्यषु[17] धीरोदात्तादिने-

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[1] Metre : Anushṭubh.

[2] Metre : Upajāti.

[3] Metre : Upajāti.

[4] Read यथाक्रमं.

[5] Metre : Āryā.

[6] The *anusvāra* stands at the beginning of next line.

[7] Metre : Śārdūlavikrīḍita.

[8] Read °रामनाथेश्वरा.

[9] Read °भृद्विभोः.

[10] Metre : Upajāti.

[11] Read °पाथसि.

[12] Read पावनेच्छे.

[13] Metre : Anushṭubh.

[14] Metre : Gīti.

[15] Metre : Gīti ; read प्रथयन्.

[16] Read °स्सत्त्वं.

[17] Read शत्रुषु.

54 वृतामयते । ३७ । [1]लक्ष्मीं पल्लवितां भुजं विजयिनं शौर्यं विलासिजिन:
कीर्त्तिं मूर्त्तिमतीं म-
55 दं विदकितं बंधून् प्रबंधप्रिय: । दानं मानयुतं कृपां निरुपमां [2]सत्व
वृपत्वास्पदं कृत्वा
56 भाग्यमशेषभोग्यमयते श्रीशिंगभूपालक: । ३८ । [3]वीणावादनकोविदेन विल
सल्लास्यप्रशस्यश्रि-
57 या सारस्यास्पदगानगानविधिना सौजन्यमान्यात्मना । नित्यैश्वर्यविकासिना
निरुपमाकारे-
58 ण कांताजनेनायं कूनयशिंगभूपतिलक: क्रीडन् सदा मोदते । ३९ ।
[3]जयति सुकृतमूर्त्तिर्जा-
59 ग्रदुद्दामकीर्त्तिस्सकलसुगुणधामा सर्वसौभाग्यसीमा । विहितशिवसपर्य्यो [4]विश्रु
ताचारधुर्य्य: प-
60 रहित इति वैद्य: पावनस्सर्वहृद्य: । ४० । [5]आत्रेयगोत्रकलशांबुधिपूर्णचंद्रस्सं-
द्रावतंसनिजमं-[6]
61 हिरमानसाब्ज: । प्रज्ञाविलासमुकुरत्वयतां जनानां नानाविधं परहितो
हितमाततान । ४१ [।]
62 [7]अयं परहितो वैद्यस्सोयं परहितशिव: । अस्य पत्नी च तस्यैव च
नाम्नोमा गुणैरपि । ४२ । [8]सुतस्तदी-
63 यस्सुगुणाभिराम: कल्याणशील: करुणालवाल: । वैद्याग्रगण्यो यशसामुदार[:*]
श्रीरामना-
64 थश्शिवपादभक्त: । ४३ । [9]दैत्यदेवनरसंश्रयां परिज्ञानयानविजनरुजप्रतिक्रियां ।
रामनाथभिष-
Third Plate; First Side.
65 गीश्वर: क्रियास्वयमेव तुलयन्मुनीश्वरं । ४४ । [10]सर्व्वाकास्तनयास्त्रयोपि जनि
ता[:*] श्रीरामनाथेन ते
66 जायायामयितांबिकाह्वयशुषि[11] ख्यातप्रभावोन्नता: । लोकानां हितकारिणस्सु-
मनसामि-

[1] Metre: Śārdūlavikrīḍita.
[2] Read सत्त्व.
[3] Metre: Mālinī. This verse begins with a floral device.
[4] Read °सपर्य्यो विश्रुत°.
[5] Metre: Vasantatilakā.
[6] Read °पूर्ण°. The anusvāra stands at the beginning of the next line.
[7] Metre: Anushṭubh.
[8] Metre: Upajāti.
[9] Metre: Rathoddhatā.
[10] Metre: Śārdūlavikrīḍita.
[11] Read °श्य°.

67 [1]ष्टार्थ्थसंपादका: कामादध्यनसूयमत्रिमुनिना ब्रह्माच्युतेशा इव । ४५ । [2]ज्येष्ठ: परहितसूनुर्वितो-

68 यो [3]देवयांह्वय: । काळनाथस्तृतीयोस्य[4] रामनाथस्य धीमत: । ४६ । [5]सुत-सुहृदनुजानुच-

69 रप्रभृतिल्वमुपेत्य विहितश्रिश्रूषौ[6] । अग्रजमनुजन्मानावुपचरतस्सततमवहित-स्वांत्तौ । ४७ । [7]य-

70 जुष्यध्ययनं वेदे वेदे चायुषि भूषयन् । अध्यापनं च शिष्येभ्य: कृत्वा परहित: कृती । ४८ । [8]आचा-

71 रो दुरितापचारचतुर[:*] स्तुत्यानि कृत्यानि च स्वांत्तं शांत्तिनिकेतनं प्रसदनोदारं गिरां [9]गुंभनं [।]

72 पूजा राजकृकावतंसपदयो[:*] श्रीरामश्रोतोपाश्रिता[10] संत्तस्संत्ति गुणा: परं पर-हिताचार्य्यें[11] विचार्य्यें-

73 व तत्[12] । ४९ । [8]आयुर्वेदविशारदेन सुधिया श्रीदेवयार्य्येण कस्तुल्यो रामयवैद्यनाधतनये-[13]

74 नोच्चैर्य्यशोराशिना । सिंधोरभ्युदितो भिषङ्ग सदृशो हस्ते दधानोमृतं येना-स्यामृतमस्ति हस्त-

75 कमले वाक्ये दृशोश्चेतसि । ५० । [14]विद्याविशुद्धिविनयार्ज्जवसत्यधर्म्मशर्वार्च्च-नाचरणभूतदया[दि] सर्व्वं । ए-

76 कत्र कर्त्तुमभिलाषवतेव धात्रा श्रीकाळनाथभिषगीश्वर[15] एष सृष्ट: । ५१ । [8]सद्विद्याहृदयंगमं सुक्त-

77 तिनामग्रण्यमर्हं गुणै: प्राणाचार्य्यमधाश्रित[16] परहिताचार्य्यं हितं कर्म्मसु । श्रीमत्कू-

78 नयशिंगभूमिरमणस्संभावयंनंजसा[17] सर्व्वैर्व्वस्तुभिरुत्तमैर्व्व गतवान् पर्य्याप्तिमितावता

79 । ५२ । [18]शाकाब्दे गगनग्रहाच्चिशशिनां संख्यान्विते श्रावणे मासि [19]श्रीरु-णसुक्तिनाधसविधे[20] सू-

[1] Read °ष्टार्थ्य°.

[2] Metre: Anushṭubh.

[3] Read °याह्वय:.

[4] Read काळनाथ°.

[5] Metre: Giti.

[6] Read °शुश्रू°.

[7] Metre: Anushṭubh.

[8] Metre: Śārdūlavikrīḍita.

[9] Read गुंफनं.

[10] Read °श्रितौ°.

[11] The syllables चार्य्येवि are inserted below the line.

[12] Read ते.

[13] Read °नाथ°.

[14] Metre: Vasantatilakā.

[15] Read श्रीकाळनाथ°.

[16] Read °मया°.

[17] Read °यन्नंजसा.

[18] Metre: Śārdūlavikrīḍita; this verse is preceded by two floral devices and a vertical stroke.

[19] Read श्रीरुक्ष्ण°.

[20] Read °नाथ°.

80 र्य्योपरागे सति । श्रीमान् शिंगयनायकः परहिताचार्य्याय पुण्यात्मने प्रा-
दाद्दक्कल-

81 पूंडिनाममहितं ग्रामं समग्रं गुणैः । ५३ । [1]मुंमडिशिंगवराख्यं विंशत्यंश्रं वि-

Third Plate ; Second Side.

82 धाय तं ग्रामं । परहितनामाचार्य्यः प्रादादर्धं द्विजातिभ्यः । ५४ । [2]यज्ञेश्वरार्य्य[:*] स्थिर-

83 धीरार्ल्लशिंगद्विजोत्तमः । मारिप्पनार्य्यो मतिमानेते तुल्यगुणाश्रियः । ५५ । [3]यजुर्व्वेदविद-

84 ग्रण्यो भारद्वाजकुलोद्भवाः । याजुषः पेद्दिभट्टाख्यो विद्वान् गौतमगोत्रजः । ५६ । [3]श्रीवत्स-

85 गोत्रक्षीरोदचंद्रो यजुषि कोविदः । प्रोलयार्य्यसुतो धीमान् सर्वदेवद्विजोत्तमः । ५७ । [3]दासु-

86 लंनमविप्रेंद्रः कौंडिन्यो[4] यजुषि स्थिरः[5] । [6]चेर्लिपेद्दिनृसिंह्य [:*] श्रीवत्सगोत्रो [7]यजुश्श्रुतः । ५८ । [8]का-

87 श्यपगोत्रविभूषा यजुषि च सांगे चतुर्मुखख्यातिः । पुलुपाकनृहरिरवनौ विधिवदनुष्ठाननिष्ठ-

88 या युक्तः । ५९ । [3]चिटिसोमयभट्टार्य्यो हारीतो याजुषो बुधः । गंग-प्रोलयविप्रेंद्रो हारी-

89 तो याजुषाग्रणीः । ६० । [3]ग्रामार्द्धस्यास्य भागानां दशसंख्यामुपेयुषां । ज्ञाताः पर-

90 हितार्य्येण ते विप्रास्समभागिनः । ६१ । [9]प्रतीच्यां गौतमी सोमा प्रवाहा-र्धावधिस्थ-[10]

91 ता । वायव्यसीमा गौतम्यास्तटे शाकोटगुल्मगा । ६२ । [11]सैशान्योभिमुखो गत्वा सांकोलं [12]नाकुमाश्रीता

92 (:)। ततोश्वध्थं[13] समासाद्य पश्चात्किंशुकमाययौ । ६३ । [3]तस्माद्यांत्ती सशाकोटं वल्मीकं प्राप्य सा ततः ।

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[1] Metre : Āryā.

[2] Metre : Anushṭubh.

[3] Metre : Anushṭubh.

[4] Read कौंडिन्यो.

[5] Read स्थिरः.

[6] Read °नृसिंहार्यो°.

[7] Read यजुश्श्रुतः.

[8] Metre : Gīti.

[9] Metre ; Anushṭubh ; this verse is preceded by two floral devices and a vertical stroke.

[10] Read °धिस्थिता. [The text may be explained as it is without any emendation—प्रवाहार्धावधि being taken as an adverb meaning "right up to the half (*i.e.* middle) of the river."—H. K. S.]

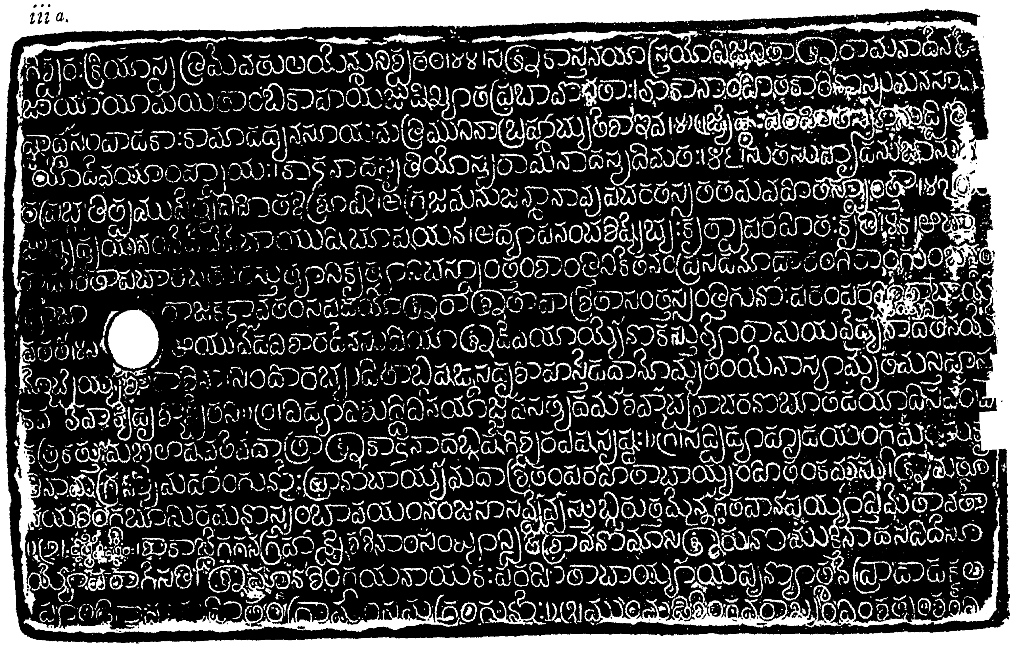
[11] Metre : Anushṭubh ; read °भ्यामि°.

[12] Read °श्रिता.

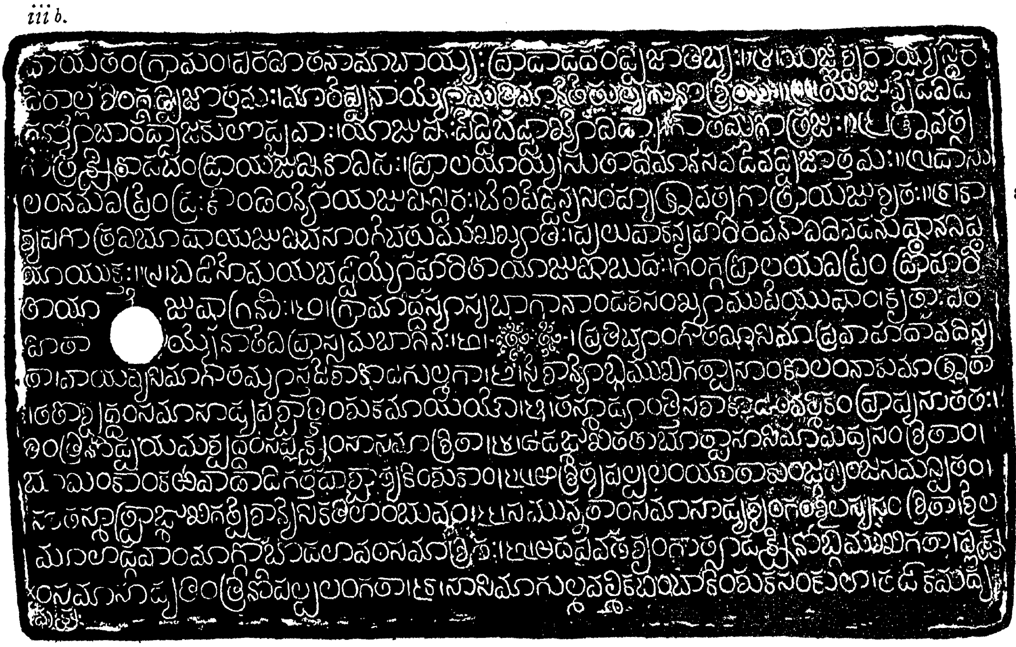
[13] Read °श्वत्थं.

Akkalapundi grant of Singaya-Nayaka: Saka-samvat 1290.

iii a.



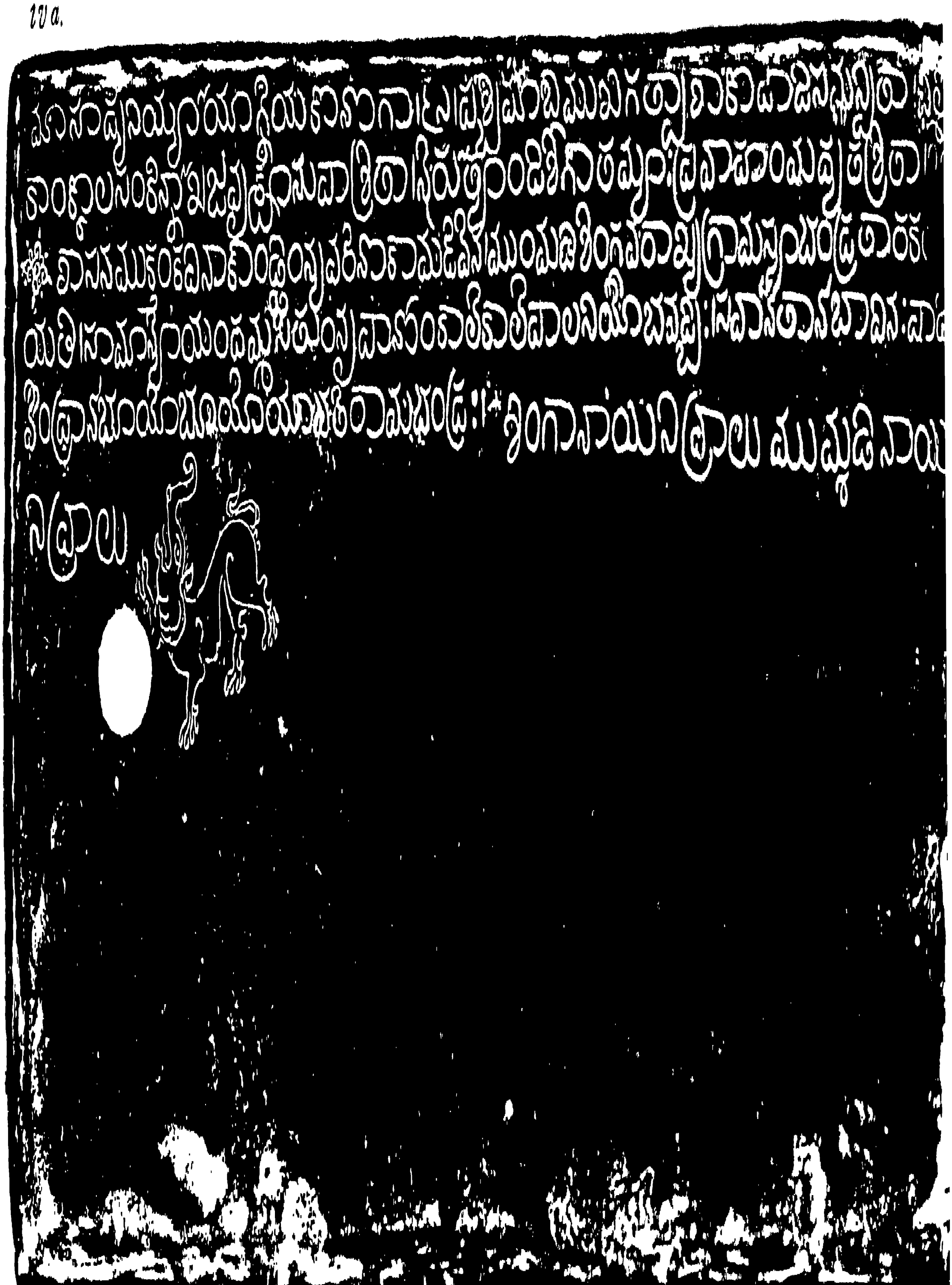
iii b.



SCALE THREE-FIFTHS

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iv a.



93 तिंत्रिणीद्वयमश्वथ्थं[1] सम्यक्चं सा समाश्रिता । ६४ । [2]उदङ्मुखी ततो भूत्वा सा सीमा मध्यसंश्रितां ।

94 भूमिं कांकℓℓवाडादिगर्त्तपाश्वात्यकिंशुकां । ६५ । आश्रित्य पल्वलं याता कुंजपुंजसमन्वितं ।

95 सा तस्मात्प्राङ्मुखी गत्वैशान्ये सिकतिलां भुवं । ६६ । समुन्नतां[3] समासाद्य शृंगं शैलस्य संश्रिता । शैल-

96 मूलाद्गवां मार्ग्गो बोद्दलावं समाश्रितः । ६७ । अध[4] पर्वतशृंगात्सा दक्षिणाभिमुखी गता । प्लक्ष-

97 वृक्षं[5] समासाद्य तिंत्रिणीपल्वलं गता । ६८ । सा सीमा गुल्म-वल्मीकचिंचाकिंशुकसंकुला । तटाकमध्य-

Fourth Plate.

98 मासाद्य निर्य्यायाग्नेयकोणगा । ६९ । पश्चिमाभिमुखी गत्वा शाकोटादि-समन्विता । [व]ल्मी-

99 कांकोलसंकीर्ना[6] ख[र्जं]वृक्षानुपाश्रिता । नैरुंत्यां[7] दिशि गौतम्याः प्रवाहं मध्यतश्रिता[8] । ७० [।]

100 [9]शासनमुक्तं कविना [10]कौंडिंन्यवरेण कामदेवेन । मुंमडिशिंगवराख्यग्रामस्या-चंद्रतारकं ज-

101 यति । [७१*] [11]सामान्योयं धर्म्मसेतु[12] नृपाणां काले काले पालनीयो भवद्भिः । सर्वानेतान् भाविनः पार्थि-

102 वेंद्रान् भूयो भूयो याचते रामचंद्रः । [७२*] शिंगानायिनि व्रालु मुम्मडिनायि-

103 नि व्रालु[13] [॥*]

TRANSLATION.

(Line 1.) May there be no obstacles !

(Verse 1.) May the White Boar grant (*us*) perpetual prosperity, who in the dark home of the nether world gently shook in secret with his tusk the lip of the (*goddess*) Earth, being unnerved by excitement at the coming pleasure of carrying (*her*).

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[1] Read °मश्वत्थं.

[2] Metre of vv. 65 to 70 : Anushṭubh.

[3] Read समुन्नतं.

[4] Read अथ.

[5] The syllables वृक्ष are inserted below the line.

[6] Read °संकीर्णा.

[7] Read नैर्ऋत्यां.

[8] Read °तश्रिता.

[9] Metre : Gîti ; this verse is preceded by a floral device.

[10] Read कौंडिन्य°

[11] Metre : Śâlinî.

[12] Read धर्मसेतुर्नृ°.

[13] The figure of a conventional lion with a raised trunk (Tamil : *yāḷi ?*) is engraved at the end of the plates. It was perhaps the crest of the donors.

(V. 2.) I praise that lustre which, though elephant-faced (*dviradānana*), has still only one tusk on its face (*a-dvirad-ānana*)[1] (*and*) is highly praised by the six-headed (Subrahmaṇya), the five-headed (Śiva), the four-faced (Brahmā) and other (*gods*).

(V. 3.) Resplendent is that bright digit of the cool-rayed (*moon*), which the celestial nymphs as tender as the sprouts (*of a young plant*) eagerly grasp at the close of (*their*) repeated amorous sports, and delightfully wrap it round (*their*) ears (*and*) wrists.

(V. 4.) The (*setting*) sun (*in his evening glory*) appears as if (*he is*) attempting to make a beautiful (*forehead-mark of red*) saffron (*kāśmīra*), (*consisting*) of (*his*) deep love (*or* redness) on the lotus-face of the lady (*viz.*) the region of the west; and this rising moon is besmearing, as it were, the creeper-like body of the noble damsel, the region of the east, with sandal in the form of (*white*) moonlight.[2]

(V. 5.) The three castes, (*viz.*) the Brāhmaṇas and the next (Kshatriyas and Vaiśyas), were produced from the face, the arms and the thighs of the Lord (Īśvara); and for their support was born the fourth caste from His (*i.e.*, Īśvara's) feet.[3]

(V. 6.) That this caste is more pure than those (*other three*) is self-evident; for (*verily*) this caste was born along with the (*river*) Bhāgīrathī, (*i.e.* the Ganges [which springs from Vishṇu's foot.—F. W. T.]), the purifier of the three worlds.

(V. 7.) The members of this caste are eagerly attentive to their duties, not wicked, pure-minded, and are devoid of passion and other such blemishes; (*they*) ably bear all the burden of (*protecting*) the earth by helping those born in the kingly caste.

(V. 8.) The cycle of the Kṛita and other ages is always rolling, like the circumference of a wheel; the protectors of the earth are so likewise.

(V. 9.) In the well-known Śvēta-varāha kalpa, in the seventh Manvantara, in Bharata-varsha and in this Bharata-khaṇḍa in (*this*) Kali (*age*), the different castes and stages (*of men*) do not deviate from the prescribed law (*dharma*), the Vēdas shine (*i.e.* are honoured) with their component parts and the hundred (*i.e.* numerous) religious sacrifices are not without their fruit.[4]

(V. 10.) In Bharata-khaṇḍa there are thousand (*i.e.* innumerable) countries which are famous for the many and rich articles (*which they contain*). The crest jewel of those is certainly the country called **Triliṅga**,[5] in which virtue is confined.

(V. 11.) The lord of the Triliṅga country (*was*) the illustrious **Kēśava-nāyaka**, who by his dignity eclipsed, as it were, Dilīpa and other kings (of old).

(V. 12.) The earth flourished while this king who adorned the noble **Mañchikoṇḍa** family, inflicted due punishment (*on offenders*), crushed the infatuated pride of the wicked and shaved (*the heads of, i.e.* disgraced) heroic enemy-kings.

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[1] Vināyaka, the god with the elephant-face, is known to have only one tusk and is hence called Ēka-danta.

[2] This is evidently a description of the natural scenery as one would see it on the evening of a full-moon day in any month. It is difficult to understand why the poet should have introduced it here.

[3] The origin of the four recognised castes from the head, shoulders, thighs and feet of the Supreme Being is described in the well-known *Purushasūkta* of the Ṛig-Vēda (x. 90. 12: *brāhmaṇō̍ 'sya múkham āsīd bāhū́ rājanyàḥ kṛitáḥ | ūrū́ tád asya yád vaíśyaḥ padbhyā́m śūdrṓ ajāyata* ||

[4] The specification of the present age described in this verse is always repeated at every religious ceremonial performed in India under Brahman supervision. The statement made in the second half of the verse is, however, quite contrary to what is generally believed of the Kali or Iron age.

[5] The origin of the name Triliṅga is explained in the *Pratāparudriya*. *Vide Ind. Ant.*, Vol. VI, p. 338 and p. 130, n. The terms Telugu, Telughāṇya and Tiliṅghāna must be traced to Triliṅga.

(V. 13.) The son of that king Kēśava and a mine of (good) qualities (*viz.*) **Gaṇapati-nāyaka** took upon his shoulders (*the burden of*) the earth, after his father had gone to heaven by old age.

(V. 14.) Wealth, Land and Fame were (all) three very dear to king Gaṇapati. Dearer than the (*first*) two must have been Fame, for he gave up these two on her account.[1]

(V. 15.) From that king (Gaṇapati) was born a son, the illustrious **Kūna-bhūpāla**, (*even*) as Pradyumna (*was born*) from the lord of Lakshmī (*i.e.* Vishṇu) and the bearer of the *śakti* (*i.e.* Kumāra) from Śaṅkara (*i.e.* Śiva).

(V. 16.) The king Gaṇapati, seeing that (*his*) son (*was*) fit for kingly dignity, left his throne on (*this*) earth to take his seat in Heaven.[2]

(V. 17.) The prosperous Kūnaya-nāyaka, (*who was*) a Rōhaṇa[3] mountain containing brilliant gems (*viz.*) good qualities, the prowess of whose arms was well-known, who enjoyed the greatness of monarchy, who made gifts without show, whose wisdom was firm and far-reaching, whose behaviour was generous and whose feelings were saturated with mercy, was a moon to the milk-ocean (*of*) his race.

(V. 18.) Victorious is his son king **Mummaḍīndra**, whose great prowess surpasses the sun (*in glory*), who is skilled in all arts, dear to the heart of poets, a mine of pleasing qualities, a fire to the bamboos (*vaṁśa, viz.*) families of powerful enemies and capable in protecting (*his*) subjects.

(V. 19.) The sword of Kūnaya-Mummaḍi-nāyaka besmeared with the blood of enemy-kings, whom it splits, shines like the sprout of the creeper (*viz.*) his valour.

(V. 20.) The earth shines on being united (*in marriage*) with Mummaḍi-nāyaka, who (*always*) acts according to the wishes of his father, who is a pearl in the bamboo[4] (*viz.*) the family of famous kings and who is resplendent in (*his*) plain, sympathetic and noble conduct.[5]

(V. 21.) (*The goddess of*) Wealth who (*dwells*) with love in the breast of Achyuta (Vishṇu), the (*goddess*) Earth, who has firmly established herself on the lord of serpents, and (*the goddess of*) Learning, who sports in all the (*four*) faces of Brahmā, shine (*together*) in the company of the matchless and glorious Kūnaya-Mummaḍīndra. The great wonder (*however*) is that in the company of these three (*ladies*), the (*already*) pure (*goddess of*) his (*own*) fame, has become still more so.[6]

(V. 22.) Mummaḍīndra protects the districts **Cheṅgaṛa, Kuṛavāṭa, Kōna** and **Vānāra** included in the region between the two well-known (*branches of the*) **Gōdāvara** (*river*), and renowned for (*their*) richness.

(V. 23.) Occupying with his military equipments the inaccessible strongholds on land, sea, hill and forest (*in these*) countries, and uprooting hordes of (*his*) enemies, king Mummaḍi protects the whole earth.

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1 The sense conveyed is that Gaṇapati-nāyaka gave away land and wealth in order to acquire fame.

2 *i.e.*, died.

3 [On Rōhaṇa see above, p. 205, note 5.—H. K. S.]

4 It is a belief obtaining with Sanskrit poets that old bamboos and the heads of elephants contain valuable pearls.

5 [In the case of the pearl: one, which is bright, splendid, shining, round and radiant.—V. S.]

6 Here is a pointed reference to the scandalous quarrels and misunderstandings among co-wives in Hindu families where poligamy is resorted to. The poet wants to say that the fourth wife of Śiṅgaya-nāyaka, (*viz.*) Fame, did not suffer (though, as a co-wife, she ought to have done so) in the company of the three others.

(V. 24.) Who is not highly pleased with the territories of Mummaḍīndra, whose gardens are flourishing with long stretches of ripe plantains, limes, jack and mango trees bordering on all sides, enclosing in the interior everywhere groups of beautiful areca-palms, betel-creepers and ginger plants, with avenues of tall cocoanut palms and the sweet-flowered *vakuḷa*, *kuravaka*, *aśōka*, and *punnāga* trees?

(V. 25.) **Kāpaya-nāyaka**, the famous *Suratrāṇa* (*i.e.* Sultān) of the **Āndhra** country gave (*in marriage*) his sister's daughter to king Mummaḍīndra.

(V. 26.) Mummaḍīndra ever rules the earth, looking after (*the interests of*) groups of the twice-born (Brāhmaṇas), who, like the highly brilliant pearls, please the whole world and shed continuous lustre by their upright conduct (*or* roundness), good qualities (*or* strong thread) and purity, decorating by their residence the (*many*) (*agrahāra*) villages given by the king, provided with all comforts and shining as if they were valuable necklaces of the (*goddess*) earth.

(V. 27.) King Mummaḍi resides joyfully in the big, beautiful and advanced city named **Kōṟukoṇḍa**, in which shine fair ladies who stand on a par with Rati, in which dwell the utmost number of wealthy men, which is the abode of all prosperity, which is attractive on account of (*its men of*) learning and which is beautiful with its bazars.

(V. 28.) What to say of the fortune of this city! For here dwells the Supreme Being (Vishṇu) with (*the goddess*) Śrī (Lakshmī), giving up (*his*) heavenly abode.

(V. 29.) One younger brother (of Mummaḍi-nāyaka) is **Śiṅgaya-nāyaka**, who ranks high on account of all good qualities (*and*) great fortune; and another younger brother is **Gannaya-nāyaka** who shines verily like the principal gem in the necklace (*or* group) of kings.

(V. 30.) These two prosperous brothers named king Śiṅga and king Ganna are comparable only with that Mummaḍīndra.

(V. 31.) Having appointed these brothers respectively at **Kōṭi-purī** in which are crores of prosperous and beautiful ladies, and at **Tāḍipāka** which is the very fruit of the meritorious acts (*of its residents*), (Mummaḍīndra) rules the earth along with them.

(V. 32.) King Śiṅga follows in the footsteps of (*his*) elder brother king Mummaḍi, just as Hari (*followed*) his elder brother Śakra (Indra), and Saumitri (*i.e.* Lakshmaṇa) (*followed*) his elder brother Rāma.

(V. 33.) King Śiṅga's capital is known as the famous city (of) **Mummaḍivīḍu.** (*Thus*) associated with the name of Mummaḍi-nāyaka, it . . . ., (*is*) the play-ground for the (*goddess of*) wealth, the sporting-house for (*the goddess of*) learning, and the ornament of the earth, near which flows the prosperous (*river*) **Pampā** and close to which is (*the temple of*) the glorious (*god*) **Rāmanāthēśvara.**

(V. 34.) That spacious city shines like the capital of heaven reflected in the holy (*and*) placid waters of the (*river*) Pampā, the country on either side of which is hemmed in with thick forests.

(V. 35.) King Śiṅga residing in that famous city protects the entire earth, being possessed of all (*kinds of*) wealth.

(V. 36.) Victorious is the king Śiṅga, who is a *Gaṇḍa-gōpāla* in discomfiting his powerful enemies and to whose lady-fame (*this mundane*) egg of Brahmā is (*only*) a ball.[1]

[1] His fame was evidently of such extraordinary dimensions that the universe comparatively looked like a handy ball. In other words, his fame easily occupied the whole universe [played with the earth as with a ball.—F. W. T.]

(V. 37.) King Śiṅga, displaying his innate good nature, sense of duty, (*deep*) love and pride, towards (*his*) subjects, good men, women and enemies (*respectively*), assumes (*the four recognised forms of*) the rôle of heroes,[1] such as *dhīrōdātta*, (*dhīraśānta*, *dhīralalita* and *dhīrōddhata*).

(V. 38.) The illustrious king Śiṅga fully enjoys (*his*) fortune by distributing (*his*) wealth, by (*seeking*) success for his arm, by causing fear in (*his*) enemies, by giving a material form to (*his*) fame, by crushing conceit, by making his kinsmen uninterruptedly rich, by bestowing gifts with dignity, by showing unparallelled kindness (*towards his subjects*) and by acquiring strength compatible with his royalty.

(V. 39.) Kūnaya-śiṅga, the forehead-ornament of kings, always delights in sporting with women who are proficient in playing on the *vīṇā*, who are illustrious for their charming and attractive dances, who follow the rules (*of conduct regulating*) the noble songsters of culture, who are respected for their amiability, who are prosperous with never-failing wealth and who possess matchless beauty.

(V. 40.) Victorious is the holy and popular doctor Parahita, who is virtue incarnate, whose fame is known everywhere, the abode of all good qualities, the limit of all prosperity, the worshipper of Śiva and the foremost of men noted for (*their*) conduct.

(V. 41.) Parahita, the full-moon to the milk-ocean (*of the family, viz.*) Ātrēya *gōtra*, in whose lotus-like mind Śiva makes his abode and the mirror (*in which are reflected*) the sports (*of the goddess*) Prosperity (*Śrī*), rendered assistance in many ways to persons who sought (*his*) protection.

(V. 42.) This doctor is (*called*) Parahita. (*So is*) that Śiva who is kind to others (*para-hita*). Again, his (*i.e.* Parahita's) wife, like (*the wife*) of (*that*) Śiva, was Umā not only in name, but also in (*her*) good qualities.

(V. 43.) His son was the illustrious Rāmanātha, a devout worshipper of Siva, of pleasing virtues and noble character, the receptacle of mercy, the foremost among physicians and the best of those that have conquered their passions.

(V. 44.) The great physician Rāmanātha knew how to treat all diseases pertaining to demons, gods and men. Regarding his cures (*i.e. medical skill*), he has to be compared only with Atri, the lord of sages.

(V. 45.) Just as Brahmā, Vishṇu and Siva (*were begotten*) for sport on Anasūyā by the sage Atri, so were born of the illustrious Rāmanātha, from (*his*) wife named Ayitāmbikā, even three equally glorious sons, who are exalted through their well-known greatness, who are (*ever bent*) upon doing good to the people, and who bestow upon wise men (*their*) desired objects.

(Vv. 46 and 47.) The eldest son of this wise Rāmanātha is Parahita, the second is named Dēvaya, and the third Kāḷanātha. The two younger brothers (Dēvaya and Kāḷanātha) serve constantly (*their*) elder brother (Parahita) with a cheerful mind, attending to his wants, in the capacity of sons, friends, brothers, servants and the like.

(V. 48.) (*Himself*) an ornament among the students of the Yajur-vēda and the Āyur-vēda (*i.e. the medical science*), Parahita taught these to his students and thus accomplished the object (*of his life*).

[1] There are four kinds of *nāyakas*, or heroes, the development of whose character, in one capacity or other, is the object of almost every poem in Sanskrit literature.

(V. 49.) The best of virtues having consulted together, as it were, abide in Parahitāchārya, whose conduct is capable of chastising sins, whose actions are praiseworthy, whose mind is the abode of peace, whose speech is pleasing and noble, whose worship is offered at the feet of the moon-crested (Śiva) and whose wealth is at the disposal of his dependents.

(V. 50.) Who can equal the son of Rāmaya-vaidyanātha, the wise, illustrious and highly famous Dēvayārya who is proficient in Āyurvēda? The physician (*of the gods, i.e.* Dhanvantari), born in the ocean with nectar in his hands,[1] cannot equal him; for there is nectar (*not only*) in the lotus-like hand (*of this* Dēvayārya *but also in his*) speech, eyes (*and*) heart.

(V. 51.) The illustrious Kālanātha, the chief of physicians, was created by Brahmā with a desire, as it were, of bringing together in one place all (*good qualities*) like learning, purity, modesty, uprightness, truth, virtue, worship of Śiva, pious life and compassion towards (*all*) beings.

(Vv. 52-54.) The glorious king Kūnaya-Śinga, justly rewarding with many valuable gifts his dependent and life-physician,[2] Parahitāchārya, (*his*) friend in (*all*) actions, who captivates the heart by (*his*) sound learning, is the foremost among virtuous men, and respectable on account of (*his*) good qualities, was not still satisfied (*with the presents that he had given*). (*Therefore*) in the Śaka year counted by the sky (0), the planets (9), the eyes (2) and the moon (1),[3] in the month Śrāvaṇa, on the occasion of an auspicious solar eclipse the illustrious Śiṅgaya-nāyaka granted to the virtuous Parahitāchārya, in the presence of the glorious (*god*) Ru(Ṛi)ṇamuktinātha, the excellent village famed by name Akkalapūṇḍi. (*And*) Parahitāchārya, having divided that village called Mummaḍi-Śiṅgavara into twenty shares, gave one half of it to the Brāhmaṇas.

(Vv. 55-60.) [Contains the names of the Brāhmaṇa recipients with their *gōtras* and *śākhās*. See the annexed Appendix.]

(V. 61.) These Brāhmaṇas were made the recipients of equal shares by Parahitārya in the half village which was divided into ten parts.

(Vv. 62-70.) The boundary line of Akkalapūṇḍi on the west is recognised as the (*river*) Gautamī (*i.e.* Gōdāvarī), right up to the middle of the stream. The boundary line due north-west reaches the thicket of *śākōṭa* (*shrubs*) on the bank of the Gautamī; the same, going in a north-easterly direction, reaches the ant-hill with the *aṅkōla* tree, then reaching the fig tree passes on to the *kiṁśuka* tree; thence proceeding, the same boundary line reaches next the ant-hill with the *śākōṭa* (*shrubs*) and then touches the two tamarind trees and the pipal tree united with the *plaksha*. Then turning northwards, the boundary line touches (*its*) middle point with the *kiṁśuka* tree to the west of the main trench of Kaṅkaravāḍa and then passes close by a pool with thick shrubs in it. From there it proceeds eastwards to the sandy tract in the north-east corner, and then reaches the high peak of the hill along the cows' path which proceeds from the foot of the same hill, touching Bōdalāva (*on the way*). Then the same (*boundary line*), proceeding southwards from the top of the hill and reaching the *plaksha* tree, joins the pool with the tamarind tree; and eventually this boundary line, winding through thickets and ant-hills crowded with *chiñcha* and *kiṁśuka* trees and reaching the middle of a tank, joins the south-east corner. Now, turning towards the west and joining the *śākōṭa* and other trees, it passes through ant-hills and *aṅkōla* trees and reaches the *kharja* trees on the south-west corner and then joins the river Gautamī in the middle of its stream.

(V. 71.) May this (copper-plate) charter (*recording the grant of*) the village called Mummaḍi-Śiṅgavara, composed by the poet Kāmadēva, the best of the Kauṇḍinyas, run on as long as the moon and stars (*endure*).

[1] [See Krishna Sastri's *Images of Gods and Goddesses*, pp. 234 and 259.—H. K. S.]

[2] [Prāṇāchārya is a recognised title among Indian physicians; *Charaka, Chikitsāsthāna*, Ch. I, v. 212 says प्रीयवान् मतिमान् युक्तो विजातिः शास्त्रपारगः । प्राणिभिर् गुरुवत्पूज्यः प्राणाचार्यः स हि स्मृतः ॥—H. K. S.]

[3] *i.e.*, 1290.

(V. 72.) 'This causeway of charity is common to (*all*) kings. (Therefore O! kings) it is always to be protected by you.' (*Thus*) does Rāmachandra again and again request all the future rulers of the earth.

(Ll. 102-103.) (*This is*) the writing of Śiṅgā-nāyaḍu; (*and this*) the writing of Mummaḍi-nāyaḍu.

Appendix.—Names of the recipients, their *gōtras* and *śākhās*.

No.	Name of recipient.	*gōtra.*	*śākhā* (*vēda*).
1	Yajñēśvarārya	Bhāradvāja	Yajus.
2	Ārlaśiṅga	Do.	Do.
3	Māreppanārya	Do.	Do.
4	Peddi-bhaṭṭa	Gautama	Do.
5	Sarvadēva, son of Prōlayārya	Śrīvatsa	Do.
6	Dāsul-Annama	Kauṇḍinya	Do.
7	Chelipeddi Nṛisiṁha	Śrīvatsa	Do.
8	Pulupāka Nṛihari	Kāśyapa	Do.
9	Chiṭisōmaya-bhaṭṭa	Hārīta	Do.
10	Gaṅga-Prōlaya	Do.	Do.

No. 25.—TALEGAON COPPER-PLATES OF KRISHNA-RAJA I; SAKA 690.

BY STEN KONOW.

The first notice of this inscription was given by Mr. D. R. Bhandarkar,[1] who states that the plates were sent to him for decipherment by Sirdar K. C. Mehendale, Secretary of the Bhārat-itihās-saṁśōdhak-maṇḍal, and that they have been found at Taḷēgāon Ḍhamḍhērē, a village of the Sirūr tāluka in the Poona District, situated at 18° 40′ N. and 74° 9′ E., twenty miles north-east of Poona city.

There are altogether three plates, 13⅓″ long and 6⅔–7⅛″ broad. The first and the third plate have no writing on their outer sides, the second one carries writing on both sides. The first plate contains eight, the obverse and the reverse of the second, and the obverse of the third each ten lines of writing. At the bottom of the reverses of the first two plates there are moreover some illegible scribbles in a later handwriting. At the end of the inscription are two double circles, each surrounding a floral design. There are circular ring holes on the left sides of the plates, but we have no information about the existence of a ring or a seal. The writing has in some places become rather effaced. This is especially the case in the beginning and at the end of the inscription and at the bottom of the obverse of the second plate. Fortunately, however, everything which is of importance can be made out with certainty.

The alphabet belongs to the southern group and is of the same kind as in other southern plates of the same date. The shape of individual letters varies in a few places. Thus, the *kṛi*

[1] *Progress Report of the Archæological Survey of India, Western Circle*, for the year ending 31st March 1913, p. 54.

in =*kṛita-*, l. 12, is different from the *kṛi* in *-kritam*, l. 1; the *ga* in *Gōvimda-*, l. 22, is misshapen, and the *ā*-mātrā in *jā* is usually almost unrecognizable. On the whole, however, the letters are well cut. The figure 1 occurs at the end of the first stanza after the initial blessing, l. 9.

With regard to **orthography** it should be noted that *ri* and *ṛi* are not correctly distinguished. Thus we find *ṛi* for *ri* in *-ādṛir=*, l. 6, and *ri* for *ṛi* in *bhrityaiḥ*, l. 10; *-krishṇa-*, l. 13, and *krimiḥ*, l. 35. *Va* is used throughout also to denote *ba*, and this writing has not been corrected in my transcript. After *r* consonants are doubled in the usual way. Thus, *-durgga-*, l. 7; *-kīrtti-*, l. 3; *varṇṇōjvalā*, l. 19; *-darppa-*, l. 15; *-paraśur=mm-ātmaḥ*, l. 17; *-śarvvarīshu*, l. 2, etc. The writing is not, however, quite consistent, and we also find *tanur=viśrambharā*, l. 20; *sarvān=*, l. 23; *sarva-*, l. 31; and aspirates are never doubled after *r*; compare *-dīrgha-*, l. 3; *-ārtha-*, l. 28; *bhāvair=bhṛiśam*, l. 20; *-nirbhara-*, l. 15. The letter *ta* is regularly doubled before *ra*; thus, *gōttra-*, l. 4; *-śattrur=*, l. 6; *vittrastā*, l. 8; *-pūttra-*, l. 18; *ttrayaḥ*, l. 35. The treatment of nasals before consonants is not consistent. Usually the class nasal is employed, but we also find the *anusvāra* used instead; thus, *Prabhutuṁga-*, l. 18, but *Subhatuṅga-*, l. 14; *Gōvimda-*, l. 22, but =*Ēndrarājaḥ*, l. 6; *-stambhēna*, l. 18, but *-stambham=*, l. 8. Instead of *ṁh* we find *ṅgh* and *ṁgh*; thus, *-siṅgha*, l. 3, but *-siṁghasya*, l. 8. There are several other instances of carelessness. Thus, a double consonant has been simplified in *=abhutanūjaḥ* for *=abhūt=tanūjaḥ*, l. 6; *-ōjvalā* for *-ōjjvalā*, l. 19; *narakāna* for *narakān=na*, l. 35; *niśēsh-* for *niḥśēsh-*, l. 13; *ētai sahitaḥ* for *ētaiḥ sahitaḥ*, l. 31. Final consonants have been omitted in *-grāmā*, ll. 28, 29; *ēva*, l. 30; *-nirviśēsha*, l. 32; *paradattā*, l. 34. The dropping of a final *visarga* is especially of frequent occurrence, not only before *śr*, as in *kṛitajña śrī-*, l. 4; *-prajāv[ā]dha śrī-*, l. 12, but also before *pra* in *-tilaka Pra-*, l. 18; *-puṇya pra-*, l. 22, and before *kṛi* in *-pati Kṛishṇa-*, l. 12. There are also other cases of miswriting. Thus we find *rnn* instead of *rṇṇ* in *Kārnnāṭakam*, l. 9; *tt* instead of *nt* in *jñāyattē*, ll. 8 f.; *nt* for *tt* in *-untarē*, l. 25; *ts* for *ss* in *yat=sahasā*, l. 10; compare also *-vāraṇātstal-* for *-vāraṇās=tal-*, l. 8; *-ādimtsam-* for *-ādīn sam-*, l. 23. The rules of Sandhi are occasionally neglected in the grant portion. Thus, *vrāhmaṇēbhyaḥ Vāsishṭha-*, l. 26; *-pūjitāya aśēsha-*, l. 28; =*uttarataḥ Ala-*, l. 29; *dakshiṇataḥ ēva chaturāghāṭaviśuddhaḥ Bhamarōparā-Araluva-Siṁdigrāma* | *Taḍavalā ētai*, ll. 30 f. On the other hand we find Sandhi between the two halves of a verse in ll. 7 and 17, and, against the metre, between the two first padas, in l. 33. A semi-Prakrit form occurs in *varishati*, l. 17. We may finally note that the signs of half and full stops are rather irregularly employed.

The grant registered in the plates was issued by the **Rāshṭrakūṭa** king **Kṛishṇarāja I**, and it is the first inscription of this king which has hitherto come to light. His genealogy is given in the same way and in the same words as in other plates so far as Dantidurga. We are first introduced to **Gōvindarāja I**, and his son **Kakkarāja I**, whose son **Indrarāja II** was the father of **Dantidurga**. He is, in the usual way, stated to have defeated the **Kārṇāṭaka** power, which was skilled in conquering the lord of **Kāñchī**, the **Kērala** king, the **Chōla**, the **Pāṇḍya**, **Śrīharsha** [of Kanauj] and **Vajraṭa**; to have vanquished **Vallabha**, *i.e.* the **Western Chalukya Kīrtivarman II**, and then to have assumed the title of a paramount sovereign *rājādhirāja paramēśvara*, his predecessors being simply styled *rājan*. Dr. Fleet[1] is perhaps right in assigning to Dantidurga the *biruda* Rājasiṁha, which occurs in l. 8, and which is perhaps similarly used about Dantidurga's great-grandfather Gōvindarāja I. Dr. Fleet has also[2] mentioned that Dantidurga's epithet **Vallabharāja**, which occurs in l. 12, is of interest "because, through its Prakrit forms, it explains the name," the Balharās, "by which the contemporaneous Arab travellers and geographers of the ninth and tenth centuries A.D. used to speak of those kings." Dantidurga's successor was his paternal uncle **Kṛishṇarāja I**, the son of **Kakkarāja**, and the present grant was issued by him. According to the **Barōda** plates of the **Rāshṭrakūṭa** king

[1] *Ep. Ind.*, Vol. VI, p. 168.

[2] *Loc. cit.*, p. 169.

Karkarāja Suvarṇavarsha of Gujarāt,[1] Kṛishṇarāja ascended the throne after uprooting a relative of his; cf.

yō vaṅśyam=unmūlya vimārggā(rgga)-bhājaṁ
rājyaṁ svayaṁ gōtrahitāya chakrē.

Dr. Fleet[2] was inclined to infer from this statement that Kṛishṇarāja forcibly replaced his nephew Dantidurga. The wording of v. 9 in Kṛishṇarāja's own grant, however, would lead us to believe that the relative whom he had to fight was somebody else, who claimed the throne after Dantidurga's death.[3] Kṛishṇarāja gives himself the *birudas* **Śubhatuṅga, Akālavarsha** and **Pṛithivīvallabha.** The only stanza devoted to his praises which presents any difficulty is v. 16. We are here told that he for a long time enjoyed the Earth as if it were his one mistress, and the earth is said to be *Kāñchī-guṇ-ālaṁkṛitā.* The literal meaning of this epithet is 'embellished with a girdle string,' and it is of course meant to be used in this sense about the king's mistress. It can, however, also mean 'embellished with the excellence of Kāñchī,' and this is certainly the meaning of the compound as applied to the earth. Now we have no information to the effect that Kṛishṇarāja conquered Kāñchī (Conjeeveram), and it is, on the basis of the available information, difficult to understand what is exactly meant with the compound. It is, however, possible to make a suggestion. In the Barōda plates of Karkarāja which I have just quoted, we read about Kṛishṇarāja,

Ēlāpur-āchala-gat-ādbhuta-sannivēśam yad=vīkshya vismita-vimānachar-āmarēndrāḥ |
ēta[t*] svayambhu Śiva-dhāma na kṛitrimē śrīr=dṛishṭ=ēdṛiś=īti satataṁ bahu charchayanti ||
bhūyas=tathāvidha-kṛitau vyavasāya-hānēr=ētan=mayā katham=ahō kṛitam=ity=akasmāt |
kartt=āpi yasya khalu vismayam=āpa śilpī tan=nāma kīrttanam=ā(m=a)kāryyata yēna rājñā ||
Gaṅgā-pravāha-himadīdhiti-kālakūṭair=atyadbhut-ābharaṇakaiḥ=kṛitamaṇḍanō=pi |
māṇikya-kāñchana-purassara-sarvvabhūtyā tatra sthitaḥ punar=abhūshyata yēna Śambhuḥ ||

"That king (Kṛishṇarāja) by whom was caused to be made a temple[4] of wonderful structure situated in the hills at Ēlāpura, on seeing which the wonderstruck lords of the gods driving in their aerial cars constantly reflect (saying), 'This abode of Siva is self-existent, in an artificial (building) such a beauty was never seen;' and even the artist who made it was automatically struck with wonder in consequence of the failure of his energy as regards (the construction of) another work of the same kind, saying, 'how can this have been made by me?' and by whom (Krishṇarāja) Śambhu (Śiva), standing there, was further embellished with all sorts of riches, rubies, gold, and so on, though he is decorated with wonderful ornaments, the stream of the Gaṅgā, the moon and the *kālakūṭa.*"

As pointed out by Sir R. G. Bhandarkar,[5] this description no doubt refers to the famous Kailāsa temple at Ellora. Now it is a common belief that this temple is an imitation of the Kailāsanātha temple at Conjeeveram, and several common features in the two structures have been pointed out,[6] although it is hardly possible to talk of a general imitation of the Conjeeveram temple. Our inscription, however, seems to show that Kṛishṇarāja meant to create a structure which could emulate the splendour of the Kailāsanātha temple; and, if my interpretation of v. 16 of the present grant is correct, it gives an authentic corroboration of the belief that a

[1] *Ind. Ant.*, Vol. XII, pp. 156 ff.
[2] *Gazetteer of the Bombay Presidency*, Vol. I, Part ii, pp. 390 f.
[3] Cf. Bhandarkar, *Ep. Ind.* Vol. VI, p. 209.
[4] Or perhaps "as a proclamation of his name that wonderful structure."
[5] *Ind. Ant.*, Vol. XII, p. 228.
[6] See Rea, *Pallava Architecture*, p. 14, and the references there quoted.

connexion exists between the two structures and it becomes of importance for the history of the Ellora temple.

V. 14 informs us that Kṛishṇarāja had a son **Prabhutuṅga Gōvindarāja**. He is of course the same person as the *Yuvarāja* **Gōvindarāja Prabhūtavarsha Vikramāvalōka** of the Alās plates.[1] The designation Prabhutuṅga of this prince is not known from other sources.

We learn from l. 22 that the grant was issued at the request (*vijñāpanā*) of Gōvindarāja, while l. 26 mentions **Vāsishṭhaśrīkumāra** and Jaivanti Pāṇaiya as having made the *vijñāpanā*. It is tempting to infer that Vāsishṭhaśrīkumāra was another designation of Gōvinda. That would imply that this prince had adopted the *gōtra* designation of the Vāsishṭhas. We have not, however, any information that any Rāstrakūṭa prince claimed to belong to the Vāsishṭha *gōtra*. We know that it was Kṛishṇarāja who completed the overthrow of the Chalukyas, and it would be conceivable that he made an attempt at imitating those princes, who claimed to belong to the Mānavya *gōtra*, and that he tried to make his son Gōvinda assume the designation Vāsishṭha-śrīkumāra. It is, however, safer to assume that Vāsishṭhaśrīkumāra is a different person from Gōvindarāja, to whom he and Jaivanti Pāṇaiya made their request which the prince then made his own.

At all events there is no indication in the grant that Gōvinda had become installed as *Yuvarāja*. In the Alās plates of Śaka 692, on the other hand, he is designated as such. His installation must accordingly have taken place some time between March 768 A.D., the date of the Taḷēgāon plates, and June 770 A.D., when the Alās grant was issued.

The Taḷēgāon plates are dated **Śaka Saṁvat 690** (expired), in the **Plavaṅga**-*varsha*, on the **new moon day of the month Vaiśākha, on the occasion of an eclipse of the sun.** The corresponding Christian date is **Wednesday, the 23rd March 768 A.D.** Kṛishṇarāja states that he was then engaged on an expedition against the **Gaṅgas** and that his camp had been pitched at **Maṇṇanagara** (l. 26). This place is no doubt identical with **Maṇṇai** or **Mānyapura**, the capital of the Western Gaṅgas, which has been identified by Mr. Rice[2] with **Maṇṇe** in the Nelamaṅgala *tāluka* of the Bangalore District, 13° 15′ N. and 77° 18′ E. We learn from this statement that Kṛishṇarāja, like his son Dhruva, went to fight the Gaṅgas. The Gaṅga king who ruled in A.D. 768 was according to Dr. Fleet[3] the Mahārāja Pṛithivīkoṅgaṇi Śrīpurusha.

The grant itself was issued to the Brāhmaṇas living in the **Karahāṭa ten-thousand,** and two shares were especially reserved for a certain Bhaṭṭa-Vāsudēva. **Karahāṭa** is the present **Karhāḍ** in the Sātārā District. It is here said to be a ten-thousand district. It is elsewhere[4] said to consist of four thousand villages and towns. The object of the grant was the village **Kumārigrāma,** together with **Bhamarōparā, Araluva, Sindigrāma** and **Taḍavalē,** all in the **Pūnaka**-*vishaya* lying to the west of **Khambhagrāma, Vōrimagrāma,** and **Dāḍimagrāma,** to the north of the **Khadiravēṇa** hill, to the east of **Alandiyagrāma** and **Thiuragrāma** and to the south of the river **Mūila.** As has been pointed out by Mr. Bhandarkar, who has identified these places on the Survey of India Atlas sheet No. 39, the chief importance of the inscriptions for the geography of Western India rests with the fact that it establishes the existence of a Poona District under that name as early as the eighth century, for there can be no doubt that **Pūnaka** is the same name as the modern **Poona,** *i.e. Punā*. The modern form shows that Pūnaka is a Prakrit form derived from an older *Punnaka* or *Puṇṇaka*, because the dental *n* of *Pūnā* cannot represent an originally single *n*. The etymology of the name is accordingly uncertain. It can just as well be *puṇyaka*, as usually supposed by Paṇḍits, as *pūrṇaka*.

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[1] *Ep. Ind.*, Vol. VI, pp. 208 ff.
[2] *Ep. Ind.*, Vol. VI, p. 64.
[3] *Ep. Carn.*, Vol. III, Introduction, p. 10.
[4] *Pali, Sanskr. and old Can. Inscr.* No. 19; *Mysore Inscriptions*, p. 60.

Of the villages included in the grant Kumārigrāma is the present **Karehgāon**; Bhamarōparā is **Bhowrapur**; Araluva **Uruli**; Sindigrāma **Seendowneh**, and Taḍavalē **Turudee**. Of the surrounding villages Khambhagrāma is **Khamgāon**; Vōrimagrāma **Boree**, and Dāḍimagrāma **Daleemb**; Alandiya is **Ālandī**, or more commonly **Chōrā-chī Ālanḍī**, a station on the Madras and Southern Marāṭhā Railway, 15 miles south-east of Poona, and Thiuragrāma is **Theur**. The river **Mūila** is the present **Muḷā**, or more properly that river after its confluence with the Muṭhā at Poona, whence it winds east till it reaches the Bhīma. Mr. Bhandarkar states that it passes to the north of the villages contained in the grant. The Khadiravēṇa hills, finally, have not retained their old name. I am unable to add anything to this information, which is due to Mr. Bhandarkar, as no large scale map is at my disposal.

The writer of the inscription was, so far as I can make out, Indra, the same person who wrote the Sāmāngaḍ grant of Dantidurga.

TEXT.

First Plate.

1 Ōṁ[1] svasti [|*] [2]Sa vō=vyād=Vēdhasā dhāma yan-nābhikamalaṁ kṛitaṁ [|*] Haraś=cha ya[s]ya kānt-ē[ndu]-kalayā kam=alaṁ[kṛitaṁ] [|| 1*] [3][Āsid=dvishat-ti-

2 miram=udya]ta-maṇḍalāgrō dhvastin=nayann=abhim[u]khō raṇa-śarvvarīshu [|*] bhūpaḥ (||) śuchir=vvidh[u]r=iv=āpta-[diganta-kīrtti-

3 r=Ggōvindarāja i]ti rājasu rāja-siṅgha[ḥ ||*] 1(2) [3]Tasy=ātmajō jagati viśruta-dīrgha-kīrtti[r=ārtt-ārtti-]hā[ri-Ha-]

4 ri-vikrama-dhāma-dhārī [|*] bhūpas=trivishṭapa-nṛip-ānukṛitiḥ kṛitajña[ḥ*] śrī-**Kakkarāja** iti gōttra-maṇir=vabhūva [|| 3*]

5 [4]Tasya prabhinna-karaṭa-chyuta-dāna-danti-danta-prahāra-ruchir-ōllikhit-āṁsa-pīṭhaḥ [|*] kshmāpaḥ kshi-

6 tau kshapita-śattrur=abhū[t*] tanūjaḥ sad-**Rāshṭrakūṭa**-kanakādri(dri)r=iv=**Endrarājaḥ** [|| 4*] [5]Tasy=ōpārj[j]ita-tapasa-

7 s=tanayaś=chatur-udadhi-valaya-mālinyā[ḥ |*] bhō[k]tā bhuvaḥ Śatakratu-sadṛiśaḥ śrī-**Dantidurgga**-rājō=bhūt [|| 5*]

8 [6]Yasy=ājau rāja-siṁghasya vittrastā vairi-vāraṇāt[7]s=tal-laj[jā]-stambham=unmūlya jñ[ā]-

Second Plate; First Side.

9 yattē(ntē) kv=āpi nō gatāḥ [|| 6*] [4]**Kāñch-īśa-Kērala-narādhipa-Chōla-Pāṇḍya-Śrīharsha-Vajraṭa**-vibhēdha-vidhāna-dakshaṁ [|*] **Kārnnā(rṇṇā)**-

10 ṭakaṁ valam=anantam=ajēyam=anyair=bhri(bhṛi)tyaiḥ kiyadbhir=api yat(s)=sahasā jigāya[|| 7*] [4]A-bhrūvibhaṁgam=agṛihīta-niśā-

11 ta-śa[s]tram=ajñ[ā]tam=apraṇihitājñam=apētayatnaṁ [|*] yō **Vallabhaṁ** sapadi daṇḍa-valēna jit[v]ā rājādhirāja-paramē-

12 śvaratām=avāpa [|| 8*] [8]Tasmin=divaṁ prayātē **Vallabharājē**=krita-praj[ā] vādha[ḥ |*] śrī-Kakkarāja-sūnur=mmahīpati[ḥ*] **Kṛishṇarā-**

13 jō=bhūt [|| 9*] [8]Tasya sva-bhuja-parākrama-ni[ḥ*]śēsh-ōtsārit-āri-dik-chakraṁ [|*] Kri(Kṛi)shṇasy=ēv=ākri(kṛi)shṇaṁ charitaṁ śrī-Kri(Kṛi)shṇarā-

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[1] Expressed by a symbol.

[2] Metre: Anushṭubh.

[3] Metre: Vasantatilaka.

[4] Metre: Vasantatilaka.

[5] Metre: Gīti.

[6] Metre: Anushṭubh.

[7] Read *-vāraṇāḥ* | *tal-lajjā-*.

[8] Metre: Āryā.

14 [jasya] [|| 10*] [1][Śu]bhatuṁga-tuṁga-turaga-pravṛiddha-r[ē]ṇ-ūddha-ruddha-ravi-
kiraṇaṁ [|*] grīshmē=pi nabhō nikhilaṁ prāv[ṛi-]

15 [ṭkālāyatē spashṭaṁ] | (||) [11*] [1]Uddāma-darppa-nirbhara-mahāvala-prachalitasya
bhū-pṛishṭē [1*] śaknōti kō nirōddh[u]ṁ prasaraṁ vara-nara[patēr=a-

16 sya] [|| 12*] [5][Dīn-ānātha-praṇayishu yathē]shṭa-chēshṭaṁ samīhitam=ajasraṁ
[|*] tatksh[aṇā]n=Akālavarshō var(i)shati [sarvv-ār]tti-nirm[mathanē] [|| 13*]
[2][Tasy=ā]

17 bhavad=bhuvana-pr[ē]ma-vikāsa-bhāsvān=saṁgrāma-sāgara-vimanthana - Mandar - ādrir(ḥ)
[|*] dushṭ-āri-santati-latā-paraśur=mmahā[tmā sūnu]ḥ

18 kshitīśa-tilaka[ḥ*] Prabhutuṁga-nāmā || [14*] [3]Sat-pāttra-dāna-varshēṇa dhvasta-
st[ō] hēna [ku]inī [|*] [hasti]n=ēva kshatā [yēna] p[urushē]-

Second Plate; Second Side.

19 ṇ=āri-santati[ḥ*] ||[15*] [4]Nityaṁ sā prakṛiti-sthir=ātata-chalā varṇṇ-
ō[j*]jvalā sup[ra]j[ā] ślāghyā sad-vishay-ōpabhōga-subha-

20 gā bhāvair=bhṛiśaṁ bhūshitā [|*] visravdhaṁ kaṭaka-[pra]sādhita-tanur=
viśvaṁbharā bhōginā bhuktā [yēna chiraṁ] nij=ēva vanitā

21 Kāñchī-guṇ-ālaṁ[kṛ]itā [|| 16*] [1]Tēn[=ēdam=ani]la-vidyu[ch-chañchala]m=avalōkya
jīvitam=asāra[ṁ] [|*] kshiti-dāna-pa[ra]ma-pu-

22 ṇya[ḥ*] pravarttitō vrahmadāyō=yaṁ [|| 17*] [Gō]viṁdarāja-vijñ[ā]panayā sa
cha Pṛithivīvallabha-mahārāj-[ā]dhirāja-paramēśvara-paramabhaṭṭāraka-

23 śrīmad-Akālavarsha-dēvaḥ sarvān=ēva rāshṭrapati-vishayapati-mahattarādīṁt=
samājñapayaty=astu vō

24 viditaṁ yathā mātā-pitrōr=ātmanaś=cha puṇya-yaśō-bhivṛiddhayō Śaka-nṛipati-
saṁvatsara-śata-shaṭkē

25 navaty-unta(tta)rē Plavaṅga-varshē Vaiśākh-āmāvāsyāyām=āditya-grahē
Gaṅgānām=upari vijaya-skandhāvārē

26 Maṇṇa-nagarē Karahāṭa-daśasahasr-āntaḥpātibhyō vrāhmaṇēbhyaḥ Vāsishṭha-
śrīkumāra-vijñ[ā]panayā Jaiva-

27 nti-Pāṇaiya-vij[ñā]panayā cha Kumārigrāmō nāma grāmō datta [iti]
anēka-vipra-nṛipāgra-p[ū]j[ā]-pū-

28 jitāya aśēsha-vēda-śāstr-ārtha-viśāradāya Bhaṭṭa-Vāsudēvāya bhā[5] . .[tau]
Khaṁbhagrāmā[d*] Vōrimagrā-

Third Plate.

29 mād=Dāḍimagrāmāt=paśchimataḥ Khadiravēṇa-parvvatād=uttarataḥ Ala[ndiya]-
grāmā[t*] Thiura-grāmāch=cha pū[r]v[va]ta(tō)

30 Mūila-nadyā dakshiṇataḥ ēva[ṁ*] chatur-āghāṭā-viśuddhaḥ Bhamarōparā-
Araluva-Sindigrāma-(|)Taḍavalē

31 ētai[ḥ*] sahitaḥ Pūnaka-vishay-āntaḥpātī sarva-vādhā-rahitaḥ sa ch=āgāmi-
nṛipatibhir=asmad-vaṁśyair=anyair=vvā svadā-

32 ya-nirviśēsha[ṁ*] paripālanīyaḥ || Uktaṁ cha bhagavatā Vyāsēna [|*]
[6]Vahubhir=vvasudhā bhuktā rājabhiḥ Sagar-ādibhiḥ ||

33 yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ | (||) [18*] [6]Taḍākānāṁ
sahasrēṇā(ṇa a)śvamēdha-śatēna cha [|*] gavāṁ kōṭi-pradānē-

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[1] Metre: Āryā.

[2] Metre: Vasantatilaka.

[3] Metre: Anushṭubh.

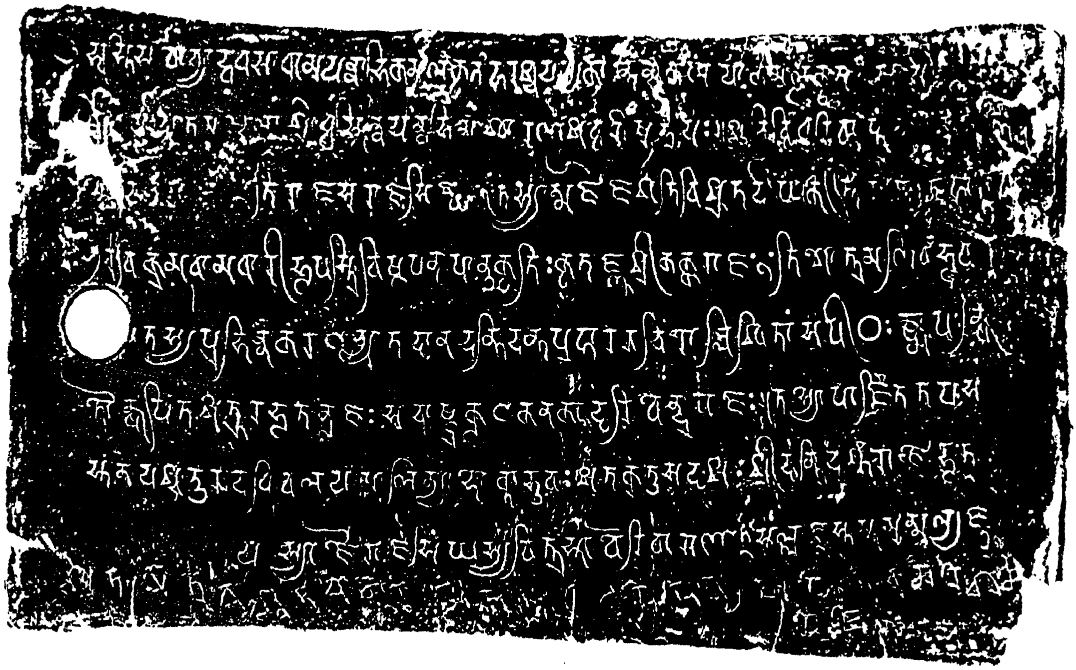
[4] Metre: Śārdūlavikrīḍita.

[5] Read *bhāgau dvau saṁpāditau.*

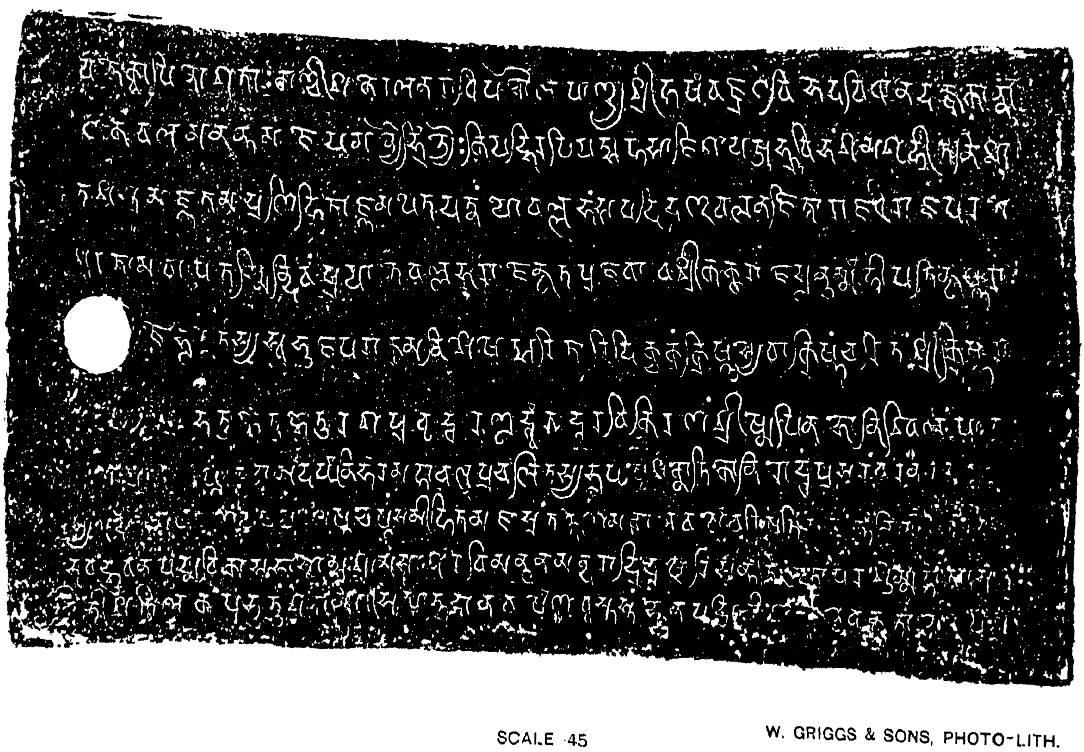
[6] Metre: Anushṭubh.

Talegaon plates of Krishnaraja I.—Saka 690.

i.

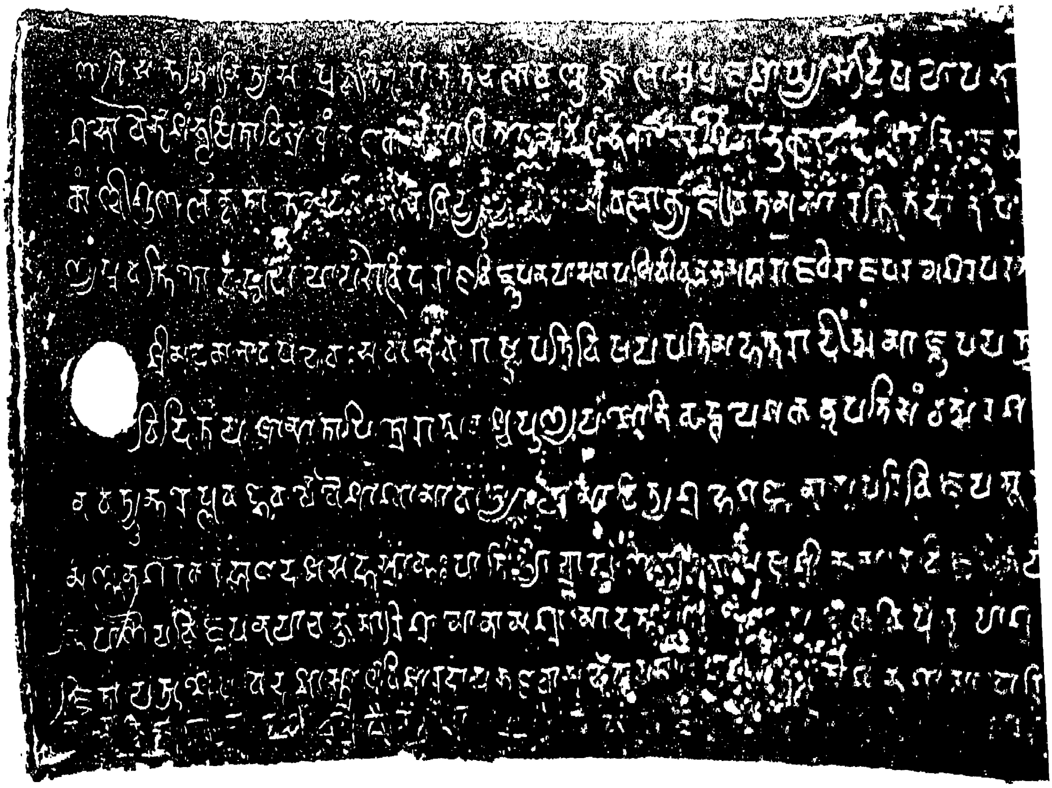


ii a.

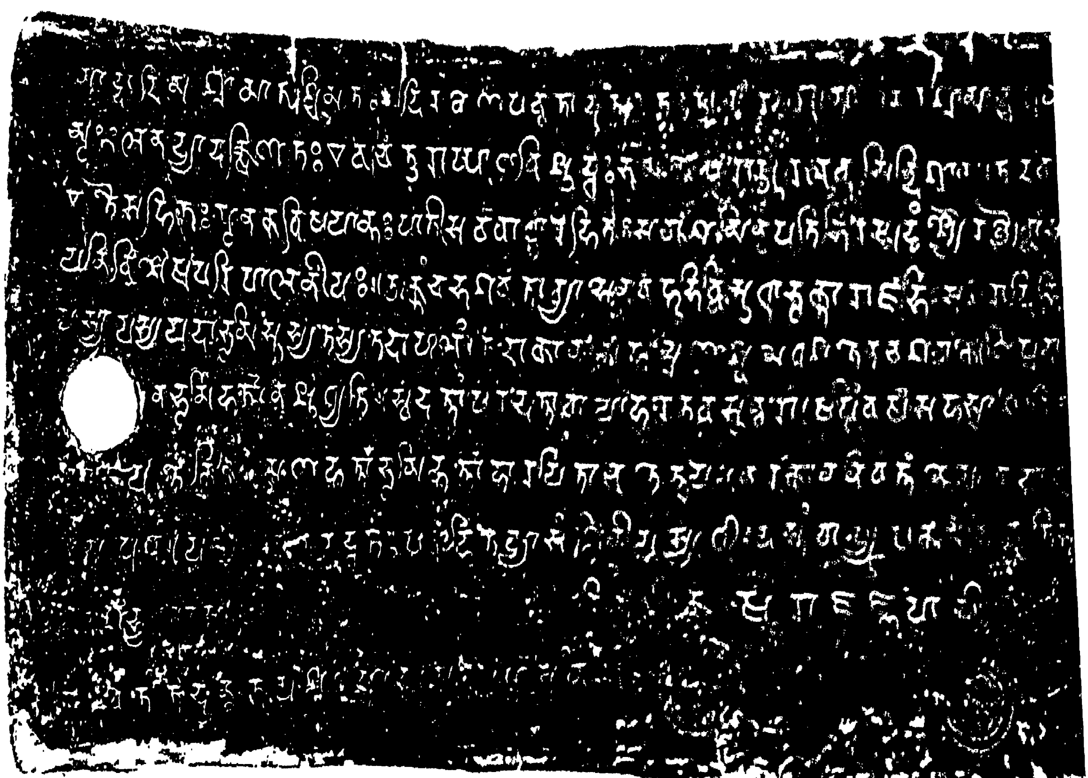


SCALE ·45

W. GRIGGS & SONS, PHOTO-LITH.



iii.



34 na bhūmi-harttā na śudhyati || [19*] [1]Svad[a]ttāṁ para-dattā[ṁ*] vā yō harēta vasundharāṁ | shashṭiṁ varsha-sahasrāṇi vishṭā-

35 [yāṁ jā]yatē kri(kṛi)miḥ [|| 23*] [1]Ṛiṇa-harttā bhūmi-harttā hārayitā cha tē ttrayaḥ | narakā[n*] na nivarttantē yāvad=ābhū-

36 [ta]saṁp[la]vaṁ || [21*] [2]Ya[ḥ saṁpadbhir=anu]ddhataḥ parahita-vyāsaṁginī yasya dhīḥ yas=taṁ v=āpy=upakartum=ichchhati su-

37 [hṛid-vargasya kāshṭhā dhanē [|*] tēn-Ēndrēṇa narēndra-vṛinda-sahita-śrī]-Kṛishṇarāj-ājñayā [prīty=ēdaṁ

38 li[kh[i]taṁ tad-unnata-yaśaḥ-[prōdbhā]sa[naṁ śā]sanaṁ[3] | [22*]

TRANSLATION.

(V. 1) May he protect you from whose navel the lotus grows that Vēdhas (Brahman) has made his abode, and Hara (Śiva) through the lovely digit of whose moon the sky is embellished.

(V. 2) There was a king Gōvindarāja [I], who with his raised scimitar destroyed the darkness (in the shape of) his foes, facing them in the nights of battles, his fame reaching the ends of the quarters, brilliant like the moon (who dispels the darkness, after his disk has risen, shining against it at night), his lustre reaching to the ends of the quarters, Rājasiṁha (king-lion) among kings.

(V. 3) His son, whose great fame was renowned in the world; who possessed the valour and strength of Hari, the remover of the sufferings of the distressed; a king resembling the lord of heaven (Indra); full of gratefulness, became a jewel of his race, the illustrious **Kakkarāja**.

(V. 4) He had a son, whose broad shoulders were bright through being scratched by the stroke of the tusks of elephants from whose open temples ichor trickled down; a king who on earth destroyed his enemies; who was as it were a golden mountain (Mēru) in the (lineage of the) excellent **Rāshṭrakūṭas** (or, whose summit was the excellent kingdom), **Indrarāja (II)**.

(V. 5) He who had accumulated *tapas*, had a son who enjoyed the earth girt with the four oceans; who was like to Indra, the Rājan, the glorious **Dantidurga**;

(V. 6) In the battle against whom his foes (as if they were) elephants became terrified of him, the lion amongst kings (Rājasiṁha), eradicated the (sense of) shame before him (as elephants would their) posts, ran away and are not known anywhere;

(V. 7) He who forcibly, with a few soldiers, conquered the endless forces of **Karṇāṭaka**, which were invincible to others, and which were skilled in effecting defeats on the lord of **Kāñchī**, the king of **Kērala**, the **Chōla**, the **Pāṇḍya**, **Śrīharsha** and **Vajraṭa**;

(V. 8) He who, without knitting his brow, without seizing sharp weapons, without (letting anybody) know, without issuing orders, without effort suddenly conquered **Vallabha** with his assaulting force, and (thus) obtained the position of a king of kings, a supreme lord.

(V. 9) After he, the **Vallabharāja**, had gone to heaven, **Krishṇarāja [I]**, the son of Kakkarāja, who did not oppress his subjects, became the lord of the earth.

(V. 10) The career of that glorious Kṛishṇarāja, who through the valour of his own arms expelled the whole enemy world, was resplendent (*akṛishṇa*) like that of Kṛishṇa.

[1] Metre: Anushṭubh. [2] Metre: Śārdūlavikrīḍita.

[3] Restored from the Sāmāngaḍ plates of Dantidurga, *Ind. Ant.*, Vol. XI, pp. 110 ff., with some corrections.

(V. 11) The whole sky even in summer manifestly looked like that of the rainy season, the rays of the sun above becoming obstructed by the abundant dust raised by the lofty steeds of **Śubhatuṅga** (Kṛishṇarāja).

(V. 12) Who is able to obstruct the assault of that excellent lord of men, when he moves on with his force, violent with exalted pride?

(V. 13) In crushing down all affliction **Akālavarsha** (the untimely rainer), behaving as he likes, incessantly and instantaneously rains (*i.e.* fulfils) their wishes to the miserable and helpless ones and to his favourites.

(V. 14) He got a son, (who was) a sun in causing the lotus (which is) the world to expand; who was a Mandara mountain in churning the ocean of battle; who was an axe to the creepers (in the shape of) the collection of his wicked foes; who was high-minded; an ornament amongst kings, **Prabhutuṅga** by name;

(V. 15) (Kṛishṇarāja) by whom the collection of his foes was destroyed, while he was raining gifts on worthy people and did away with arrogance, as a lotus pond is by an elephant (who rains ichor and breaks down the post).

(V. 16) That king who long securely enjoyed (the rule of) the earth, which is always immovable by nature; but over which earthquakes spread; which is resplendent with the (various) castes; with excellent subjects; worthy of praise; pleasant through the enjoyment of good objects; highly embellished with creatures; whose surface is adorned with (his) camp; adorned with the excellencies of **Kāñchī**, as a lover (would enjoy his own damsel, firm by nature, in whom agitation is expanded; who is resplendent with paint. who bears excellent children; who is worthy of praise; who is lucky in properly enjoying the pleasures of the senses; who is highly adorned with emotions; who embellishes her body with bracelets, and who is adorned by the string of a girdle).

(V. 17) By him this donation, highly meritorious through the bestowal of land, was effected, looking on this life as worthless and as fickle like wind and lightning,

(Ll. 22-32) at the request of **Gōvindarāja**. He, Pṛithivīvallabha, the Mahārājādhirāja, the Paramēśvara, the Paramabhaṭṭāraka, the illustrious **Akālavarsha**, issues (the following) order to all the heads of *rāshṭras* and *vishayas* and to the *Mahattaras*: be it known to you that, at the request of Vāsishṭhaśrīkumāra and at the request of Jaivanti Pāṇaiya the village called **Kumārigrāma** has been given to the Brāhmaṇas residing in the **Karahāṭa ten thousand**, in order to increase the merit and fame of his mother and father and of himself, **in the year six hundred increased by ninety of the Śaka king, in the year Plavaṅga, on the new-moon day of Vaiśākha, on the occasion of an eclipse of the sun,** (while residing) in the victorious camp against the **Gaṅgas** in the town **Maṇṇa**. And two shares have been given to **Bhaṭṭa-Vāsudēva**, who is honoured with the highest honour by Brāhmaṇas and kings, and who is conversant with the sense of all the Vēdas and *Śāstras*. (It is situated) to the west of **Khambhagrāma, Vōrimagrāma** and **Daḍimagrāma**; to the north of the **Khadiravēṇa** hills; to the east of **Alandiyagrāma** and **Thiuragrāma**, and to the south of the river **Mūila**; in this way it is well defined with its four boundaries, and it has been combined with **Bhamarōparā, Araluva** and **Sindigrāma**, is situated within the **Pūnaka**-*vishaya* and has been made free of all oppression (through taxes). And this gift should be respected by future kings, of our lineage or others, in the same way as their own gifts. And it has been said by the venerable Vyāsa (three of the customary verses follow).

(V. 22) By the order of the glorious **Krishṇarāja**, attended by a crowd of kings, this charter, which illuminates his noble fame, has been written by Indra, who is not elated by prosperity, whose mind is applied to the welfare of others, and who even desires to assist him (Kṛishṇarāja), the foremost amongst his friends in wealth.

No. 26.—SILIMPUR STONE-SLAB INSCRIPTION OF THE TIME OF JAYAPALA-DEVA.

By Radha Govinda Basak, M.A.; Rajshahi.

The slab of black stone which bears this inscription was discovered in 1319 B.S. in Mauzā Silimpur, Police Station Khēthāl, in the Bogrā District of the Rājshāhī Division in the Presidency of Bengal. It was found by a peasant who was levelling ground for the purpose of cultivation in the Zamīndārī of Bābu Vijaya Gōvinda Basu Chowdhuri of the village Khalsi in the Mānikgañj Subdivision of the District of Dacca, two cubits under the surface of the earth. The place where it was unearthed and its surroundings are still full of ruins of temples, buildings, large tanks, etc., belonging to the mediæval ages. After its discovery the stone remained in the possession of the Muhammadan cultivator; but in the month of Māgh 1321 B.S. [January-February, 1915] some of Vijaya Bābu's officers went to Silimpur on business, and possessed themselves of the inscribed slab, although the illiterate cultivator was at first most unwilling to part with it. It was then removed to Khalsi in Mānikgañj, whence I received information of this discovery from my friends, Bābu Bīrēndra Kumār Sarkār, B.A., and Bābu Sītānāth Ghōsh, B.A., teachers of the Mānikgañj High School. I then went to Mānikgañj to have a sight of the inscribed slab. Vijaya Bābu's men then made a present of the stone to the Varēndra Research Society, and I accepted it on behalf of the Society. The slab is now deposited in the Museum of the Society at Rājshāhī. I edit the inscription, for the first time, from the original slab, which was placed at my disposal by the Society.

The **inscription** contains 25 lines of writing, which cover a space of 1′ 4¾″ broad by 8¾″ high. The writing is very beautifully and carefully executed. The letters are incised very deep. With the exception of a few letters in lines 5-7, which have become slightly effaced, and of three letters only, two in line 1 and one in line 24, which have been partly broken, the whole inscription is in an excellent state of preservation. From the fact that the slab has a projection of about an inch on both sides like two wings, it seems probable that it had been built into a wall of the temple which is stated to have been erected by the person eulogised in the *praśasti.* A most interesting feature of this inscription is that it is almost free from spelling mistakes, due either to the ignorance of the scribe or the engraver, which are so common in other stones and copper-plates found in Bengal and other parts of India. The text itself contains a verse (v. 29) which gives high praise to the scrupulous care of the engraver Sōmēśvara, a Māgadhan artist. The size of the letters is about ¼″.

The **characters** in which the inscription is written belong to a variety of the Northern alphabet which was used, especially in Bengal and Magadha, in the 11th century A.D. On comparing each individual character of our inscription with that of the two stone-inscriptions[1] written in the 15th year of king Nayapāla-dēva's reign, it has been found that the script is almost exactly the same everywhere. Some difficulty has occasionally been felt in deciphering the text on account of the close resemblance of the signs for some pairs of letters—e.g. the signs for *pa* and *ya*, *ta* and *bha*, and the subscript *u* and subscript *r*. The distinction between the forms

[1] In my examination of the script of these two inscriptions I have used the *facsimile* of the Krishṇa-dvārikā temple inscription, which was presented to the Varēndra Research Society by Bābu Rākhāl Dās Banerjee M.A., and Mr. Prabhāt Kumār Mukherjee, Barrister-at-Law, and the copy of the *facsimile* of the Narasiṁha-dēva temple inscription, published opposite p. 234 of the Bengali History of Bengal, by Rākhāl Bābu. I also got an opportunity, in this connection, to compare the letters of the Palm-leaf MSS. of the *Ashṭa-sāhasrikā Prajñāpāramitā* (Cambridge University collection) written in the 14th year of Naya-pāla, from the reprint of a page published in Rākhāl Bābu's book (opposite p. 234). Much likeness is also observed between this script and that of the Sārnāth inscription of Kumāra-dēvī—(*Ep. Ind.*, Vol. IX, plate opposite p. 324).

cha and *ra*, *va* and *dha*, *ma* and *sa* is also very slight. Professor Kielhorn, while editing the Assam Plates of Vallabha-dēva, felt such a difficulty of decipherment due to the great similarity of signs for some letters and remarked[1] that "where letters like these happen to occur in proper names . . . . it is impossible to vouch for the absolute correctness of the transcribed text." The same remark may hold good with regard to the reading of the proper name *Kaliparvva-*, l. 16 of our inscription, which looks like *Kaliyardha*. Of initial vowels we have met with the signs for *i* (in *iti*, ll. 4 and 11, in *iha*, l. 15, and in *iva*, l. 16), *u* (in *upakārē*, l. 20) and *ē* (in *ēva*, ll. 14 and 17). It may be noted that the initial *i* is denoted by two ringlets, placed side by side with a short horizontal line above. Attention may be drawn to the peculiar forms of the following conjunct letters amongst others :—*ksha* e.g. in *sākshād-*, l. 8 ; *stha* e.g. in *sthānaṁ*, l. 3 ; *ktya* e.g. in *śaktyā*, l. 13 ; *ṅga* e.g. in *srāṅga-*, l. 2 ; *shṭha* e.g. in *nishṭhā-*, l. 7 ; *chchha* e.g. in *-chchhaivalā-*, l. 4 ; *shṇa* e.g. in *Vishṇuṁ*, l. 9 ; *shṭa* e.g. in *-ānrishṭa-*, l. 24 ; *ñcha* e.g. in *-lakshyañ=cha*, l. 9 ; and *jña*, *ṅka*, *ṅghya*, *spha*, *jya*, *ks*, *jjh*, *ṭṭa*, *ñja*, each occurring only once respectively in *jñāna*, l. 17 ; *-varāṅkurāṇāṁ*, ll. 12-13 ; *-alaṅghyīṁ*, l. 8 ; *sphuṭam-*, l. 17 ; *-jyōtsnā-*, l. 8 ; *samyak=sādhvyā*, l. 11 ; *ōjjhitaṁ-*, l. 12 ; *Bhaṭṭa-*, l. 12 ; and *-puñjē*, l. 23. The forms of the individual consonants *kha* (e.g. in *-khila-*, l. 2), *gha* (e.g. in *-aghā-*, l. 12), *ṭa* (e.g in *Sakaṭī-*, l. 4), *tha* (e.g. *=tathaiva*, l. 1), *pha* (used only once in *-phalair-*, l. 17), and *ha* (e.g. in *Hiraṇya-*, l. 2) are worthy of notice. The sign for *visarga* and that for *anusvāra*, of the variety which is represented by a circle and a *virāma*-stroke below it after the letter to which it belongs, have almost everywhere been marked with a *mātrā* above them.

As regards **orthography**, the letter *ba* is throughout expressed by the sign for *va*. Some of the other peculiarities of orthography which call for special notice are the following :—(1) the letters *ka*, *ga* (except in *svair=guṇaiḥ*, l. 9), *ta*, *pa*, *ma*, and *va* are doubled after *r*, whereas *ya* has been retained single in such position, and *dha* becomes *ddha* and *bha* once only *v(b)bha*, viz. in *-garv(b)bha-*, l. 2 ; (2) *sa* has once been substituted for the *visarga* after *sa*, viz. in *ratis=satyē*, l. 14 (but *visarga* has been retained in *tasyāḥ satē*, l. 13) ; (3) nowhere (except in one place, viz. *tantrē ऽpratigham=*, l. 17) has the sign for *avagraha* been used ; (4) the *anusvāra* is also indicated by a small circle placed above the line ; (5) final *t* and *n* are used with the *virāma*-stroke placed below them, the letters themselves being of a smaller size in such cases, e.g. in *=ābhut*, l. 13 ; *karishyan*, l. 13 ; but final *m* at the end of the second and the fourth *pādas* of a verse is throughout denoted by the sign for *anusvāra* which has a circle with *virāma*-stroke below it ; (6) the superscript *r* is not employed in the conjunct *rga* (cf. e.g. *varga-nā-*, l. 1), and this seems to be a special peculiarity in the script of the eleventh and the twelfth centuries. Only in a very few cases have the rules of *sandhi* been neglected, e.g. *-nāmnaḥ tulā-*, l. 19 ; *-śāsanaṁ cha*, l. 20.

The **language** is Sanskrit, and, with the exception of the introductory *Ōṁ namō bhagavatē Vāsudēvāya*, the whole inscription is in verse. There are altogether twenty-nine verses. The only unusual form which is incorrect according to Pāṇini's grammar is the word *mumōda*, l. 16, which ought to have been used in the *ātmanēpadīya* form in *laukika* Sanskrit ; but this form is permissible in Vedic Sanskrit. So our poet may be excused by the dictum[2] of the *Mahābhāshya*, viz. *chhandōvat kavayaḥ kurvanti*.

The **object** of the inscription is to record the erection of a temple wherein a Brāhmaṇa named Prahāsa set up an image of Amara-nātha. He is also credited with having dedicated an image of Trivikrama and excavated a tank for the spiritual benefit of his father and mother. This inscription, like the one in the Bhubanēśvara temple of Orissa eulogizing Bhaṭṭa-Bhavadēva,[3] furnishes a *praśasti* or eulogistic account of Prahāsa and his family. Here also we

[1] *Ep. Ind.*, Vol. V, p. 182.

[2] Kielhorn's edition of the *Vyākaraṇa-Mahābhāshya*, Vol. I, 2nd ed., p. 313, under Sūtra I. 4. 3.

[3] *Ep. Ind.*, Vol. VI, p. 203.

find an inscription treating, not of kings and ministers, but of a Brāhmaṇa who was born in a orthodox family which was glorified by the birth of great scholars, accustomed to perform religious rites according to the injunctions of the *śāstras*. As a piece of material for the social history of Bengal in mediæval times, this inscription is very important. For the convenience of ready reference, an abstract of the contents of the whole inscription is given here.

After the words "Ōṁ! Adoration to Bhagavān Vāsudēva" the author invokes (verse 1) the protection of Chaturbhuja (Vishṇu). Verses 2 and 3 disclose the fact that the Brāhmaṇas who had their descent from Aṅgiras and who belonged to the same *gōtra* with Bharadvāja had their home in a place called **Tarkāri** situated within the limits of **Śrāvasti**; and that they observed all the sacrificial (*vaitāna*) and domestic (*gārhya*) ceremonials in accordance with the rules of the Vēdas and the Smṛitis, in which they were all well-versed. A village of the name of **Vā(Bā)lagrāma** is stated in verse 4 to have been the ornament of the land of **Varēndrī**[1] in the country of **Puṇḍra**, and to have been an offshoot of Tarkāri (verse 2), but parted therefrom by **Sakaṭī** (probably the name of a river or of a place). In this village of Bālagrāma there lived many Brāhmaṇa families, all proud of their "learning, lineage and practice of austerities" (v. 5). Some of the Brāhmaṇas who were born of the Paṇḍit families living in the eastern part of this village wanted to live apart and so removed to a neighbouring place called **Śiyamva(ba)** (v. 6). Verse 7 states that two or three of the local Brāhmaṇa families were not yet extinct, but continued their sacred learning, were competent enough to remove the doubts of people about the meaning of Śruti and Smṛiti and remained fixed in the time-honoured rules and precepts of their families. Next we have in vv. 8-18 a sketch of **Prahāsa's** descent. In Śiyamba was born a Brāhmaṇa, **Paśu-pati** by name, who was "skilful in the performance of the six duties" (v. 8). His son was **Sāhila** (v. 9), who is stated (v. 10) to have founded an image of Vishṇu and excavated a tank in the name of his father and mother respectively. His son was **Manōratha** (v. 11). Manōratha's son **Sucharita** begat on **Nitulā** (v. 12), his devoted wife, sprung from a high family, a son named **Tapō-nidhi** (v. 13), with whom began that glorious record of achievements which was continued by his successors. The most significant of his scholarly distinctions mentioned in v. 14 is that he attained perfection in the doctrines of Kumārila-Bhaṭṭa. He begot a son **Kārttikēya** (v. 15), whose scholarship in the Mīmāṁsā philosophy is very highly spoken of in v. 16, where he is also described as having been "famous as the remover of doubts about the meaning of the Smṛitis." The qualities of his heart are mentioned in v. 17. He married a lady named **Kaliparvvā** or **Kaliyavvā**, who came of a very respectable family. She was the great-granddaughter of a person named **Vishṇu**, granddaughter of **Aja-miśra**, and daughter of **Aṅgada** (v. 18). Though having many virtuous sons, this lady felt most happy and blessed in getting for a son **Prahāsa**, whose future greatness was indicated by the conjunction of auspicious planets at the time of his birth (v. 19). It is in honour of this Brāhmaṇa that the *praśasti* was composed. The next two verses (20-21) eulogise him, chiefly for his learning and sense of unfailing justice. His knowledge in the *tarka-śāstras*, *tantras*, and *dharma-śāstras* was of a very high order, and he possessed such virtues as truthfulness, freedom from avarice, etc. For these reasons he was very highly esteemed by the people and kings of his time. Verse 22 records the most significant fact that Prahāsa, even though persistently pressed, refused to accept 900 gold coins in cash and a gift of landed property (*śāsana*) yielding an income of 1,000 coins, from a very powerful king of **Kāmarūpa**, named **Jayapāla-dēva**. Then an account is given in

[1] The land between the river Mahānadā on the west, and the Karatōyā on the east, now comprising the Districts of Rājshāhī, Māldā, Dinājpur, Raṅgpur, Bogrā and part of Pabnā—in fact almost the whole of the Rājshāhi Division of the Bengal Presidency.

verses 23-26 of the pious works which Prahāsa performed and which occasioned the writing of this *praśasti*. In order to be free from the debts which he owes to his parents (v. 23), Prahāsa, after having repaired two temples in the village, dedicated an image of Trivikrama and excavated a tank for the religious merit of his father and mother (v. 24). Then at the place where the stone inscription was set up he erected "a white temple of great height", surmounted by a most picturesque crest, and with all the customary divisions into compartments, in which he established according to rites the image of Amara-nātha (v. 25). He is praised as having built an alms-house also, and having laid out in Śiyamba a garden for the deity, and having set apart, at a place named **Śirīsha-puñja,** a tract of land measuring seven *drōṇas* for the provision of the daily *pūjā*, etc. of the god (v. 26). After having completed his 59th year Prahāsa appointed his sons to succeed to all household affairs and himself retired to the edge of the river Ganges (v. 27). The poet then eulogises his own composition on the score of spontaneity in verses which with great literary acuteness hit the mark of genuine as opposed to artificial poetry (v. 28). Lastly, in v. 29, the engraver Sōmēśvara, a **Magadhan** artist, is mentioned in high terms as having bestowed great attention in incising the letters on the stone.

The inscription is not dated, nor does it contain the poet's name.

In connection with our inscription three questions may here be discussed at some length:—(1) What is the locality of the **Śrāvasti** mentioned in verse 2? (2) Was there any necessity at all for the half-mythical king Ādi-śūra of Bengal to import learned Brāhmaṇas from Kanauj or any other part of the Madhyadēśa? (3) With whom is Jaya-pāla, the king of Kāmarūpa mentioned in verse 22, to be identified?

It is stated in verse 2 that the family of Brāhmaṇas to which Prahāsa traces his descent had its residence at a place called **Tarkāri,** which lay within the limits of Śrāvasti. Again, from verse 4 we find that the village **Bāla-grāma,** described as being *prasūta* (derived) from this Tarkāri of Śrāvasti, was also situated in the land of **Varēndrī** in **Puṇḍra** (North Bengal). The poet, perhaps, means to say that this newly established village, as the name Bāla-grāma also suggests, was colonised by people coming from Tarkāri of Śrāvasti, which seems to have been a neighbouring place. The locality intervening between these two places, viz. Śrāvasti-Tarkāri and Varēndrī-Bālagrāma, is named **Sakaṭi,** which sounds like the name of a river. From the meaning appropriately to be assigned to verse 4 one feels inclined to presume the existence of a town of the name of Śrāvasti in North Bengal (Gauḍa). In support of this presumption passages from some of the Purāṇas, mentioning that there was such a town of the name of Śrāvasti in the country of Gauḍa, may be pointed out. The *Matsya-Purāṇa* has the following line in verse 30, Chapter XII:—

nirmitā yēna Śrāvastī Gauḍa-dēśē dvijōttamāḥ.

The *Kūrma-Purāṇa* also has a line to the same effect, in Chapter XX (Bibl. Ind., p. 221).

Nirmitā yēna Sāvastīḥ[1] *Gauḍa-dēśē mahā-purī.*

This Śrāvasti is said to have been built by a king, named Śrāvasti, the son of Yavanāśva of the Solar race. Its foundation reaches, therefore, to an age far anterior to Rāma and Lava. But in the last book of the *Rāmāyaṇa*,[2] we find mentioned the name of another Śrāvasti, founded by Rāma, as the capital of his son Lava. The *Vāyu-Purāṇa* also states that Lava's capital was the city Śrāvasti in Uttara-Kōsala. So from Pauranic literature and the last book of the *Rāmāyaṇa*, which is a later addition, we may infer the existence of two towns of the name of

[1] *Śrāvastir=* according to MS. B.

[2] *Uttara-Kāṇḍa*, Chap. 121 (108 in the edition of Bombay, 1888), v. 5

Śrāvasti. The late Sir A. Cunningham thought that these were only apparent discrepancies, and he tried to solve the difficulty in the following words[1] :—"These apparent discrepancies are satisfactorily explained when we learn that *Gauḍa* is only a subdivision of *Uttara-Kōsala* and that the ruins of Śrāvasti have actually been discovered in the district of *Gauḍa*, which is the Gonda of the maps." Evidently he thinks that the Śrāvasti of the *Matsya-Purāṇa* and the *Kūrma-Purāṇa* was situated in Uttara-Kōsala, and tries to identify the Gauḍa mentioned in both these Purāṇas with the place named Gonda in Kosala. But what seems to be really the case is that the Śrāvasti of Uttara-Kōsala which is mentioned in the *Rāmāyana* (last book) and the *Vāyu-Purāṇa* is quite a different city from that of the same name which is described in the *Matsya-Purāṇa* and the *Kūrma-Purāṇa* as situated in the Gauḍa-dēśa, which must be North Bengal. Our inscription also lends corroboration to this theory, inasmuch as we know of no country of the name of Sakaṭī as intervening between the countries Kōsala and Puṇḍra, so distant from each other. Moreover, had the Śrāvasti of Kōsala been very old, it would have been mentioned in the first five genuine books of the *Rāmāyaṇa*, which must have been composed before the time of king Prasōnajit of Kōsala, who was Buddha's contemporary, and who is known to have reigned at Śrāvasti. There is no denying the fact, too, that the ruins of the city of Śrāvasti, so celebrated in the annals of Buddhism, were discovered in Kōsala. What we mean to say is that there were two separate Śrāvastis—some of the Purāṇa writers making one of them the capital of Lava, some taking the other as founded by king Śrāvasti, an ancestor of Lava. Therefore, Sir A. Cunningham does not seem to have been right in identifying Gonda of Kōsala, merely on the strength of identity of name, with the Gauḍa mentioned in the *Matsya* and the *Kūrma Purāṇas*. There is Gonda, and not Gauḍa, in Kōsala, even according to his own opinion. So we think that the Śrāvasti mentioned in verse 2 of our inscription was situated also in Puṇḍra and must be identified with the city of the same name mentioned in the *Matsya* and the *Kūrma Purāṇas*.

In the various genealogical histories (*Kula-pañjikās*) of the Brāhmaṇas and Kāyasthas of Bengal a tradition is found according to which king Ādi-śūra of Bengal imported from Kanauj five Brāhmaṇas belonging to five *gōtras* (of which one is the Bharadvāja *gōtra*), with whom also came five Kāyasthas. The cause assigned to this importation of Brāhmaṇas was that orthodox Hindu customs had fallen into disuse for want of Brāhmaṇas versed in the Vedic lore. The time of the rule of this half-mythical king is fixed differently by different writers of family-histories ; but all such authorities are agreed in limiting it within the centuries 700 to 1100 A.D. No epigraphic record has as yet been discovered to prove the existence of a king of the name Ādi-śūra ruling at any time during these centuries, although we cannot overlook the fact that there was one Śūra dynasty from which the descent of queen Vilāsa-dēvī, mother of Ballāla-sēna, is traced. The information about the existence of a Śūra family from which Vilāsa-dēvī is said to have descended has been gathered from an unpublished copper-plate grant of king Vijaya-sēna in the 37th year of his reign, issued from his victorious camp at Vikrama-pura. Even if any future discovery should prove the existence of a king named Ādi-śūra, the question still remains open whether that king did really feel the dearth of orthodox Brāhmaṇas in Bengal, and had, therefore, to import some from Kanauj or any other part of Āryāvarta. Our inscription will serve as evidence to throw doubts on the story of the importation of Brāhmaṇas by king Ādi-śūra. In this *praśasti* of the 11th century there is mention of seven generations from Prahāsa upwards, so the seventh ancestor Paśu-pati might have belonged to the latter end of the 9th century. We have also seen from verses 2-7 that the ancestors of this family who were famous for their learning, austerities and lineage had been living in the village of Bāla-grāma in Varēndrī (North Bengal) for a long time past, even anterior to Paśu-pati's time,

[1] *Ancient Geography*, p. 408.

Again, when the Brāhmaṇas of the eastern part of that village removed to the neighbouring place, Śiyamba, they found that some of the old orthodox families of highly learned Brāhmaṇas of the locality had still been residing there. The forefathers of these Brāhmaṇas of the Bharadvāja *gōtra*, as we have seen in verses 2-4, came to colonise Bāla-grāma from Tarkāri of Śrāvasti which, according to our opinion, was also situated in Varēndri. So we see that Bengal, especially North Bengal, was from time immemorial a home of learned Brāhmaṇas, practising the Vedic customs and highly versed in Vedic lore, as also in *Mīmāṁsā* philosophy, in *tarka*, *tantras* and other *dharma-śāstras*. The *praśasti* of Bhaṭṭa-Bhava dēva also does not mention any event which can corroborate the importation of Brāhmaṇas, at least of the Sāvarṇa *gōtra*, into Bengal by king Ādi-śūra. There, also, we find seven generations of Bhaṭṭa-Bhavadēva of the Sāvarṇa *gōtra* mentioned, but no reference to any story of Brāhmaṇas from Kanauj having been imported by any king of the name of Ādi-śūra. My learned countryman, Bābu Monmohan Chakravarti, has thus written in an article about Bhaṭṭa Bhava lēva[1] :— "In fact the existence of the Sāvarṇas and the Vaudyaghaṭiyas in this inscription of the eleventh century throws doubts on the stories found in the accounts of the match-makers that the Rāḍhīya Brāhmaṇs were imported from Kanauj in the eleventh century." I, however, demur to Monmohan Bābu's taking the inscription as belonging to the 11th century, inasmuch as I like to follow Professor Kielhorn, who has assigned this *praśasti*, on palaeographical grounds, to about 1200 A.D.[2] We ought to mention another fact, that there are also instances of Brāhmaṇas of these *gōtras* coming to Bengal from the Madhyadēśa, e.g. we know from the Belava copper-plate grant of Bhōjavarma-dēva that the donee was the great-grandson of Pitāmbara-dēva-śarman, who was an inhabitant of the village Siddhala in North Rāḍhā, and who came from the Madhyadēśa.[3] But such importation from the Madhyadēśa has always been going on, not only into Bengal, but into other parts of India too. We may accordingly conceive that these later immigrants of the Sāvarṇa *gōtra* might have mixed up with the local residents of the same *gōtra* in Bengal. Many passages from the epigraphic records of the mediaeval ages may be cited to show the existence of orthodox Brāhmaṇas in Bengal during all the centuries beginning from the 7th to the 11th. A certain section of the scholars of Bengal still hold the tradition of king Ādi-śūra and his importation of Brāhmaṇas as authentic, and Mr. Vincent Smith, who in the 2nd edition of his "*Early History of India*" (p. 376) doubted the existence of Ādi-śūra, has since changed his opinion and has unfortunately believed in the existence of such a king as ruling "Gaur and the neighbourhood, approximately in A.D. 700, or a little earlier."[4] From some of the pre-Pāla records of Bengal hitherto discovered we can bring evidence to show the existence of Brāhmaṇas possessed of Vedic culture, e.g. from the copper-plate grant A, amongst the four discovered in the Faridpur District, we learn that the donee[5] Chandra-svāmin belonged to the Bharadvāja *gōtra*, was a Vājasaneyin and studied the six Aṅgas; and in grant C of the same group we find Brāhmaṇas of the same *gōtra* mentioned therein.[6] We also hope to show from the Tipperah copper plate of Lōka-nātha (to be later on published in the *Epigraphia Indica*) and from some other old records of the 5th century A.D., now in our possession, that there were orthodox Brāhmaṇas in Bengal even in the pre-Pāla days. In support of our theory that Bengal was always a home of good Brāhmaṇas we may here refer to a most significant epithet (*Brahmakulādbhavā*) applied to the land of Varēndrī in Sandhyākara-nandin's *Rāma-charita*.[7] This epithet as applied to the land of Varēndrī means "the birth place of Brāhmaṇa families". So, whether before or during the Pāla period, we never find any scarcity of Brāhmaṇas versed in the Vēdas and performing

[1] *Journ. Beng. As. Soc.*, Vol. VIII, No. 9, 1912, p. 340.
[2] Above, Vol. VI, p. 205.
[3] Above, Vol. XII, p. 43.
[4] *Early History of India*, 3rd edition, Oxford, 1914.
[5] *Ind. Ant.*, 1910, p. 196.
[6] *Ibid.*, p. 204.
[7] *Mem. A. S. B.*, Vol. III, No. 1, p. 47 (canto III, v. 9).

Vedic customs, and we do not think it possible for Ādi-śūra, supposing he really existed, to have felt the necessity of importing Brāhmaṇas from Kanauj or any other place.

The third question we intend to discuss here is—who was Jaya-pāla, king of Kāmarūpa (v. 22)? The Bhāgalpur plate of king Nārāyaṇa-pāla of Bengal[1] discloses the fact that Dēva-pāla's younger brother (not his cousin, as supposed by some scholars) was named Jaya-pāla and that he led an expedition against the king of Prāgjyōtisha (Kāmarūpa). We also know that the Jaya-pāla mentioned in one of the stone inscriptions discovered in Sārnāth has been identified with Dēva-pāla's brother.[2] But this Jaya-pāla is not known to have ever been king of Kāmarūpa. Again, our inscription is at least a century later than Dēva-pāla's time. So the Jaya-pāla of our inscription cannot be identified with Dēva-pāla's brother. In the Introduction to the *Rāma-charita*,[3] Mahāmahōpādhyāya Hara Prasād Sāstrī, M.A., C.I.E., has referred to a Jaya-pāla whom also he takes to be Dēva-pāla's cousin (?) and about whom he writes:—"Though Buddhist, he performed his father's funeral ceremony according to Hindu rites, and Umā-pati, a very learned Brāhmaṇa of Kanjivilvi, got the *mahādāna* in this ceremony." Mr. R. D. Banerji, M.A., has followed the Śāstrī and has said the same thing in his newly published paper[4] on "The Pālas of Bengal." The source of their information is the following verse, which occurs in a commentary on the *Chhandōga-pariśishṭa*, called the *Chhandōga-pariśishṭa-prakāśa* (Eggeling, *Catalogue of Sanskrit Manuscripts in the India Office*, Vol. I, pp. 92-93):—

Tasmād bhūshita-sābdhi-bhūmi-valayaḥ śishyōpaśishya-vrajair
vidvan-maulir abhūd Umāpatir iti Prābhākara-grāmaṇīḥ |
kshmāpālāj Jayapālataḥ sa hi mahā-śrāddhaṁ prabhūtaṁ mahā-
dānaṁ ch=ārthigaṇārhaṇ-ārdra-hṛidayaḥ pratyagrahīt puṇyavān ||

In this verse we find no reference to Jaya-pāla's being mentioned as Dēva-pāla's cousin (?) or his performing his father (?) Vāk-pāla's funeral ceremony according to Hindu rites. There is nothing in this verse to show that Jaya-pāla was a Buddhist at all or that, being Buddhist, he was 'Hindu by inclination.' All that we get from this verse is that Jaya-pāla was a king (*kshmā-pāla*) who offered a *mahādāna* to Umā-pati, who accepted it. This Jaya-pāla mentioned here as a king cannot be Dēva-pāla's brother or cousin (?), who is never known to have been the king of any place. Who is then the Jaya-pāla of the verse quoted above? The answer to this question cannot be definitely given, as we have no data to fix the time of this king from any account in the book *Chhandōga-pariśishṭa-prakāśa*. Our inscription, however, supplies us with the name of a king, Jaya-pāla, who ruled Kāmarūpa, and who is described (in v. 22) as having offered a large gift, while making a *tulāpurusha-mahādāna*, to Prahāsa, a learned Brāhmaṇa of Varēndrī, who, however, (unlike Umā-pati referred to in the verse quoted above) refused to accept it. We may tentatively, but plausibly, connect our Jaya-pāla with the king (*kshmā-pāla*) of the same name in the *Chhandōga-pariśishṭa-prakāśa*, but we cannot at present offer any more evidence so as to be absolutely certain of this identification. In which dynasty are we to place the Jaya-pāla of Kāmarūpa mentioned in this inscription? We know of a dynasty of rulers of Kāmarūpa having their names ending in *pāla*. They were, as far as they are described in their epigraphic records, descendants of Naraka and Bhaga-datta and were not Buddhist, as the Pāla kings of Bengal were. From the copper-plate grants of king Ratna-pāla[5] and from the Gauhāṭī copper-plate grant of king Indra-pāla[6] a list of these Pāla kings of Assam

[1] *Gauḍa-lēkha-mālā* (Varēndra Research Society's publication, pp. 57-58).
[2] *Archæological Survey of India. Annual Report*, 1907-08, p. 75.
[3] *Mem. A. S. B.*, Vol. III, No. 1, p. 8.
[4] *Mem. A. S. B.*, Vol. V, No. 3, p. 58.
[5] *Journ. As. Soc. Beng.*, Vol. LXVII, pp. 99 ff. and pp. 120 ff.
[6] *Ibidem*, Vol. LXVI, pp. 113 ff.

can be obtained in the following order :—(1) Brahma-pāla, (2) Ratna-pāla, (3) Purandara-pāla, and (4) Indra-pāla. Beyond Brahma-pāla the ancestry is carried through an undefined interval to Naraka. Dr. Hoernle on palæographical grounds thinks that the Gauhāṭī copper-plate grant may be referred to about the middle of the 11th century; but from an examination of the script in the plates published along with his paper[1] we think that the characters belong to the 10th century. However, as our inscription is one of the 11th century, we cannot possibly expect to get Jaya-pāla in the list of Assam kings mentioned above. It may be presumed that the Jaya-pāla of our inscription was also a king of this line in the 11th century, his place being somewhere after Indra-pāla. Towards the latter part of the 11th century, the Chālukya king Vikramāditya VI or Vikramāṅka, the hero of Bilhaṇa's historical poem, the *Vikramāṅka-dēva-charita*, set out on a series of warlike expeditions with the permission of his father, and he is described as having carried his arms as far as Gauḍa and Kāmarūpa.[2] In a footnote (p. 31 of the Introduction to this historical poem) Dr. Bühler doubted the assertion that Vikrama defeated the kings of Gauḍa and Kāmarūpa. He, however, states that it might have been a simple raid into those territories with Vikrama's cavalry. My esteemed friend Mr. Ramā Prasād Chanda, B.A., has tried to show[3] that this expedition of Vikrama to Gauḍa and Kāmarūpa, though not literally true, was not a fiction. We refer to this only to suggest that Jaya-pāla or some one of his successors, or, less likely, of his predecessors, might have been the king of Kāmarūpa against whom Vikrama led his expedition.

TEXT.[4]

1 Ōṁ[5] namō bhagavatē Vāsudēvāya || [6]Yaṁ viśva-prabhavaṁ chatur-yuga-chatur-bhūt-ōdbhavaṁ yaṁ vi[dur=yō] varṇṇā[ṁ]ś=chaturas=tath=aiva chaturō yō=kalpayach=ch=āśramān | yasy=āhuś=chaturānan-ōdita-chatur-vvēdī-giraḥ pau-

2 rushaṁ pāyād=vaḥ sa chatur-bhujō=khila-chatur-vvargg-ārthi-kalpa-drumaḥ || [1*] [6]Yēshāṁ tasya Hiraṇyagarv(b)bha-vapushaḥ svāṅga-prasūt-Aṅgirō-vaṁśē janma samāna-gōtra-vachan-ōtkarshō=Bharadvājataḥ | tēshāṁ=ārya-jan-ābhipū-

3 jita-kulaṁ Tarkkārir=ity=ākhyayā Śrāvasti-prativa(ba)ddham=asti viditaṁ sthānaṁ punar-jjanmanāṁ || [2*] [7]Yasmin=vēda-smṛiti-parichay-ōdbhinna-vaitāna-gārhya-prājy-āvṛitt-āhutishu charatāṁ kīrttibhir=vvyōmni śubhrē | vyabhrājant=ō-

4 pari-parisarad-dhōma-dhūmā dvijānāṁ dugdh-āmbhōdhi-prasṛita-vilasach-chhaival-ālī-chay-ābhāḥ || [3*] [8]Tat-prasūtaś=cha Puṇḍrēshu Sakaṭī-vyavadhānavān | Varēndrī-maṇḍanaṁ grāmō Vā(Bā)lagrāma iti śrutaḥ || [4*] [7]Yasmin=vidy-ābhi-

5 jana-tapasām=āśrayatvēna nityaṁ pratyēkaṁ tēshv=ahamahamikā-darppavatsu dvijēshu | āsīd=av(b)dhāv=iva va(ba)hu-guṇ-ānanta-ratn-aika-bhūmau tatratyānān=na hi va(ba)humataḥ [ka]śchid=ēkō janānāṁ || [5*] [9]Tat-pūrvva-khaṇḍa-bha-

6 va-paṇḍita-vaṁśajānāṁ sthānaṁ sva-karmma-nirata-dvija-sattamānāṁ | śānt-ātmanāṁ virala-vāsa-samīhay=aiva Śīyamva(mba)k-ākhyam=iha sannihi[ta]m=va(ba)bhūva || [6*] [10]Ya[smin] prāyas=tapasi vinayē svāsu vidyāsu vi-

[1] *Ibidem*, opposite p. 132.

[2] *Vikramāṅka-dēva-charita*, III, 74.

[3] *Gauḍa-rāja-mālā* (Varēndra Research Society's publication, pp. 46-47).

[4] From the stone.

[5] Expressed by a symbol.

[6] Metre: Śārdūlavikrīḍita.

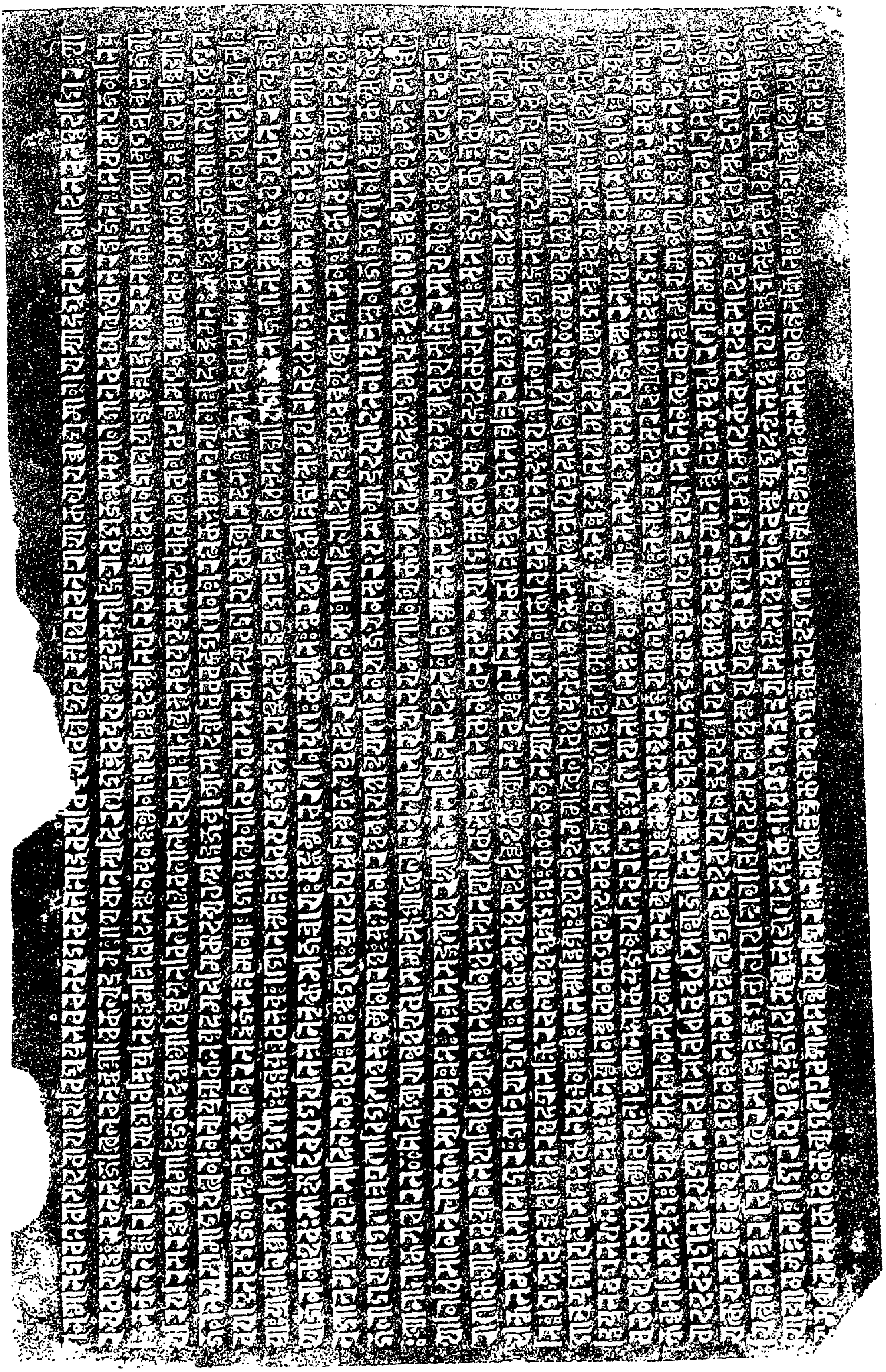
[7] Metre : Mandākrāntā.

[8] Metre : Anushṭubh.

[9] Metre : Vasantatilaka.

[10] Metre : Mandākrāntā.

Silimpur inscription of the time of Jayapāladēva.



7 prāḥ prāptā nishṭhām=agaṇita-guṇāḥ pūrvva-pūrvvē va(ba)bhūvuḥ | śrauta-smārtt-ārtha-vishaya-jagat-saṁśaya-chchhēdakāś=cha dvitrā gōtra-sthiti-vidhi-bhṛitō=dy=ā[pi n=ōchchhēda]-bhājaḥ || [7*] [1]Tasminn=ēkaḥ **Paśupatir**=abhūt=pūjanī-

8 yō janānāṁ dēvaḥ sākshād=iva Paśupatir=bhūti-bhṛit=kāma-jich=cha | yaḥ shaṭkarmm-ācharaṇa-nipuṇaḥ karmmabhiḥ svair=udāraiḥ kīrtti-jyōtsnām=upari vidadhē bhānu-bhāsām=alaṅghyāṁ || [8*] [2]Putrō=tha tasy=ābhavad=a-

9 tra gōtram=u[d*]dyōtayan **Sāhila**-nāmadhēyaḥ | yaḥ svair=guṇaiḥ prāpad=api pratishṭhāṁ kula-prava(ba)rhair=aparair=alabhyāṁ || [9*] [3]Sāhilāditya-lakshyañ=cha Vaichund-ākhyaṁ sa-śāsanaṁ | chakrē Vishṇuṁ pitur=mmātur =arthēnēha

10 jalāśayaṁ || [10*] [4]Guṇ-ōttarēṇ=ādhiguṇo=tha sūnur=**Mmanōrathaḥ**[5] pūrṇṇa-manōrathēna | yath=ēndriyāṇāṁ vinayō jayēna sva-rūpa-sāmyād=udapādi tēna || [11*] [6]Putras=tēn=ājani guṇa-nidhir=ddharmma-karmm-aika-daksha-

11 ḥ khyātō=lōkē **Sucharita** it=īh=ākhyay=ānvarthay=aiva | samyak=sādhvyā khalu **Nitulayā** bhāryayā charyamāṇō ninyē kālaṁ suvihita-gṛihasth-āśramō yaḥ sukhēna || [12*] [7]Śuddh-ānvayā sūnum=asūta sādhvī Ta-

12 pōnidhiṁ sā Nitulā kulasya | samunnatēḥ santati-sad-guṇ-aughair=agh-ōjjhitaṁ bhāvibhir=ādi-hētuṁ || [13*] [8]Nishṭhāñ=gatō **Bhaṭṭa**-matē[ḥ] pathēshu srashṭā svayaṁ sūkti-rasāyanānāṁ | kandaṁ sad-āchāra-var-āṅku-

13 rāṇāṁ kō=nyō bhavēd=yō na tapōnidhiḥ syāt || [14*] [7]Tapōnidhēs=tasya tapōdhik=ābhūt **Suggō**[9] Bhavān=īva Bhavasya bhāryā | śaktyā karishyan va(ba)hu-dēva-kāryaṁ tasyāḥ sutō=jāyata **Kārttikēyaḥ** || [15*] [10]Gōspa(shpa)-

14 dī-kṛita-Mīmāṁsā-sāgaraḥ śrōtriy-āgraṇīḥ | lōkē smṛity-artha-sandēha-chchhid=ēkaḥ khyāta ēva yaḥ || [16*] [11]Ratis=satyē kīrttis=tri-bhuvana-gatā vṛittir=anaghā gṛiha-sthityān=n=āhaṁkṛitir=api guṇair=yasya guru-

15 bhiḥ | śrutau cha śraddh-āvasthitir=atha Harau bhaktir=achalā pṛithag=vaktu[ṁ] śaktaḥ ka iha nanu tasy=ākhila-guṇāu || [17*] [12]Kavi-prava(ba)rh-āgrya-**Kuṭumva(mba)pallī**-kuly-**Ājamiśr**-aṅgabhav-**Āṅgadasya** | putrīṁ pavitrī-kṛita-

16 gōtra-yugmāṁ patnīṁ sa lēbhē **Kalipavva**[13]-nāmnīṁ || [18*] [14]Tasmād=**Vishṇōḥ** pra-pautrī kshamam=akhila-vidhau putram=āmutrikē sā sat-putr=āpi **Prahāsaṁ** nidhim=adhana iva prāpya dīrghaṁ mumōda | yaḥ prāg=eva graha-

17 rddhi-prabhava-śubha-phalair=bhāvi-bhūyaḥ-pratishṭhō nishṭhāvān=ēka ēva sphuṭam=avagamitō lakshaṇair=ddakshiṇ-ātmā || [19 *] [14]Jñāna[ṁ*] tarkkē=tha tantrē pratigham=idam=athō dharmma-śāstrēshu ch=ānyat=saty-ālōbh-ādi tasya stuti-

18 vachana-padaṁ n=aiva yāthātmya-vādāt | prakhyātaṁ lōka-pūjā-nṛipati-vara-śiraḥ-śrēṇi-pāt-ādibhis=tat vāchō=satyāḥ satāṁ syuḥ sama-samaya-jana-smērat-ārthāḥ kathaṁ vā || [20*] [15]Sandigdha-nirṇṇayaṁ yuktyā

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[1] Metre : Mandākrāntā. [2] Metre : Upajāti. [3] Metre : Anushṭubh. [4] Metre : Upēndravajrā.

[5] Originally this was engraved as *Mmanōrathaiḥ*, but the sign of *ai* seems to have been struck out.

[6] Metre : Mandākrāntā. [7] Metre : Upajāti. [8] Metre : Indravajrā.

[9] Read *Svarggā*. The sign of the superscript *r* seems to have been wrongly engraved as the *ē* sign.

[10] Metre : Anushṭubh. [11] Metre : Śikhariṇī. [12] Metre : Upajāti.

[13] Read *Kaliparvva-*. The superscript *r* seems to have been omitted by the engraver. The third *akshara* of the name is, however, probably *ya*. In that case *Kaliyarvva* would contain the termination *avva*, which is used in Dravidian female names. [14] Metre : Sragdharā. [15] Metre : Anushṭubh.

19 kurvvatō=pi sahasraśaḥ | yasya dharmma-tulā n=āsīd=anālamvi(mbi)ta-chumva(mba)kā || [21*] [1]Yaḥ **Kāmarūpa-nṛipatēr=Jjayapāladēva-nāmnaḥ** tulāpurusha-dātur=achintya-dhāmnaḥ | hēmnāṁ śatāni nava nirbharam=arthyamānō n=ai-

20 v=ādadē daśa-śat-ōdaya-śāsanaṁ cha || [22*] [2]Savidhi vivu(bu)dha-sindhau jīvitaṁ svaṁ vimuchya sva-sutaja upakārē prētya pitrōr=apēkshā | bhavati na khalu kin=tv=ātmīyam=ānṛiṇyam=ichchhann=akṛita tad=anayō-

21 r=yat=kāryam=āmushmikaṁ yaḥ || [23*] [3]Bhagnaṁ punar=nūtanam=atra kṛitvā grāmē cha dēvāyatana-dvayaṁ yaḥ | pitus=tath=ārthēna chakāra mātus=Trivikramaṁ pushkariṇīm=imāñ=cha || [24*] [2]Satataṁ=uchita-vṛittiḥ kalpa-

22 yitv=ānna-sattraṁ ruchira-śikhara-śāṅg-ōttuṅga-śubhr-ālayē=smin | vidhivad=Amara-nāthaṁ sthāpayitvā varēṇyaṁ śaraṇam=agamad=ēkaṁ Vāsudēvaṁ sa dēvaṁ || [25*] [4]Dadāv=asmai cha **Śiyamvē(mbē)** dēvā-

23 y=ōdyānam=uttamaṁ | **Śirīshapuñjē** pūjādi-siddhyai bhū-drōṇa-saptakaṁ || [26*] [3]Parē śatārddhād=vayasi sthitō=tha putrān=avasthāpya gṛihē kṛitārthaḥ | paśyan=jagat=svapna-samaṁ vimuchya saṅgān=sa Gaṅgā-ta-

24 [ṭa]m=adhyuvāsa || [27*] [4]Kaviḥ kāvya-guṇair=ēva śōbhatē=nvēshitaś=chiraṁ | tan-mukh-ānvishṭa-kāvyasya naśyanty=ēkapadē guṇāḥ || [28*] [4]Śilpavin=**Māgadhaḥ** kāmī tan-manā varṇṇa-bhaktibhiḥ | Sōmēśvarō=likhad=imāṁ praśastiṁ svā-

25 m=iva priyāṁ || [29*]

TRANSLATION.

Ōṁ ! adoration to bhagavat Vāsudēva !

(Verse 1.) May that Chaturbhuja (the four-armed Vishṇu), the *kalpa*-tree[5] to all seekers of the four (human) ends, who is regarded as the source of the universe and as the author of the four *yugas* (ages) and the four *bhūtas*[6] (beings), who has ordained the four castes and the four *āśramas* (stages of life), and whose prowess the words of the four Vēdas uttered by the four-faced god (Brahmā) proclaim, protect you.

(V. 2.) Of those who had their birth in the family of Aṅgiras,[7] sprung from the body of Him (Vishṇu) in His Hiraṇya-garbha form, and who could excel in declaring a common lineage with Bharadvāja, the home in later births, dwelt in by families held in high esteem by Āryas, was a place by the name of **Tarkāri**, within the limits of **Śrāvasti**.

(V. 3.) Where the columns of smoke, rising up from the *hōma* of Brāhmaṇas practising oblations, frequently repeated in the sacrificial and domestic rites which had grown out of (their) acquaintance with the Vēdas and the *smṛitis*, glittered (dark) in the sky, white with their fame, like massed lines of moss playfully floating on an ocean of milk.

(V. 4.) The village known as **Bāla-grāma**,[8] in the country of **Puṇḍra**, the ornament of **Varēndrī**, was derived from that (place), being separated (from it) by **Sakaṭi**.

[1] Metre : Vasantatilaka. [2] Metre : Mālinī. [3] Metre : Upajāti.

[4] Metre : Anushṭubh. [5] The tree believed to fulfil all desires.

[6] Probably refers to the four categories into which Manu has divided all living beings, viz. *jarāyu-ja* (viviparous), *aṇḍa-ja* (egg-born), *svēda-ja* (generated by warm vapour or steam), and *udbhij-ja* (germinating, as a plant). Cf. *Manu*, I, 43-46.

[7] One of the ten *Prajāpatis* born from Brahmā. Cf. *Manu*, I, 35. His family has three distinct branches—*Kēvalāṅgirasa*, *Gautamāṅgirasa*, and *Bhāradvājāṅgirasa*.

[8] The word *tat-prasūta* literally means "grown out of it." Bāla-grāma, it seems, as a new (*bāla*) village (*grāma*), a colony of Tarkāri, Sakaṭi (a river or place ?) intervening between them.

(V. 5.) In that (village), as in the ocean, which is the sole repository of innumerable jewels, of manifold virtues, since each of those Brāhmaṇas was constantly full of conceit of superiority as being the resting-place of learning, (noble) descent, and austerities, no particular one (amongst them) ever came to be specially regarded by the local people.

(V. 6.) The place called **Śiyambaka,** (situated) close to it, became (the home) of the eminent Brāhmaṇas devoted to their own duties, with tranquil minds, sprung from the family of the Paṇḍitas belonging to the eastern part of that (village, Bāla-grāma), only because they desired for sequestered residence.

(V. 7.) There lived of yore in this (place Śiyambaka) Brāhmaṇas, possessed of innumerable virtues, who had generally attained perfection in austerities, discipline and in their own scriptures. Two or three (of them), who were upholding the (prescribed) rules for the maintenance of their *gōtra* (line) and were competent to dispel the doubts of the people in matters concerning the meaning of *Śruti* and *Smṛiti*, have not even yet suffered extinction.

(V. 8.) In that (place) there arose a person (named) **Paśu-pati,** revered by all men, who was, like Lord Paśu-pati (Śiva) himself, *bhūti-bhṛit*[1] as well as *kāma-jit*.[2] This man, adept in performing the six[3] duties, carried aloft by his own noble deeds the moon-shine of his fame (to a height) which could not be transcended by the rays of the sun.

(V. 9.) There was then born, throwing lustre upon the family, his son, of the name of **Sāhila,** who achieved by his own merits a position not even attainable by the other worthies[4] of the family.

(V. 10.) To (the memory of) his father he made here (the image of) Vishṇu, with the name Sāhilāditya and a tank of the name of **Vaichunda** to (the memory of) his mother, with a grant of land (to maintain them).

(V. 11.) Just as, by reason of identity of nature, *vinaya*[5] (discipline) is produced by the conquest of all the senses, so also was a son of excellent qualities, named **Manōratha,** begotten by him, who was (himself a man) of superior attainments, and who had (thus) his *manōratha* (desires) fulfilled.

(V. 12.) By him was begotten a son, an abode of virtues, most expert (in performing) pious deeds, who was known amongst men by the name of **Sucharita,** a name which corresponded to the fact. Properly tended by his faithful wife, **Nitulā,** he passed his time in happiness, his household affairs well-regulated.

(V. 13.) This virtuous Nitulā, of pure extraction, gave birth to a son (named) **Tapōnidhi,** (who was) sinless (lit. forsaken by sins), the root (lit. primary cause) of the glory of his family (to be enhanced) by future accretions of the good qualities of his descendants.

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[1] I.e. in the case of the Brāhmaṇa, "possessing prosperity," and in the case of Śiva, "painting ashes." Cf. Amara (III, 3, 69), "*Bhūtir bhasmani sampadi.*"

[2] "Subduing all passions" and "defeating Kāma (the god of Love)" respectively.

[3] Cf. *Manu,* I, 88. A Brāhmaṇa is also called a *shaṭkarman*—cf. Amara (II, 7, 4), *Asau shaṭkarmā yāgādibhir yutaḥ.*

[4] The word *prabarha* is of rare use. It is counted along with the words meaning "the best"—cf. Halāyudha, *Abhidhāna-ratnamālā,* IV, 5.

[5] This is the same as to say that *vinaya* is identical with *indriya-jaya* (cf. *Kāmandakīya-Nītisāra,* I. 22), just as a son is so to his father. (Cf. the well-known Śruti—*ātmā vai putra-nām=āsi.*) Malli-nātha also gives *indriya-jaya* as a synonym for *vinaya;* see his commentary on *Raghuvaṁśa,* X. 71.

(V. 14.) Who else could it possibly be, were it not Tapōnidhi,[1] that attained perfection amongst all tenets, in those of (Kumārila-)Bhaṭṭa,[2] was himself the maker of the elixir of good maxims, and was (like) the root to the sprouts of excellent practices.

(V. 15.) Like unto Bhavānī,[3] the consort of Bhava (Śiva), was **Svargā**, pre-eminent in austerities, the consort of that Tapōnidhi. From her sprung a son **Kārttikeya** (by name), who was to use his energies in performing manifold acts (propitiatory) to the gods.

(V. 16.) He, the foremost of Śrōtriyas, by whom the ocean of the Mīmāṁsā (philosophy) was narrowed into "the impression of a cow's hoof," came to be famous amongst men as the only remover of the doubts about the meaning of the *Śrutis*.

(V. 17.) Love for truth, fame diffused over the three worlds, sinless course in house-keeping, absence of pride even in (the) possession of superior qualities, faithful reposing in the *Śruti*, and steady devotion towards Hari—who, indeed, on this earth, is able to describe separately the various qualities he possessed?

(V. 18.) He obtained for his wife a lady named **Kaliparvva**, who sanctified both lines (viz. both of her parents and her husband), (who was) the daughter of Aṅgada, the son of **Aja-miśra**, the foremost of poets and sprung from the Kuṭumba palli family.

(V. 19.) Like an indigent person coming by a treasure, [illegible], the great-granddaughter of **Vishṇu**, though (blessed) with (other) worthy [illegible] was [illegible] overjoyed in having, through him (Kārttikēya), **Prahāsa** for a son, (a son) capable of performing all the ceremonies concerning the next world. His marks (of body), the auspicious effects of which were occasioned by the ascendency of the planets (at the time of his birth), indicated clearly from the beginning that he was to have a lofty position in future, (to be) a man of faith on the scriptures) and (to be) of generous disposition.

(V. 20.) His unsurpassed knowledge in [illegible] and in the *Tantras* and also in the *Dharmaśāstras*, his truthfulness, freedom from avarice and [illegible] were no matter of (mere) eulogy for him, because of their actual [illegible] was known from the popular regard and the bending of the rows of heads of [illegible] (in obeisance) and other such (causes). Or else, how could the statements of [illegible] be false, (for would they not have thus) become the subjects of derision among contemporary people?

(V. 21.) Though settling the dubious points (of law) by means of thousands of arguments, he had had his balance[4] of justice, with its upper-part never unsupported (i.e. always ready to weigh justice).

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[1] There is a pun in the word *tapōnidhi* here. One not himself a *tapōnidhi*, i.e. a receptacle of austerities, cannot possibly possess the other qualities mentioned in the verse.

[2] The celebrated representative of the Mīmāṁsā [illegible], the author of the *Tantravārttika*, the *Ślōkavārttika* and other *Mīmāṁsā* [illegible]. (Cf. verse 23 of the *praśasti* of Bhaṭṭa-Bhavadēva. (Above, Vol. VI p. 206.)

[3] Bhavānī (Pārvatī) may also be regarded as *tapōnidhi*, inasmuch as she performed very severe austerities for obtaining, as her husband, Bhava (Śiva), who was [illegible]. Their issue was also named Kārttikēya (the god), who by his missile [illegible] by vanquishing their enemy, the demon Tāraka.

[4] Probably refers to the old system of ordeal by a balance [illegible] various kinds of ordeal used in deciding cases in the courts of law cf. *Yājñavalkya-smṛiti*, II, 95, and for the application of the balance-ordeal vide *ibid.* vv. 100-102.

[5] The word *chumbaka* is seldom found in literature in the sense in which it has been used here. The *Mēdinī-kōsha* states one of the various meanings of this word as [illegible], 'the upper part of a balance'; cf. Monier Williams' *Sanskrit-English Dictionary*, p. [illegible]. This word occurs in a verse quoted from Vyāsa by Aparārka, the commentator on Yājñavalkya; cf. [illegible] *dhaṭa-mastaka-chumbakaṁ śikya-dvayaṁ samāsajjya pārśvayōr ubhayōr api* p. 702, *Yājñavalkya-smṛiti*, Ānandāśrama series.

(V. 22.) Though excessively solicited, he did not, by any means, accept nine hundred gold coins and a *śāsana* (a grant of land) yielding an income of a thousand (coins) from **Jayapāla-dēva**, the king of **Kāmarūpa**, of unimaginable glory, while (the latter was) making a *tulā-purusha*[1] gift.

(V. 23.) There is indeed for parents after their death no need of the (funeral) service done by their own sons, if they could duly quit their life in the Ganges (lit. the river of the gods). But, wishing to absolve himself from his own debts (to them), he performed for them what ceremonies, concerning the next world, were (enjoined).

(V. 24.) Making repairs of two temples (which were) in ruins in this village, he founded in (memory of) his father an image of Trivikrama, and (excavated) this[2] tank in (memory of) his mother.

(V. 25.) He, always fixed in righteous ways, erected an alms-house, and, having dedicated with all proper rites a superb image of Amara-nātha in this white temple of great height (surmounted) by a picturesque crest and with all (customary division into) compartments, sought protection only with the god Vāsudēva.

(V. 26.) He laid out a beautiful garden in Śiyamba for this deity and (dedicated) a piece of land measuring seven *drōṇas* in **Śirisha-puñja** for the celebration of *pūjā* (daily worship), etc.

(V. 27.) Then, having passed the fiftieth year, he, with all his desires realised, placed his sons in charge of household affairs, and, beholding the world as a dream and having given up all attachments, resorted to the edge of the Ganges.

(V. 28.) It is only when the poet is himself sought out by the embellishments of his art (poetry) that he shines abidingly; but the excellences of a poem sought[3] by the poet himself (lit. by his own mouth) perish all at once.

(V. 29.) Just as a lover (paints) with rapt attention his own mistress by means of colour-decorations,[4] so also did **Sōmēśvara**, the **Māgadha** artist, incise (with rapt attention) this *praśasti* by means of a division of letters.

No. 27.—COPPER-PLATE INSCRIPTION OF GOVINDACHANDRA-DEVA; SAMVAT 1186.

BY PANDIT HIRANANDA SASTRI, M.A., M.O.L., LUCKNOW.

The plate which bears this record is single and measures $16\frac{1}{4}'' \times 13\frac{1}{4}''$. A slightly raised rim goes all round it and there is a circular hole in the middle of the top end, which measures $\frac{9}{16}''$ in diameter and is apparently meant for passing a ring of the seal now not forthcoming. Except at the proper right upper corner, which is slightly broken and has taken off a part of the initial letter—probably the symbol for *ōṁ*—the plate together with the record incised on it

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[1] A gift of gold, etc. equal to a man's weight. It is one of the sixteen famous kinds of *mahādānas* mentioned in the *Matsya-Purāṇa* and in Hēmādri's work. King Vijaya-sēna's wife, Vilāsa-dēvī, performed a similar *tulā-purusha* ceremony; see *Mem. A. S. B.*, Vol. V, No. 3, p. 105.

[2] This tank seems to have been situated near the temple described in the following verse, wherein Prahāsa dedicated, evidently for the increase of his own merits, the image of Amara-nātha.

[3] I.e. an artificial poem.

[4] There is pun in the words *varṇa-bhakti* and *alikhat*. *Varṇa* is both 'pigment for painting' and 'letters'; *bhakti*, 'variegated decoration' and 'division.' The root *likh* means both 'to paint' and 'to inscribe.'

is very well preserved. It was in possession of the Rājā of Itaunja, a Taluqdar of the Lucknow district in the United Provinces, and was brought to my notice by my friend Pandit Ganesh Bihari Misra of Lucknow, who got it for loan exhibition in the Provincial Museum, where it has now been deposited along with other documents of the kind.

The inscription which this plate bears, I believe, has not been yet published. It is writte in the Sanskrit language and the Dēvanāgarī alphabet. The grant which it records is similar to other grants issued by Gōvindachandra-Dēva of the Gahadwal dynasty which were published in this journal long ago. In all it has 24 lines of writing. Of these the first 11 give the genealogy of the donor and the usual introduction. This portion of the grant is the same as in other grants which have already been published and translated, and it will be superfluous to reproduce it here. It is the second part, which begins with the end of the 11th line, that concerns us, and I shall notice it below, giving a transcript of it, omitting, of course, the imprecatory stanzas that are too well known to need to be published or translated.

The peculiarities in writing which one will notice in this inscription are not many. Nor are they very extraordinary. The same is the case with grammatical inaccuracies to be met with in it. The sibilants and the symbols for *b* and *v* are, as is the case in other inscriptions of this king, used indiscriminately in several places. *Āmra* is written in line 14 as *-āmvra-*, a form which gave rise to the Hindī noun *āmb* or *am*, meaning 'mango.' Mistakes like *-Vāṇārasyāyām* for *Vārāṇasyām*, which we see in line 15, are common to the class of priests who live on the charity of others and let grammar take care of itself.

The object of the inscription is to record that Gōvindachandra-Dēva, the ruler of Kanauj, after bathing in the Ganges at Benares and performing various religious rites and ceremonies, on Friday, the 2nd *tithi* of the bright half of Mārgga(śirsha) of the year 1186 granted the village of Kapāsī in the Maṅgalajaṭhi *pattalā* to Nāne Śarman, the son of Ṭhakkura Śrīchandra and grandson of Jayanta, a Brāhmaṇa of the Sandilya *gotra*, whose three *pravaras* were Śāṇḍilya, Asita and Daivala.

Along with the taxes *bhāga*, *bhōga*, *kara* and *pravaṇikara* it specifies (line 19) a *turushka-daṇḍa*. This term has been explained in different ways. Dr. Konow[1] thinks that it was a tax imposed on Muhammadans and says that Musalmān settlers remained in the country about the Jamna from the days of Mahmūd and down to the end of the 12th century A.D. In other words he takes it to be a *Jizya* which was levied by a Hindū ruler, like a Moslem bigot, from the "infidels." Hindūs as a rule seldom showed a prosecuting spirit such as was evinced by Aurangzeb or other zealots of the Moslem faith, who imposed *Jizya* on the Hindūs; and it is not very likely that Muhammadan settlers penetrated the villages like the one which forms the object of this grant, so as to justify the mention of this tax in this epigraph. I am of opinion that *turushka-daṇḍa* was probably the tax levied for the purpose of checking the imminent danger to the ancient civilization and religion threatened by the *Turushkas*, or the Turks who poured down like an irresistible torrent from the North-Western Frontier. The amount collected through this tax was perhaps utilized for paying the invaders off, whenever necessary, or for meeting military expenditure incurred in fighting Muhammadans. That Gōvindachandra should levy such a tax is significant; for in the Sārnāth *praśasti*[2] he is eulogized as "a heavenly champion deputed by Śiva to protect Benares from the wicked Turushka warriors." But it would show how imminent the peril was felt at the time to be.

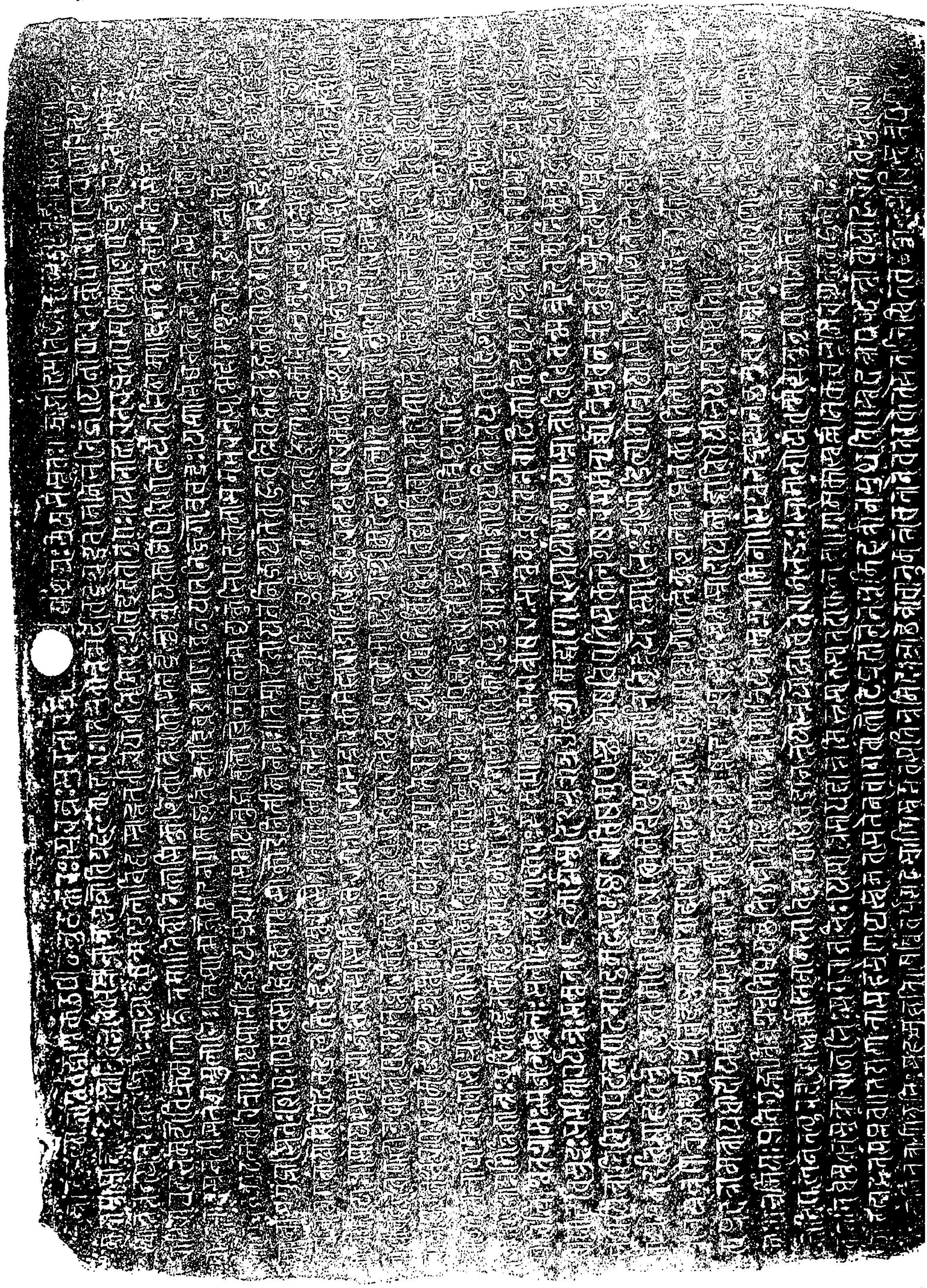
I am unable to locate the places mentioned in the document. The name of Kapāsī village is known to us from three votive inscriptions of Sāñchī.[3] As there were more than one

[1] Above, Vol. IX, p. 321.

[2] Cf. Konow, *loc. cit.*, and Dr. Vogel, *Cat. of Sārnāth Museum*, p. 8.

[3] See *Ep. Ind.*, Vol. II, Nos. 40 (= C. 99) and 332.

Copper-plate Inscription of Govindachandra-Deva: Samvat 1186.



F. W. THOMAS. SCALE ONE-HALF W. GRIGGS & SONS, LTD., PHOTO-LITH

Kapāsī village[1] (*kārpāsigrāma*), the identification of the Maṅgalajaṭhi *pattalā* alone would help us in locating it with certainty. I am not aware if that is named elsewhere.

The inscription was written by Ṭhakkura Viśvarūpa, who is evidently identical with the writer of one of the Kamaulī plate grants,[2] viz., one dated in Saṁvat 1184 of the same king.

TEXT.

L. 11. . . . . श्रीमद्गोविन्दचंद्रदेवो विजयी ॥ मंगल-

12. जठिपत्तलायाम् । कपासीग्रामनिवासिनो निखिलजनपदानुपगतानपि च राजराज्ञीयुवराजमन्त्रिपुरोहितप्रतीहारसेनापतिभाण्डागारिकाक्षपट-

13. लिकभि[ष]ग्नैमित्तिकान्तःपुरिकदूतकरितुरगपत्तनाकरस्थान् गोकुलाधिकारिपुरु-षान् समाज्ञापयति वो(बो)धयत्यादिशति च यथा विदितमस्तु भवतां यथो-

14. परिलिथि[खि]तग्रामः सजलस्थलः सलोहलवणाकरः समत्स्याकरः सगर्त्तोषरः साम्र(म्र)मधूकवनवाटिकाविटपतृणयूतिगोचरपर्यन्तः सोर्द्धा (र्द्ध्वा)धश्चतु-

15. राघाटविसु(शु)द्धः ससोमापर्यन्तः सम्वत् ११८६ मार्ग्ग सु(शु)दि २ सु (शु)क्रे अद्येह श्रीमद्वाणारस्य(स्यां) गंगायां स्नात्वा विधिवन्मन्त्रदेवमु-निमनुजभूतपितृगणां-

16. स्तर्प्पयित्वा तिमिरपटलपाटनपटुमहसमुष्णरोचिषमुपस्थायौषधिपतिस(श)कलशेष-(ख)रं समभ्यर्च्य त्रिभुवनत्रातुर्व्वासुदेवस्य पूजी(जां) विधा[ना*]य प्रचुर-

17. पायसेन हविषा हविर्भुजं हुत्वा मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ऽस्माभिः श्रीसां(शां)डिल्यगोत्राय । सां(शां)डिल्याश्रितदैवलत्रि(:)प्रवराय श्री-

18. श्रीजयन्तपौत्राय । ठ । श्रीश्रीचन्द्रपुत्राय । व्रा(ब्रा)ह्मणश्रीनानेस(श)र्म्मणे व्रा(ब्रा)ह्मणाय । गोकर्णकुशलतापूतकरतिलोदकपूर्व्वमाचन्द्रार्क्कं यावत् शासनीकृ

19. त्य प्रदत्तो मत्वा यथादीयमानभागभोगकरप्रवणिकरतुरुष्कदण्डप्रभृतिसमस्तादा-यानाज्ञाविधेयीभूय दास्यथेति ॥ ०ः० ॥ भवन्ति चात्र श्लो-

20. काः ॥[3]

. . . .

24. . . . . . . लिखितं च ठक्कुरश्रीविश्वरूपेणेति

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[1] *Ibid.*, p. 96.

[2] No. E 26 of Luc[illegible] Museum.

[3] Here follow eight of the customary imprecatory verses.

No. 28.—INSCRIPTIONS AT NARENDRA.

BY LIONEL D. BARNETT.

Narēndra is a village in the Dhārwār tāluka of the Dhārwār District, Bombay. It is situated near the highroad from Dhārwār to Belgaum, at about four and a half miles north-west-by-north from Dhārwār, and is shown in the Indian Atlas quarter sheet 41, S.E. (1904), in lat. 15° 30′, long. 75° 2′. Dr. Fleet gives me the opinion, with which I agree, that the general purport of the records shows clearly that the **original name** of this place, down to at least the twelfth century, was **Kundūr**, and the town was the chief town of the **Kundur five-hundred district**: with this complete change of name from Kundūr to Narēndra he compares the well-known case of the ancient Purigere, Puligere, which is the modern Lakshmēshwar, and the case of Kummudavāḍa, which is the modern Kalbhāvi.[1]

There are four **inscriptions** at Narēndra. Two of them are so much damaged that the contents of them are undecipherable: it can only be said that they belong to the twelfth century or closely thereabouts.[2] I edit the other two from ink-impressions placed at my disposal by Dr. Fleet.

A.—OF THE TIME OF VIKRAMADITYA VI AND THE KADAMBA JAYAKESIN II: A.D. 1125.

This record is on a **stone tablet** standing on the right of a temple of Mallikārjuna in the field Survey No. 3 of Kumbāpūr or Kumbhapūr, a hamlet of Narēndra, between Narēndra and the highroad, not shown in the Indian Atlas sheet.

At the top of the stone there are **sculptures**: in the centre, inside a shrine, a *liṅga* on an *abhishēka*-stand, with a priest standing to it and apparently pouring a libation over it; on the right, a cow and calf, with a scimitar above them and a tall lamp-stand behind them; on the left, the bull Nandi, kneeling towards the *liṅga*, with a similar lamp-stand behind him; on the upper right, the sun; and on the upper left, the moon. The area covered by the **inscription** measures from 2 ft. 6 in. to 2 ft. 8½ in. in width by 6 ft. 10 in. in height. The record is unfortunately not very well preserved, and does not lend itself to any satisfactory reproduction: in several places the surface of the stone is sadly weather-worn, making decipherment uncertain and in some cases impossible. The difficulties raised thereby, however, affect only the reconstruction in full of the verses: the historical, geographical, and practical part of the record can all be made out satisfactorily.

The **characters** are Kanarese, of the period to which the record refers itself: their average height is about ⅜ in.—The **language** is Old Kanarese verse and prose, with the exception of the introductory Sanskrit stanza. The **vocabulary** contains several points of interest: we may notice *dhavaḷāravaṁ*, l. 10; *chāga-jaga-jhampaṁ jhampal-āchāryyaṁ*, l. 18, *tyāga-jaga-jhampi jhampaḷ-āchāryya*, l. 99, and *tyāga-jaga-jhampan-arddh-aṅgi*, l. 104, on which see Dr. Fleet's remarks in his paper on the Bhāṇḍūp plate, above, vol. XII, p. 251; *jiṁkarisal*, l. 22; *ārttu*, l. 24, which appears to belong to Kittel's *ār*, *3*, of which only the infinitives *ara* and *āre* and the verbal noun *āru* hitherto have been noted; *elare*, l. 32, which seems to be the simple verb from which is formed the derivative *elarchu*; *bhuvana-bhuṁbhukan*, l. 36, a phrase found elsewhere, which still awaits explanation; *dhagildum*, l. 52, which must be connected with *dhagil* and *dhaga*; *kaneyaṁ*, l. 61, "younger brother"; *Dvāpāra*, l. 69, for *Dvāpara*; *bil-vadde*, l. 70, on which

[1] *Ind. Ant.*, vol. XVIII, p. 310.

[2] One of these is on a stone on the right of the temple of Śaṅkaraliṅga in the field Survey No. 9. The other is on a stone near a Maṭha in Survey No. 183.

see note; and *Himyāchaḷa*, to suit the metre, instead of the usual *Himāchaḷa*, l. 90.—The orthography presents few points worthy of notice. The ancient letter *ḷ* is preserved only in *negaḷdaṁ* (l. 47), and elsewhere becomes *r* before consonants (*negardd-*, ll. 15, 16, 34, 64; *negardda*, l. 58; *negarddan*, ll, 60, 66; *negartteyaṁ*, l. 19; *negartte*, ll. 36, 65, 87; *nōrppaḍedu*, l. 43; *nōrppaḍaṁ*, l. 54; *pogartteyaṁ*, l. 72; *gardde*, l. 113), and *ḷ* between vowels. The Sanskrit *l* between vowels becomes *ḷ* usually, but not invariably. Final *m* often becomes *v* before vowels, as in l. 14; and intervocalic *m* in the case-ending *-maṁ* also may change to *v*. The *upadhmānīya* occurs in *rajaḥ-*, l. 57, *yaśaḥ-*, l. 64, and *antaḥpur-*, l. 83. A consonant is doubled before *r* in *sur-ddrige*, l. 54, *dhāttriyoḷ*, l. 65, and *vajjra*, l. 100. Initial *p* is changed to *h* in *Halasige*, l. 85 (verse); but curiously enough we find in the prose portion, l. 110, the ancient spelling *Palasige*.

The object of the inscription is to record a grant of land made by the Kādamba *Mahāmaṇḍalēśvara* **Jayakēśin II** and his senior queen **Maiḷala-dēvi**, the daughter of Jayakēśin's suzerain the Chāḷukya king **Vikramāditya VI**, for the maintenance of a temple of Śiva founded by a certain *Daṇḍanāyaka* **Siṅgarasa** (also styled **Siṅgaṇa** or **Siṁha**) in **Kundūr**, the modern **Narēndra**. The inscription, after the prelude (verse 1) and a blessing upon the "**Lord of the Western Ocean**," *i.e.* the Kādamba ruler of Goa (verse 2), sketches the history of the **Kādambas**, beginning with their mythical origin from the sweat of Śiva (verse 3). The first of them that it names is **Chaṭṭaya-dēva (Shashṭhadēva)**, who took **Kavaḍi-dvīpa** and many other provinces, made (it is said) a bridge of ships to **Ceylon**, and imposed tribute on barbarians (verses 4-6); he sailed with great pomp from **Gōve** to **Surāshṭra** (verse 7), and received in marriage a daughter of **Mummuri of Ṭhāṇeya** with a rich dower (verses 11-12).[1] His son was **Jayakēśin [I]**, who was also glorious and liberal (verses 13-14). Jayakēśin fought against and overcame seven potentates (verse 15), and gave his daughter in marriage to a neighbouring king named **Permāḍi** (verses 16-17); he subdued **Kīrttirāja** of **Banavase**,[2] and transferred his glory (?) to Permāḍi (verse 18); and he repelled an assault by the **Chōḷa** king (verse 19). He had a valiant son, **Gūvala-dēva**[3] (verse 21), whose younger brother **Vijayāditya** in course of time became king (verse 22). The latter was succeeded on the throne by his son **Jayakēśin [II]** (verses 23-25), to whom **Vikramāditya [VI]** gave his daughter **Maiḷala-dēvi** in marriage (verses 26-33). Then begins the donor's pedigree: **Lakshmaṇa**, or **Lakshmarāja**, was a high minister and *Daṇḍanāyaka* in the service of Vikramāditya [VI], who gave him a commission in the household of his daughter Maiḷala-dēvi (verses 36-7). Lakshmaṇa had four sons, **Bhavyarāja**[4] (who took to wife **Gaṅgā-dēvi**), **Sōma**, **Lakshmaṇa**, and **Siṅgarasa (Siṅgaṇa** or **Siṁha)**. **Siṅgarasa** married **Maiḷala-dēvi** (of course not the queen of that name), and begat **Boppa-dēva** (verses 38-56). He built a temple to Śiva, styled **Lakshmaṇēśvara** (apparently in honour of his father), on the southern side of **Kundūr**, in the **Halasige** *nāḍ* of the **Kuntaḷa** kingdom (verses 58-62); and in the reign of Vikramāditya [VI], in Saka 1047, Jayakēśin and Maiḷala-dēvi, ruling over the nine-hundred of the Koṅkaṇ, the twelve-thousand of Palasige (Halasige), the five-hundred of Payve, and the *lakh* and a quarter of Kavaḍi-dvīpa, granted for the maintenance of this temple certain specified estates in **Kundūr** and the neighbourhood (lines 93 to end).

[1] The reading is quite clear, *Ṭhāṇeyada Mummuri* (l. 16); and the name of Mummuri occurs again in the next line and verse, where he is styled a king. It would seem that we must take this as another variant of the name of Mummuṇi or Māmvāṇi, one of the Śilāhāras of the Northern Koṅkaṇ, whose date was between A.D. 1026 and 1059, and who was therefore a contemporary of Chaṭṭaya-dēva, and understand that Chaṭṭaya-dēva on his voyage looked in at Ṭhāṇa or some other of the Śilāhāra ports.

[2] This appears to be Kīrttivarman II, son of Tailapa I, the Kādamba ruler of Hangal; he was governing Banavāsi about A.D. 1070.

[3] Apparently Gūvala-dēva did not reign. See also below, p. 300.

[4] This name corresponds to the Kanarese *Bāvayya*.

The details of the date of this record (l. 108) are: Śaka 1047; the cyclic year Viśvāvasu; the thirteenth day of the dark fortnight of Bhādrapada; Śukra-vāra (Friday); a "great *tithi*," being a *Yugādi*. **Dr. Fleet** gives me the following remarks:—"This Viśvāvasu *saṁvatsara* was the Śaka year 1047 expired, A.D. 1125-26. For this year the given *tithi*, Bhādrapada kṛishṇa 13, answers quite regularly to **Friday, 28 August, A.D. 1125,**[1] on which day it ended at about 17 h. 55 m. after mean sunrise (for Ujjain)=5.55 P.M. The mention of the *tithi* as '**a great tithi, a Yugādi,**' refers to the fact that, for some reason or other which is not apparent, the *tithi* Bhādrapada kṛishṇa 13 is always known as **Kaliyug-ādi,** 'the beginning of the Kali Age,' though the *tithi* on which each of the Ages and the Manvantaras and the Kalpa itself really began is Chaitra śukla 1: for anything done in celebration of the Kali-yugādi *tithi* the *tithi* has to be taken with the day on which it is current during the time known as *aparāhṇa*, 'the (early) afternoon,' which is the time from about 18 to 24 *ghaṭīs* after mean sunrise,[2] that is, from about 1.12 to 3.36 P.M.: and this was the case on the present occasion."

Of the places mentioned several may be identified. The *nāḍ* of **Palasige** or **Halasige** had for its capital the town of that name, which is now known as **Halsī**, and is situate in lat. 15° 32′, long. 74° 36′, in the Khānāpūr *tāluka* of the Belgaum District. **Payve,** or **Hayve,** has not yet been located. The **Kavaḍi-dvīpa lakh-and-a-quarter,** mentioned elsewhere as **Kāpardika-dvīpa** (*Journ. Bomb. Br. R. As. Soc.*, Vol. IX, p. 272), may be taken as denoting the possessions which the Silāhāras had had in the southern parts of the Koṅkaṇ: the name was derived from that of Kapardin I, the original ancestor of the Silāhāras of Ṭhāṇa and those parts. **Kundūr,** now **Narēndra,** we have already mentioned. **Kuṁbāragere,** "the Potters' Tank" (l. 112), is perhaps to be sought in or near the hamlet Kumbāpūr or Kumbhāpūr, where the record stands, three-quarters of a mile to the south-west of Narēndra. **Dāravāḍa** (l. 113) is the modern **Dhārwār**; it is noteworthy that this name is here written very clearly with the unaspirated *d*,[3] whereas in modern usage it always has the aspirated *dh*. **Navilūr** (l. 114) appears on the Bombay Survey as "**Navlúr**" and on the Indian Atlas sheet 41 (1852) as "**Nowloor**"; it lies some two miles south-east of Dhārwār, and seven miles in the same direction from Narēndra. **Kauvalagēri** (l. 115) is given on the Bombay Survey as "**Kowlgeri,**" on the Indian Atlas (*ut supra*) as **Kowlgeeree**"; it is between six and seven miles east-by-south from Narēndra. The other local places still await identification. **Āneya-sunḍil** (l. 114; and B, l. 51) means "the Elephant's Trunk": whether this name denotes a village, or something else such as a tank or a large sculptured stone, is not apparent. **Gōve** (l. 11) is of course the modern **Goa**. **Surāshṭra** (ibid.) is **Kāṭhiāwār**. And **Jayantīpura** (l. 95) is another name of **Banawāsi** in North Kānara. **Ṭhāṇēṁ** or **Ṭhāṇa**, more usually known as **Sthānaka** in that period, seems to be mentioned as **Ṭhāṇeya** in verse 11.[4]

For a full account of the **Kādambas of Goa,** with a genealogical table and references to various unpublished records, see Dr. Fleet's *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol. I, part 2, pp. 564-72. An inscription at Guḍikaṭṭi, Nos. 147 and 164 in Professor Kielhorn's List of the Inscriptions of Southern India, vol VII above, appendix, presents dates in A.D. 1007 for Shashṭhadēva I and A.D. 1052 for Jayakēśin I: but the record has not been published, and the first date is perhaps a questionable one. For the Gūvala who is mentioned in line 30 (verse 21) of our present inscription A, we have a date in A.D. 1098 from an inscription at Kādarōḷi in the Sampgaum *tāluka* of the

[1] Compare Professor Kielhorn, under No. 221 in his List of the Inscriptions of Southern India, vol. 7 above, appendix.

[2] See Professor Kielhorn in *Ind. Ant.*, vol. XXVI, p. 177, note 5, and p. 183.

[3] Probably also in B, l. 51, where, however, the reading is not so clear.

[4] See note 1 on p. 299 above.

Belgaum District, which mentions him as a *Mahāmaṇḍalēśvara*, a feudatory of Vikramāditya VI, who was ruling the Palasige twelve-thousand province at his capital of Gōve (Goa) : this record, too, has not yet been published.[1] An inscription at Lakshmēshwar, Kielhorn's List, No. 235, appears to give a date in A.D. 1147 for Jayakēśin II ; but this record, also, has not been published. Including the two given herewith, we have now **ten published records** of this family, as follows :—

1. Narēndra stone inscription A of Jayakēśin II : A.D. 1125. See below.

2. Narēndra stone inscription B of Jayakēśin II : A.D. 1126. See p. 316 below.

3. Siddāpūr stone inscription of Śivachitta-Permāḍi and the *Yuvarāja* Vijayāditya II : A.D. 1158. Kielhorn's List, No. 241 ; and see in full in *Ind. Ant.*, vol. XI, p. 273.

4. Dēgāṁve stone inscription of Kamaḷādēvī, the chief queen of Śivachitta-Permāḍi : not dated. Kielhorn's List, No. 255 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, p. 294.

5. Golihaḷḷi stone inscription of the 14th, 17th and 26th years of Śivachitta-Permāḍi : A.D. 1160, 1163 and 1173. Kielhorn's List, No. 242 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, p. 296.

6. Halsī stone inscription of the 23rd year of Śivachitta-Paramardin, and of the 25th year of the same prince in conjunction with his younger brother Vishṇuchitta-(Vijayāditya II) : A.D. 1169 and 1171 or 1172. Kielhorn's List, No. 249 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, p. 278.

7. Dēgāṁve duplicate stone inscription, one copy in Kanarese characters and the other in Nāgarī, of the 28th year of Śivachitta-Permāḍi : A.D. 1174. Kielhorn's List, No. 254 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, pp. 266, 287.

8. Kiri-Halsī copper-plate record of the 13th year of Jayakēśin III : A.D. 1199. Kielhorn's List, No. 261 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, p. 241.[2]

9. Kittūr stone inscription of the 15th year of Jayakēśin III, with an interesting account of a trial by ordeal : A.D. 1201. Kielhorn's List, No. 262 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, p. 304.

10. Goa copper-plate record of Śivachitta-Shashṭhadēva II : A.D. 1250. Kielhorn's List, No. 269 ; and see in full in *Ind. Ant.*, vol. XIV, p. 289.

TEXT.[3]

1 . Śrī[4] Ōm Namaś=Śivāya || [5]Namas=tuṁga-śiraś-chuṁbi-chaṁdra-chāmara-chāravē [|*] trailōkya-nagar-āraṁbha-mūla-staṁbhāya Śaṁbhavē || [1*] Śivāya ōm[6] ||

2 [7]Śrī-kāntā-kānta-tuṁga-stana-yuga-nibiḍ-āliṁgit-ōra[s*]-sthaḷaṁ lōkēya[8]-prāstutya-dōrmmaṇḍita-samara-jaya-śrī-patākaṁ

3 dharitrī-prākāra-prāya-dhairyya-prakaṭita-mahimaṁ prājya-**Kādaṁba**-rājya-śrī-kōḷi-līḷeyoḷ taḷt=eseg=anavaratam paśchi-

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[1] See *Dyn. Kan. Distrs.*, *ut supra*, pp. 451, 568.

[2] This record is entered in Kielhorn's List as coming from Halsī. But (see JBBRAS, IX, 229) it comes really from Kiri-Halsī—the Kirru-, *i.e.* Kiṛu-Valasigā of the record itself,—a village three miles towards the south-east from Halsī, which is shown as "Keeree Hulsee" in the Indian Atlas sheet 41 (1852) and in the quarter-sheet 41, S.W. (1889).

[3] From the ink-impressions.

[4] This line is preceded by the symbol of the *śaṅkha*.

[5] Metre, Ślōka (Anushṭubh).

[6] Denoted by the spiral symbol.

[7] Metre, Sragdharā ; and so in verse 3.

[8] Read *lōk-aika-*.

4 m-āmbhōdhi-nāthaṁ[1] || [2*] Śrīmat-trailōkya-nāthaṁ Tripura-vijayamaṁ bhāḷa-lōḷ-ākshiyiṁd=uddāmaṁ māḍalke bēgaṁ śramav=oḍariso baṁ-

5 d=oṁdu bhāsvat-kadaṁb-ārām-ōlyach-chā(chhā)yeyoḷ niṁd-eseva bemaran=urvvi-taḷakk=īke Lakshmī-dhāmaṁ puṭṭittu bhūbhṛin-makuṭa-maṇi-gaṇ-āḷaṁba-

6 Kādamba-vaṁśaṁ[2] || [3*] Kaṁda[3] || [4]Ā vaṁśadalli saundaryy-āvishkṛita-mūrttigaḷ diśā-gaja-daṁta-prāvṛita-kīrttigaḷ=asuhṛij-jīv-ākarsha-

7 prapūrttigaḷu palar=esedar || [4*] Ā mahā-mahīśar=oḷage || [5]Jaya-lakshmī-narttakī-narttana-pariṇata-sai(śai)lūshan=urvvī-vadhūṭī-priya-bhāsva-

8 [n*]-nūtna-ratnaṁ bhuvana-bhavana-dīpāyamāna-pratāp-ōlavan udyat-paśchim-āṁbhō-nidhi-pati dhareyoḷ bāppu sāmānpa(nya)n=eṁ Chaṭṭayadēvaṁ dēva-rāja-prakaṭita-

9 vibhavaṁ svīkṛit-āścharyya-śauryyaṁ || [5*] [6]Kavaḍi-dvīpamum ādiy=āge palavuṁ dvīpaṁgaḷaṁ koṇḍu Laṁke-varaṁ talta bahitra-saṁtatigaḷiṁdaṁ sētuvaṁ kaṭṭi kappavan=ugr-āsura[7]-

10 ralli bēḍe palaruṁ Rāma-pratishṭh-āgrahārav-enal-mūṇḍalav[8]-atyudāttav=enikuṁ Kādaṁba-chakr-ēśana || [6*] Banav=ettaṁ dhavaḷāravaṁ kaḍakaḷaṁ vaihāḷi pū-dōṁṭav=iṁbane

11 taḷt=aṁgaḍi sūḷe-gēri keregaḷ=kaṇg=oppamam-māḍe neṭṭane bhaitraṁgaḷa mēle Gōve-veras=aṁbhōrāśiyoḷ līleyiṁ vanadhīśaṁ naḍedaṁ mahā-mahimeyiṁ

12 Saurāshṭra-dēśaṁ baraṁ || [7*] Aṇkaṁ pēḷvaḍe Sōmanātha-vibhuvaṁ karppūradiṁd=eyde pūraṇeyaṁ māḍi baḷikke kabbilar=adaṁ nirmmālya(lya)maṁ kūḍe dhāriṇiyo-

13 ḷ=tōṟuguv=eṁdu suṭṭu-beḷeyaṁ bērppannegaṁ koṭṭu bhūshaṇam=ādaṁ bhuvanakke Chaṭṭaya-nṛipaṁ vitrasta-vidviḍ-ḍri(nri)pa || [8*] [9]Negaḷda tuḷa-purushanan=ēn=aga-

14 ṇitav=enal=irddu(rdu) palavuṁ pesar=ūrggaḷan=i jagav=ariye vipra-samitige mige koṭṭaṁ nṛipa-lalāṭa-paṭṭaṁ Chaṭṭa || [9*] Enit=dava yajña-kōṭigaḷ=anituṁ mana-

15 mudade neṟeye māḍisi negardd(ḷd)-i[r*]dd-enit=olave dāna-kōṭigaḷ=anituman=ittaṁ dvijargge Chaṭṭayadēva || [10*] [10]Śaranidhiyoḷu vilāsadoḷe Chaṭṭaya-dēvan=u-

16 dātta-vikramaṁ baṟe negardd(ḷd)-irdda Ṭhāṇeyada Mummuri kēḷd=idir-vvandu[11] kaṇḍu tann=arasanang=oydu bhakti-bharamaṁ mereyutt-ire putriyaṁ savistara-

17 doḷe koṭṭu koṭṭan=aḷiyaṁge suvarṇṇaman=aydu lakkamaṁ || [11*] [12]Enag=iṁ pratyu[pakāra —◡ ◡]va bēḷ=iṁt=enan āṁ mALpen=i vana-dhīśaṁg=enut=aṁte Mummuri-nṛi-

18 paṁ śrī-Chaṭṭa-bhūpaṁge neṭṭane koṭṭaṁ dhare mechche chāga-jaga-jhaṁpaṁ jhaṁpaḷ-āchāryyan=eṁb[13][◡ ◡ — —]ṭeyan=āḷdu māḷeyan=enalk=ār=ddhanyar=iṁt=urvviyoḷ || [12*]

[1] Followed by the spiral symbol.

[2] Followed by the spiral symbol.

[3] Followed by the spiral symbol.

[4] Metre, Kanda.

[5] Metre, Mahāsragdharā.

[6] Metre, Mattēbhavikrīḍita ; and so in verses 7 and 8.

[7] There seem to be traces of an *anusvāra* after the letter *rā*.

[8] Probably an error for *maṇḍalav=*.

[9] Metre, Kanda ; the same in verse 10.

[10] Metre, Champakamālā.

[11] Read *vandu*.

[12] Metre, Mattēbhavikrīḍita.

[13] This syllable is uncertain, and the following four *aksharas* are almost illegible. The last of them apparently ends in *-ū*.

19 [1]Antu negartte(lte)yaṁ taḷeda **Chaṭṭayadēvana** nandanaṁ diśā-kānteyaraṁ nija-prabaḷa-kīrtti-sudhā-rasa-vārddhi-pūradoḷ=tiṁtiṇiy=āge kūḍe jaḷa-kēḷiyan=āḍe saraṁ-[2]
20 gaḷinde dig-daṁtigaḷaṁ muḷiṁgisidan=ūrjjita-dāna-jaḷa-pravāhadi[ṁ*] || [13*] [3]Palavuṁ yajñaman=odavisi palavuṁ tuḷā-purushav=irddu(rdu) ṛitvi-jargg(rg)=ellaṁ pa-
21 lav=agrahāramaṁ biṭṭ=ole(la)viṁ **Jayakēsi** kīrttiyaṁ prakaṭisida || [14*] [4]Tōḷ-valamuṁ padāti-balamuṁ pirid=uṁṭ=enag=endu garvvadiṁd=āḷvara chakra[—]-
22 [◡]maleyal*u* **Jayakēsi-nṛipāḷan**=etti baṁd=ēlvar=alakke jiṁkarisal=ōḍisit=ettisidaṁ virōdhi beṁ-koḷvan=enippa ponn-oṟeyan=ā ripu-rājana rāja-
23 dhāniyoḷ || [15*] [5]Mudadiṁ tannaya dēśad=attal=adhipaṁ **Permmāḍi-dēvaṁ** baralk=idir=vvand[6]=āgaḍe kūrppa tanna magaḷaṁ dhār-ānvitaṁ koṭṭu perchchid=alaṁpaṁ palava[7] *
24 [◡]yaṁ kumareyaṁ bhaṇḍāramaṁ lekkav=illade tellaṁṭiyan=ārttu koṭṭu negaḷdaṁ lōk-aika-kalpa-drumaṁ || [16*] **Tad-anaṁtara** || **Ele Permmāḍi-nṛipāla**[— ◡]n=ola-
25 viṁdā(da?)ṁ pōgi kalyāṇadoḷ=palaruṁ maṇḍaḷa-nāthar=ān=aṟive-vaṁdir=bbekkasaṁ-baṭṭ-iral*u* chaladiṁ paṭṭaman=oldu kaṭṭidapan=eṁd=āvēgadiṁd=etti dōr-vvali[— — ◡ ◡ —]
26 [◡ — ◡ ◡ ◡ — —] **Koṁkaṇ-ādhīśanaṁ** || [17*] [8]**Banavaseya Kīrtti-rājanan**=anuvaśam=app=antu māḍi **Permmāḍige** tāṁ vanadhipati kīrttiyaṁ neṭṭane taḷeda negaḷda rīti(?) . . .
27 ttaṁ . . . || [18*] Ad=alladeyuṁ || [9]Vāridhi mēre-dappi kaviṯ-appa-pol=ōvade baṁda **Chōḷanaṁ** vārinidh-īśan=appa **Jayakēsi-nṛipaṁ** chaladiṁ taṟuṁbi [— — ◡ ◡]
28 na [◡ — ◡ ◡]yanaṁ neṟe rōchis=id=oṁd=agurvve pēḷ=āra manakke kōṭ=uraman=āgisad=ī bhuvan-āṁtarāḷadoḷ || [19*] Maṇḍaḷa-nāthan=eṁd=uṟade kāṇis=id=oḷvaḍe [—]
29 ḷa[— ◡ — — ◡ ◡]naṁ samānadoḷe kāṇisi koḷvud=enalke pūṇḍu kai-koṇḍan=idaṁ diṭakke bara[10]-vēḷ=ene bandu samāna-gāṇkeyaṁ kaṇḍu mahat[t*]va[— ◡ ◡ ◡]
30 pēḷ [◡ ◡] **Koṁkaṇa-chakravarttiya** || [20*] Ā vasudhādhipaṁge **Jayakēsige** kēsari puṭṭuv=andadiṁ **Guvaladēvan**=ūrjjita-parākrami puṭṭi nī(ni)j-āsi-daṁshṭr[eyiṁ ?]
31 [— ◡ ◡ — ◡ —]r=inapa-sāmajamaṁ taḍed=agra-kuṁbha-muktāvaḷiyaṁ diśā-vaniteyargge vibhūshaṇam=āge māḍida ||[11] [21*] [12]Mada-vaṭṭ=ī rā[◡]nī[—]
32 ru[◡ ◡ ◡ ◡]ti saṁkōchisal*u* perchchid=utsāhade mitr-ānīka-padga-prakarav=eláre sad-dharmma-chakrāḷi chelviṁ pcdava(ḷa)l **Kādaṁba-vaṁśa-sphurad-udaya-gir-īṁdr-āgradoḷ** [— ◡ — —]

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[1] Metre, Utpalamālā.

[2] These two syllables are uncertain.

[3] Metre, Kanda.

[4] Metre, Utpalamālā.

[5] Metre, Mattēbhavikrīḍita ; the same in verse 17.

[6] Read *vand-*.

[7] The five *aksharas* at the end of this line are much worn, and the reading is uncertain. Possibly the gap might be filled up by reading *pala-vandeyaṁ*.

[8] Metre, Kanda.

[9] Metre, Utpalamālā ; the same in verses 20 and 21.

[10] The ō is very uncertain.

[11] Here follow on the stone two spiral symbols and a double *daṇḍa*.

[12] Metre, Mahāsragdharā.

33 padeyaṁ-geyd=opput-irddaṁ tad-anuja-Vijayādityadēva-kshitīśaṁ || [22*] [1]Enisida Vijayādityana tanūbhavaṁ negaḷdan-akhiḷa-lakshmī-niḷayaṁ vananidhi-parīta-dhātrī-jana-nu[ta ⏑⏑ ⏑⏑ ⏑]

34 n=enisi Jayakēsi-nṛipa || [23*] Ā Jayakēsiyo tān=enal=ī Jayakēsi-kshamādhināthaṁ negardd(ḷd)-irdd=ē jagamaṁ tannaye bhuja-rājita-ghana-śauryya-mudreyaṁ mudrisida || [24*] [2][— ⏑]

35 man-ādhirājana vaśīkaraṇ-āstrad=atiprabhā-sphurat-kīrtti dig-aṅganā-vadana-darppaṇav=ārppu vasuṁdhar-āgra-saṁvarttita-yāchaka-prakara-tushṭikaraṁ bhuja-śakti vīra-saṁkīrtti-

36 tam=eṁdoḍ=ē vogaḷvud=unnatiyaṁ Jayakēsidēvana || [25*] Antu negartto(ḷto)-vetta Jayakēsiya bhāsura-mūrttiyaṁ jagat-kāṁtana kīrttiyaṁ bhuvana-bhumbhukan=e[⏑ ⏑ —] virōdhi-vikrāṁ-

37 ta-gaj-ēṁdra-kēsariya vikramamaṁ nere kēḷdu-gēḷd=apaṁ Kuṁtaḷa-chakravartti Hari-mūrtti-jan=adbhuta-kīrtti-rāgadiṁ || [26*] [3]Enago Jayakēsi mummaṁ manad=olaviṁ[4] . . .

38 raman=eṁbinal=ī Jayakēsige neṭṭane saphaḷaṁ māḷpen=ī jagaṁ pogaḷd=anegaṁ || [27*] [5]Eṁdu vibhūtiyaṁ dharisi hēma-nag-ēṁdramo muṁde baṁdu niṁd=aṁdame nilpu keydu ma-

39 ṇi-maṁḍapadoḷ=pada-padmamaṁ nij-ānaṁdade karchchi pūṇḍu kalaś-ōj[j*]vaḷa-dhāre virājisalke tāṁ nandaneyaṁ kumāraka-śikhāmaṇig=ittan=iḷātaḷ-ēśvara || [28*] Tad-anaṁtara || [6]Kanak-ādry-a-

40 graṁgaḷ=ēn=achchariyo palav=enalu hēma-puṁjaṁgaḷaṁ . Rōha-nag-ēṁdra-vrātav=itt=ett=ene palavu mahā-tat[t*]va[— —][7]gaḷaṁ Śakrana gaṁdh-ēbhakkam=Uchchaiś[ś*]ravada mahi[me]-

41 gaṁ mēl=enal=saṁd=uvaṁ nūtana-bhadr-ēbh-āśva-kōṭi-prakaraman=aḷiyaṁg=ittan=ā Kuṁtaḷ-ēśaṁ || [29*] [8]Siriyuṁ Hariyuṁ Śivanuṁ Girijeyum=esev=aṁdadin=ene Jayakēsiyu-

42 v=ādaradiṁ Maiḷaladēviyuv=urutara-sukha-niḷayar=osedar=ī dhare pogaḷe || [30*] Ā Maiḷaladēviya rūpaṁ mahiyoḷ Raṁbhegaṁ Tiḷōttamegaṁ mikk=o[⏑⏑]

43 narā-vadhūṭigav=ē māt=olag=eṁdu nōḍi nūrmmaḍiy=alte || [31*] [9]Ido lāvaṇya-sudh-ābdhi nōrppa(ḷpa)ḍedu Chaṁdra-bhrū-viḷāsaṁ samaṁt=ido kāṁti-prasara-kramaṁ [⏑ ⏑ ⏑]

44 dal vāsaṁtikā-lakshmi nōḍ=ido sārasvata-janma-bhūmiy=eno lōkaṁ lōkadoḷ rūḍiyaṁ paḍed[10]=ī Maiḷaladēvi-mūrtti-mahimā-vistāram [— — ⏑ —] || [32*]

45 [11]Līḷeya pempu Chitta-jana vallabheg=irmmaḍi bhāvisal migilu śīlada pempu Sītege padir-mmaḍi chāgada pempu lōkamaṁ pōḷapa kalpa-vallari te[— ⏑ ⏑ — ⏑]

46 jasakk=en=oṁ-teraṁ Maiḷaladēviyaṁ pogaḷdud=ī dhare pūrṇa-śaśāṅka-vaktreyaṁ || [33*] [12]Vinutaṁ Vikrama-chakravartti viditaṁ strī-ratnamaṁ bhōga-bhāgi [⏑ — — ⏑ ⏑ —]

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[1] Metre, Kanda; the same in verse 24.

[2] Metre, Utpalamālā; the same in verse 26.

[3] Metre, Kanda.

[4] After this word there are 7 or 8 worn letters which are unintelligible.

[5] Metre, Utpalamālā.

[6] Metre, Mahāsragdharā.

[7] Two long syllables are here illegible; the first apparently begins with *d*, and both end in *ṁ*.

[8] Metre, Kanda; the same in verse 31.

[9] Metre, Mattēbhavikrīḍita.

[10] The *prāsa* is violated by the cerebral *ḍ*.

[11] Metre, Utpalamālā.

[12] Metre Mattēbhavikrīḍita.

47 viyaṁ vibhavadiṁ Kādaṁba-chakr-ēśanoḷ ghana-vikrāṁtanoḷ=oldu kūḍi negaḷdaṁ Kādaṁba-rājy-ābhivarddhana-sat-kīrtti-virā[jitaṁ sva]-[1]janamaṁ saṁtōsha[— — ⏑ —] || [34*]

48 [2]Enisida Maiḷaladēvigav=anupama-guṇan=enisi negaḷda Jayakēsigav=iṁn=anavara-[3][⏑ ⏑ ⏑ ⏑ —] mārppaḍeg=ene rājya-lakshmy-apēkshaṁ || [35*]

49 kram-āgataruv=ē naya-śuddharuv=āptaruṁ diṭakk=anuvaśaruṁ vichārise perar=pṛitan-ādhipar=ār=enutte matt=enisade ninn=udātta-bhuja-paṁjara[— ⏑ ⏑ — ⏑ — ⏑]

50 naṁdaney=oḍan=artthiyiṁ besasidaṁ pṛithivī-pati Lakshmarājana || [36*] Besase Chaḷukya-Rāma-vibhu Maiḷaladēviyumaṁ dharitri baṇṇise [⏑ ⏑ — ⏑ — ⏑]

51 numan=utsavadiṁd=oḍa-goṁḍu baṁdu kaṇg=eseva gir-īṁdra-naṁdaneyumaṁ bhuvan-ēśanumaṁ subhakti [— ⏑ ⏑ ⏑]se dēvi saṁt=eḍa[⏑ — ⏑ ⏑ — ⏑ ⏑ —]

52 dyu-rājyadoḷ || [37*] Nuḍidu pasāyitaṁ sahaja-buddhiya perchchugeyiṁ pasāyitaṁ toḍev=ari-sēneyaṁ Bharatadoḷ=tanavar=dhagilduṁ pasāyitaṁ [⏑ ⏑ ⏑]

53 dav=irdda śauchade pasāyitan=āv=eḍegaṁ pasāyitaṁ kaḍu-diṭadiṁde chakrig=ene dhanyano Lakshmaṇa-daṇḍanāyaka || [38*] [4]Ā negaḷd-irdda Lakshmaṇa-cham[ūpa-sutaṁ sugabhī]-[5]

54 ra-vṛittig=aṁbhōnidhig=unnatikkege sur-āddrige dhairyya-guṇakke dhātrig=iṁ tāne migil vichāripaḍe tāne dal=aggaḷav=eṁtu nōrppa(ḷpa)ḍaṁ tāne viśēsha[— ⏑ ⏑ ⏑ —]

55 tramo sad-dhita-Bhavyarājana || [39*] [6]Ā negaḷda Bhavyarājana māninī lōka-tray-aika-pāvane vimaḷa-jñāna-pravāha-vistṛite tān=esedaḷ Gaṁg[ā*] dēvī [⏑ ⏑⏑ ⏑]

56 reyoḷ || [40*] Sarasati-sahachari vidyā-pariṇatiyiṁ taṁge Gaṁge śuddhati(te)yiṁ bhāsura-nīti-tanuje tanag=ābharaṇadin=ene Gaṁgey=aṁtu nō[⏑⏑ ⏑⏑ ⏑⏑] || [41*]

57 [7][illegible] [illegible]-śūkara-daṁshṭr-āgradoḷ-irppa dhā-[illegible]-rajaḥ-po[⏑ ⏑ — ⏑]sāṁ-

58 ga-dhṛiti-geṭṭ=ōt-irdda Sāvitriyuṁ dorey=ē chāru-charitradoḷ=negardda(ḷda) Gaṁgā-dēvig=ī dhātriyoḷ || [42*] [9]Negaḷd=avara piriya magaṁ nīḷe[10] . . . nija-bhi . . . . ke-

59 yiṁdaṁ migo beḷagi bandhu-jana-vārddhige perchchaṁ paḍedu Sōma-vibhu varttisida || [43*] [11]Kṛita-vidyaṁ śabda-śāstr-āgamadoḷ=adhigat-ārtthaṁ mahā-tarkka-śāstra-śrutiyoḷ sā-

60 hitya-śāstra-prakaradoḷ=adhikaṁ kōvidaṁ Śukra-śāstr-ōnnatiyoḷ bhūlōkadoḷ=Bhārgga-van=enisi jasaṁ-bettu saṁstutya-sārasvata-lakshmī-śuddha-jihvaṁ negardda(ḷda)n=ava-

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[1] The letters supplied to fill this gap are only conjectural.
[2] Metre, Kanda.
[3] Metre, Champakamālā; the same in verses 37 and 38.
[4] Metre, Utpalamālā.
[5] This restoration is only conjectural.
[6] Metre, Kanda; the same in verse 41.
[7] Metre, Mattēbhavikrīḍita.
[8] The r is written very small on the stone.
[9] Metre, Kanda.
[10] The text is here corrupt, as the metre shews. About three *aksharas* are illegible here, and about four at the end of the line.
[11] Metre, Mahāsragdharā.

61 niyoḷ=Sōma-daṇḍādhināthaṁ || [44*] [1]Trijagat-sēvyane Bhavyarāya-kaneyaṁ pēḷ dhanviyē Lakshmaṇ-āgra-jan=atyunnata-śaucha-sampadane Gaṁgā-putrakaṁ śāntan=ē nija-nā-
62 makk=eṇe śauryya-saṁgatane Siṁha-jyēshṭhan=eṁb=ī vachō-vrajam=anvartthakam=aytu Sōma-vibhug=ī viśvaṁbharā-bhāgadoḷ || [45*] [2]Pravidita-Kautsa-gōtra-ghana-dugdha-payō-
63 dhiyoḷ=udgha-līḷan=udbhavisi kar-āgra-pūrṇṇatege nirmmaḷa-kāntige lōka-lōchan-ōtsavake suvṛitta-vṛittige budha-stutig=āśrayav=āgi Sōman=ēṁ bhuvanama-
64 n=āvagaṁ nija-yaśaḥ-pri(pṛi)thu-chaṁdrikeyiṁde tividaṁ || [46*] [3]Inituṁ nermmege nermmav=āgi negardd(ḷd)-irdd=ā Sōma-daṇḍādhināthana tammaṁ trijagad-vinuta-Śiva-pād-[illegible]-
65 gaṁ jagaj-jana-saṁstutya-samasta-ta[t*]va-kuśalaṁ saṁśuddha-dharmm-ōdyamaṁ Manu-mārgg-ācharaṇaṁ negartte(ḷte)-vaḍedaṁ śrī-Siṁha-daṇḍādhipaṁ || [47*] Jaḷadhi-prāvṛita-dhāttriyo-
66 ḷ=negardda(ḷda)n=alt=ē śabda-vidyā-Pataṁjaḷi shaṭ-tarkka-Shaḍānanaṁ sakaḷa-lōka-stutya-sāhitya-saṁkuḷa-Sarvvajñan=udātta-nīti-nikara-prakhyāta-Chāṇakyan=uj[j*]vaḷa-vāṇī-vani-
67 tā-naṭinaṭana-līlā-prāṁgaṇaṁ Siṁgaṇa || [48*] [4]Ativishama-rasa-turaṁgama-patiyaṁ Rēvaṁtan=aṁt=ir=ēṛalu sakaḷa-kshiti pogaḷutt-ire sēnāpati-tiḷakaṁ
68 Siṁha-daṇḍanāthane ballaṁ || [49*] Siṁgada jasadh(v)-oṁdade Mātaṁgaṁ bhayadiṁd=ē bhinna-jaḍaṁ parimūtri(tra)ṁ-ro(go)ḷguv=endoḍ=ēruvud=ēṁ gaha-name negaḷda Siṁharājaṁg=ibha-
69 maṁ || [50*] [5]Negaḷdaṁ munne Pināki dal Kṛita-yuga-vyāpāradoḷ Trēteyoḷ=negaḷdaṁ Rāman=udātta-chāpa-charitaṁ Dvāpāradoḷ=Phalguṇaṁ negaḷdaṁ kēḷ Kali-kā-
70 ladoḷ dharaṇiyoḷ bil-vaddeyoḷ[6]=Siṁgaṇaṁ negaḷdaṁ Kuṁtaḷa-chakravartti-kaṭaka-prastutya-daṇḍādhipa || [51*] Nayadoḷ śauryyadoḷ=ārppinoḷ vinaya-
71 doḷ chāturyyadoḷ maṁtra-niśchayadoḷ chāru-charitradoḷ vibhavadoḷ sāhityadoḷ=viśrut-ānvayadoḷ dōr-vvaḷadoḷ nij-ēśa-hitadoḷ
72 sāmartthyadoḷ sad-guṇ-āśrayan=ē baṇṇipud=urvvi kīrttu mudadiṁ śrī-Siṁha-daṇḍēśana || [52*] [7]Initu pogartte(ḷte)yaṁ taḷeda Siṁha-chamūpana peṁpu-vetta
73 mānini nija-nāthan=unnata-bhujakke jay-āṁgane vaktra-paṁkajakk=anupama-vāg-vadhūṭi subhagatvade perchchid=ura[s*]-sthaḷakke saj-jana-nuta lakshmi tān=ene kṛit-ārtthe-
74 yo Maiḷaladēvi dhātriyoḷ || [53*] Parijana-pārijāta-late bandhu-jan-āmara-dhēnu dhāriṇī-suruchira-hēma-vṛishṭi pati-bhakti-Dhar-ātmaje ramya-harmmya-
75 bhāsura-nava-ratna-dīpike dayā-rasa-vārddhi-sudh-āṁśu-lēkhey=eṁbara nuḍigaḷg=aḍarpp=enipa Maiḷaladēvige meymey=oppad=ē || [54*] [8]Tat-tanujan=amala-vā-
76 ṇī-vṛitta-stana-kalaśa-luḷita-maṇi-bhūshaṇan=udvṛitta-ripu-kudhara-pavi lōk-ōttaman=ene Boppadēvanaṁ mechchadar=ār || [55*] [9]Jana-nayan-ōtpaḷakke [śaśi]-biṁbam=e-

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[1] Metre, Mattēbhavikrīḍita.
[2] Metre, Champakamālā.
[3] Metre, Mattēbhavikrīḍita; the same in verse 48.
[4] Metre, Kanda; the same in verse 50.
[5] Metre, Mattēbhavikrīḍita; the same in verse 52.
[6] Such appears to be the reading of the stone: °vadde (i.e. badde) may be connected with bardu, baddu.
[7] Metre, Champakamālā; the same in verse 54.
[8] Metre, Kanda.
[9] Metre, Champakamālā.

77 nippudu mūrtti kīrtti dig-vaniteyargg(rg)=āgaḷuṁ toḍuva mauktika-dāmam=enippud=ārppu mēdinige suvarṇṇa-pūrṇṇa-ghana-vṛishṭiy=enippudu kū-

78 rppu yuddha-bhājana-ripu-daṁti-saṁhatige siṁham=enippudu **Boppa-dēvana** || [56*] [1]Intu kaḷatra-putra-bahu-bāndhava-mitra-samanvitaṁ suniśchiṁta-

79 de **Vikramāṁka**-sute **Maiḷaladēvigam**=atyudātta-vikrāṁtan=enalke mikka **Jayakēsigav**=ūrjjita-rājya-lakshmiyaṁ saṁtatam=uttar-ōttaram=enal pari-varddhisu-

80 t-irddu dhātriyoḷ ||[2] [57*] Svasti Samadhigata-paṁcha-mahā-śabda-mahā-sāmant-ādhipati mahā-prachaṇḍa-daṇḍanāyaka vibudha-vara-dāyaka gōtra-pa-

81 vitra par-āṁganā-putra bandhu-chintāmaṇi vivēka-chūḍāmaṇi dusht-āśva-mallaṁ[3] seṇasa-hṛit-salla kōdaṇḍa-Rāma raṇa-raṁga-Bhīma sāhitya-vidyādhara ni-

82 khiḷa-kaḷādhara saṁgītaka-prasaṁga-saṁsēvya-Bharata saujanya-sāmrājya-nirata dhairyya-kuḷa-parvvata satya-Satyavrata maṁtri-Chāṇakya manuja-māṇikya

83 saj-jana-sabhā-maṇi-pradīpa **Vikramādityadēva**-pratāpa-svarūpa nām-ādi-samasta-praśasti-sahita śrīman-mahā-pradhānan=antaḥpur-ādhyaksha pa-

84 sāyitaṁ mane-verggaḍe daṇḍanāyakaṁ **Siṁgarasar**=ssu[4] * * n=irddu || [5]Jaḷa-nidhi-mēkhaḷ-ākaḷita-bhūmige kuntaḷa-śōbhey=entu **Kuntaḷa-vishayaṁ** manaṁ-goḷi-

85 si tōrppudu tad-vishayakke chaṁkanat-tiḷakada-vol virājisutam-irppudu bhāvise chitta-dōhalaṁ **Halasige-nāḍu** nāḍugaḷa ballahan=uttamaṁ-[6] va-

86 stu-vistri(stṛi)ta || [58*] [7]Ā kamaṇī(nī)yav=appa vishayakke vibhūsha-ṇav=āgi tōrppa **Kuṁdūran**=ad=oṁdu nālageya mānavan=ē vogaḷd-appan=eyde kai-vāra-

87 doḷ=ā negartte(ḷte)y=**Amarāvati** mikk=Aḷakāpuraṁ jagat-sārav=enippa **Bhōgavati** tān=enikuṁ vasudh-āṁtarāḷadoḷ || [59*] **Enisida Kuṁdūra** dakshiṇa-dig-vibhā-

88 gadoḷ || [8]Ide dal bhāvisal=Argghyatīrtthav=ide dal Vārāṇasī-tīrtthav=iṁt=ide dal tīrttha-varaṁ Pri(pra)yāge palavuṁ tīrtthaṁgaḷuṁ mattav=iṁt=ide dal

89 niśchayav=eṁdu **Siṁgaṇa-chamūpaṁ** bēṟe Kaiḷāsamaṁ paduḷaṁ māḍisidaṁ jagakk=enisudhu(du) **Śrī-lakshma-Lakshmēśvara**[9] || [60*] [10]Viditaṁ Śrī-parvvataṁ baṁd=ava-

90 tarisidudō ramya-Himyāchaḷaṁ puṭṭidudō bēṟ=oṁdu Mēru-kshitidharamo diṭaṁ dēvat-āgārad=aṁt=irddudo pēḷ=eṁb=annegaṁ permmeyin=ese-

91 du jagakk=oppuguṁ dharmma-harmmy-āspada-raṁgaṁ **Siṁgaṇa**[ṁ*] māḍisida **Śiva-gṛihaṁ Lakshma-nām-ābhirāma** || [61*] [11]Sakaḷa-viḷāsa-saṁkuḷav=ad=illiye niṁ-

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[1] Metre, Utpalamālā.
[2] Here follows on the stone the symbol of the *śaṅkha*.
[3] This final *anusvāra* seems unnecessary.
[4] About two *aksharas* are here illegible.
[5] Metre, Champakamālā.
[6] Read *uttama-*.
[7] Metre, Utpalamālā.
[8] Metre, Mattēbhavikrīḍita.
[9] See below, lines 91, 93, and 108.
[10] Metre, Mahāsragdharā.
[11] Metre, Champakamālā.

92 dadu tuṁga-maṁgaḷa-prakarav=ad=ellav=illi nelad=oṁd[⏑ ⏑] kūḍe[1] jagat-traya-sphurat-sukṛitam=ad=ellav=illi nelas-irddudu niśchayadiṁdav=eṁbinaṁ
93 prakaṭita-divya-tīrtthav=esegum trijagan-nuta-**Lakshmaṇēśvara** ||[2] [62*] Svasti Samasta-bhuvan-āśraya śrī-pri(pṛi)thvī-vallabha mahārājādhirāja paramēśvara
94 paramabhaṭṭāraka **Satyāśraya-kuḷa-tiḷaka Chāḷuky**-ābharaṇaṁ śrīmat-**Tribhuvanamalla-dēvara** vijaya-rājyam=uttar-ōttar-ābhivṛiddhi-pravarddha-
95 mānam=ā-chaṁdr-ārkka-tāraṁ salo **Jayaṁtīpurada** nelevīḍinoḷ*u* sukha-saṁkathā-vinōdadiṁ rājyam-geyyuttam-ire || Svasti Samadhigata-paṁcha-mahā-
96 śabda-mahāmaṇḍaḷēśvara **Banavāsi**-puravar-ādhīśvara samasta-bhuvana-saṁstūyamāna-Hara-dharaṇī-prasūta-**Triḷōchana-Kadaṁba**-vaṁśa-mah-ō-
97 daya-mahīdhar-ēṁdra-śikhar-ābhyudayamāna mahā-prachaṇḍa-mārttaṇḍa mārttaṇḍa-kar-ātitīvra-nija-pratāpa-vaśīkṛita-sakaḷa-mahī-ma-
98 ṇḍaḷan=uttuṁga-siṁha-lāṁchhana vānara-mahā-dhvaja permmaṭṭi-tūryya-nirgghōshaṇa chatur-ā(a)śīti-nagar-ādhishṭhit-āshṭādaś-āśvamēdha-dīkshā-dīkshi-
99 ta-kuḷa-prasūta Himavad-gir-īṁdra-ruṁdra-śikhara-sthāpita-mahā-śakti-prabhāvaṁ tyāga-jaga-jhaṁpi jhaṁpaḷ-āchāryya ni[śśaṁka]-Rāma subhaṭa-kanaka-
100 nikaś(sh)-ōpaḷa śaraṇ-āgata-vajjra-prākāra lōk-aika-kalpa-druma saṁkrānti-dhavaḷa mūrtti-Nārāyaṇa kīrtti-mārttaṇḍ maṇḍaḷika-lalāṭa-paṭṭa vai-
101 ri-gharaṭṭa subhaṭa-rāja-śikhāmaṇi **Kādaṁba**-chūḍāmaṇ-ity-akhiḷa-nām-ādi-samā(ma)ḷaṁkri(kṛi)tar=appa śrīman-mahāmaṇḍaḷēśvaraṁ **Jayakēsi-**
102 **dēvaruṁ** || Svasty=Anavarata-bhūmi-bhāminī-dhavaḷa-maṁgaḷa-śri(śṛi)ṁgārāyita-bahaḷa-vimaḷa-yaśaś-chaṁdra-chaṁdrikā-virājamāne gandh-ēbha-yāne
103 chatur-udadhi-vēḷā-vaḷaya-vaḷayita-sakaḷa-jagad-adhīśvara-śrīmach-**Chāḷukya-chakr-ādhīśvara-priya-sute** vaṁdi-jana-kalpa-late subhaṭa-
104 kanaka-nikaś(sh)-ōpaḷa rājy-ābhyudaya-śubha-sūchan-ānēka-śubha-lakshaṇa-lakshit-āṁgi tyāga-jaga-jhaṁpan=arddh-āṁgi mṛidu-madhura-vachana-chatu-
105 ra-kaḷā-kaḷāp-ōpēte śri(śṛi)ṁgāra-sāra-sarvvasva-bhūte śrīmaj-**Jayakēsi-dēvara** viśāḷa-vaksha[s*]-sthaḷa-nivāsiniyar=appa śrīmat-piriy-a-
106 rasi **Maiḷalamahādēviyaruṁ Koṁkaṇav**=oṁbhaynūruṁ **Palasige pannirchchāsiramuṁ Payvey=aynūṟuṁ Kavaḍi-dvīpa-sava-lakkamu-**
107 **maṁ** dupṭa(shṭa)-niggraha-śishṭa-pratipāḷaneyiṁ rājyaṁ-geyyuttam-irddu || Śrīman-mahā-pradhānaṁ daṇḍanāyakaṁ pasāyita **Maiḷala-**
108 **mahādēviyara** mane-verggaḍe **Siṁgarasaru** māḍisida **Lakshmaṇēśvara-dēvargge Śaka-varshaṁ 1047neya Visva(śvā)vasu-saṁvatsarada** Bhā-
109 drapada ba 13 Śukravāra mahā-tithi-yugādiy-aṁdu dēvara pūje-naivēdyav-aṁga-bhōga-naṁdā-dīvige-pātra-pāvuḷaṁ vidyā[dha]-
110 na-tapōdhana-chcha(chchhā)trargg=āhāra-vastra-dāna brāhmaṇar āhāra-dāna khaṇḍa-sphuṭita-jīrṇṇ-ōddhārakke **Palasige pannirchchāsirad**-oḷaga[ṇa a]-
111 ynūṟaṟa modala bāḍa rājadhāni **Kuṁduraḷ***u* taḷa-vṛittiy=āgi biṭṭa purada sīme mūḍal*u* **Kennelege** pōda per-vvaṭṭe teṁka[l*u*]
112 **Kuṁbāṟageṟe** paḍuval*u* **Savaṇana-paḷḷiya** baṭṭe baḍagal*u* beṭṭada basadiya bhūmi puradiṁ mūḍal*u* keṟey=oḷageya Chinam[m]a-[3]
113 gāvuṁḍana sthaḷada tōṁṭa mattaru 1 nairi(rṛi)tyada kōṇa **Baisageṟeya** keḷagaṇa gardde-neṟe mattav=**aynūṟaṟa** baḷiya bāḍa **Dāravāḍada**

[1] The *k* is not certain; it may be *g*.
[2] Here follow on the stone the spiral symbol and a *daṇḍa*.
[3] The *mm* is uncertain.

114 mūḍa-voladal=Āneya-suḍili[1] paḍuvalu Navilūra simeyiṁ baḍagalu mattaru 70 mattaṁ Kuṁdūr=aynūṟa baḷiya

115 bāḍa Kauvalagēriya sthāna-mānyaṁ poṟag=āgi chatur-āghāṭa-samēta-tribhōg-ābhyaṁtara-śuddhiyiṁ koṭṭaru ||[2]

TRANSLATION.

(Line 1)—Fortune ! Ōm !

(Verse 1)—Homage to Śambhu, lovely with the moon kissing his lofty head as a fan, who is the foundation-column for the beginning of the cities of the Three Worlds !

(Verse 2)—Having his bosom tightly clasped to the two lovely swelling breasts of the Lady Fortune, bearing on his banner the spirit of victory in battles adorned by an arm of fame unique in the world, displaying his majesty in firmness like that of the earth's ramparts, associated in the sportive play of the genius of the mighty **Kādamba kingdom,** everlastingly may the Lord of the Western Ocean flourish !

(Verse 3)—The blessed Lord of the Three Worlds [Śiva], when in his fury he had conquered Tripura with the graceful eye in his brow, as his excitement caused weariness, came and stood in the lofty shade of a grove of brilliant *kadambas* ; and as he let fall the bright sweat upon the ground, there was born a home of Fortune, the **Kādamba lineage** that is a base for multitudes of jewels in kings' diadems.

(Verse 4)—In this lineage there flourished many whose forms appeared in beauty, whose glory was encircled by the tusks of the elephants of the regions of space, and who accomplished the removal of their foes' lives.

Among these great sovereigns—

(Verse 5)—The accomplished actor in the dance of that actress the spirit of victory, the brilliant new gem dear to the Lady Earth, who arose in the land with a radiance that lit up as with a lamp the hall of the world—hurrah ! was **Chaṭṭayadēva,** the exalted Lord of the Western Ocean, who displayed the majesty of the King of Gods and possessed miraculous heroism, an ordinary man ?

(Verse 6)—As he took **Kavaḍi-dvīpa** and many other regions, built a bridge with lines of ships reaching as far as **Laṅkā,** (*and*) claimed tribute among grim barbarians, exceedingly exalted was the dominion of the **Kādamba sovereign,** which many called a religious estate for the establishment (*of the worship*) of Rāma.

(Verse 7)—When gardens on every side, white-plastered houses, alleys, horse-stables, flower-gardens, agreeably connected bazaars, harlots' quarters, and tanks were charming the eye, the Lord of the Ocean [**Chaṭṭaya**] duly proceeded on (*his*) ships over the sea in sport, along with (*the whole population of*) **Gōve,** with great pomp as far as the **land of Surāshṭra.**[3]

(Verse 8)—" If words of reproach be spoken, the rustics must duly satisfy the lord **Sōmanātha** with camphor, and then shew their purity together in the earth " : having thus spoken, and having assigned a lower price for root-camphor,[4] king **Chaṭṭaya,** who terrified hostile armies, became an ornament to the world.

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[1] Read *suṁḍiliṁ.* [2] Here follow on the stone a spiral symbol, a *daṇḍa*, and a *śaṅkha*.

[3] The reading is quite clear, *Gōve-veras=*. The point seems to be that Chaṭṭaya took with him on shipboard the gardens, houses, etc., etc., in fact the whole population of Gōve and all its belongings !

[4] Camphor, which has always been an item in the worship of gods, seems to have been a rather expensive article : compare vol. IV, above, p. 138.

(Verse 9)—Verily Chatta, [illegible] kings, ga[illegible] richly to the companies of Brāhmans, [illegible] in countle[ss] quantities, (*and*) many towns of [illegible].

(Verse 10)—As many crores of sacrifices [illegible] with joy d[illegible] fully perform; as many brilliant [illegible] did Chattaya-dēva bestow on Brāhmans.

(Verse 11)—When the exalted [illegible] of Chattayadēva [illegible] upon the oce[an] reached him, Mummuri of the famous Thānaya [illegible] presence, sa[w] him, led him to his palace, and displayed [illegible] on him h[is] daughter with much pomp, and gave [illegible] of gold.

(Verse 12)—As though saying: "[illegible] again with co[r]responding kindness, rather than this Lord of [illegible] Mummuri di[d] bestowed a garland on king Chattaya [illegible] . . . a[s a] brilliant example of liberality and a [illegible] on the earth?

(Verse 13)—The son of Chattayadēva, [illegible] bathed the goddes[ses] of the regions of space with gushes of water [illegible] in a band at th[e] water-sports in the swelling ocean of the nectar of [illegible]; (*and he bathed*) the elephants of the regions of space in a stream of water [illegible].[4]

(Verse 14)—Causing many sacrifices to be performed, bestowing many estates togeth[er] with many *tulā-purushas* all on Brāhmans, joyfully did Jayakēsin [I] display his glory.

(Verse 15)—Saying proudly: "I have now great strength of arm and strength of fo[ot] soldiers," king Jayakēsin, marching to the attack on the hil[l] . . . . and putting to flight seven who had advanced to make war, raised in the capit[al] of those hostile kings the golden scabbard announcing that the foe must turn his back.

(Verse 16)—When the monarch Permādidēva, on the borders of his land, came with j[oy] he went to meet him then, gave him his own beloved daughter with pouring of wat[er,] lavishly bestowed on him abundant ornaments, many . . . . damsels, a treasury, a[nd] wedding-gifts without count, and became illustrious as a tree of desire unique on earth.

After this:—

(Verse 17)—Ho! King Permāḍi . . . coming with joy to the wedding . . . many lords of provinces came to know him (*and*) were struck with surprise, at once gla[d] made a diadem: saying this, raising with excitement . . . . strong in the arm . . the Sovereign of the Konkaṇ.

(Verse 18)—Having made Kīrtirāja of Banavase obedient to his will, the Lord of t[he] Ocean himself . . . [transferred ?] duly his glory to Permāḍi.

Besides this:—

(Verse 19)—King Jayakēsin, the Lord of the Sea, speedily checked the Chōḷa, who a[p]proached recklessly, as the ocean streams over its bounds . . . after due appreciation ([I] say, into whose mind does this unique terror penetrate without causing agitation within th[e] bounds of the world?

[1] A *tulā-purusha* is a gift of gold, etc., equal in weight to the weight of the donor.
[2] See notes on pp. 299, 300 above.
[3] On this use of the dative see Kittel, *Grammar*, para. 348, 15.
[4] Meaning both "largesse" and "elephant's ichor."
[5] This translation is tentative: the verb *jimkarisu* is not found in the dictionary.

(Verse 20)—Shewing without delay that he is lord of his province . . . he will display in common . . . thus after preparation he has taken it in hand; bid in truth to come : with these words coming and beholding the common sight . . . greatness . . . say . . . of the **Emperor of the Konkaṇ.**

(Verse 21)—To this lord of earth **Jayakēsin** [I] was born **Gūvaladēva**, a hero of mighty prowess, as is born a lion; and he with the fang of his sword . . . checking that elephant the great lord . . . made the pearl-string on the top of his temples into an ornament for the goddesses of the regions of space.

(Verse 22)—When, as the *mada-vaṭṭi*[1] . . . was contracted, with mighty boldness the lines of infantry in the armies of his friends advanced, (*and*) the troops of the empire of righteousness displayed themselves in beauty, on the summit of the bright eastern mountain that is the **Kādamba race** . . . rejoicing appeared his younger brother, king **Vijayādityadēva.**

(Verse 23)—Of this **Vijayāditya** there was an illustrious son, a seat of universal fortune, praised by the peoples of the ocean-girdled earth, king **Jayakēsin** [II].

(Verse 24)—This lord of earth **Jayakēsin** in his glory verily impressed upon the world the stamp of the brilliant immense prowess of his arm, (*shewing*) that he was *the* **Jayakēsin** ("Lion of Victory") himself.

(Verse 25)—The glory, radiant in extreme brilliance, of the subduing dart of the sovereign . . . was a mirror to the faces of the goddesses of the regions of space; his might comforted multitudes of suppliants standing at the head of the world [scil. Brāhmans]; his strength of arm was extolled by warriors : in view of this, what can furnish (*further*) praise to king **Jayakēsin's** eminence?

(Verse 26)—On hearing duly, as far as he could hear, of the brilliant form of **Jayakēsin** who was thus illustrious, of the glory of him who was beloved of the world, of the . . . of him who was a *bhumbhuka*[2] of the universe, of the prowess of him who was a lion to the great valorous elephants his foes, the **Emperor of Kuntaḷa**, born of Hari's body, out of esteem for his marvellous fame—

(Verse 27)—(*said* :) "To me formerly **Jayakēsin** with gladness of spirit . . . so I will duly render this world fruitful to **Jayakēsin** by praising him for ever."[3]

(Verse 28)—With these words, displaying his majesty, extending himself to his (*full*) height as if he were actually the Golden Mountain [Mēru] that had come into his presence, having washed in a jewelled pavilion the lotus-feet (*of Jayakēsin*) with true delight, while the prepared bright stream of water from the pitchers glistened, the Lord of Earth bestowed **his daughter** upon that crest-jewel of princes.

Thereupon :—

(Verse 29)—Heaps of gold that might be called—oh, what a marvel!—peaks of the Golden Mountain, (*and*) great . . . . such that it might be said that a number of royal Mount Rōhas [Rōhaṇas] was here at hand, (*and*) a number of crores of fine elephants and horses surpassing Śakra's fiery elephant (*and*) the greatness of Uchchaiś-śravas, did the **Lord of Kuntaḷa** appropriately bestow on his son-in-law.

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[1] "A black bee-like ornament tied to the frontal globe of an elephant" : Kittel, *s.v.*

[2] The meaning of this word is not clear : it seems to signify "ornament."

[3] This translation is not quite satisfactory. Perhaps a better sense could be made if we alter *pogaḷd-* to *pogaḷ-*, whereby we can render the words : "I will duly reward Jayakēsin so that the world shall ever praise."

(Verse 30)—In the same manner as flourished Fortune and Hari, Śiva and the Mountain's Daughter, so flourished **Jayakēsin** and **Mailaladēvi** in affection, seats of immense happiness, amidst the praises of the earth.

(Verse 31)—The beauty of this **Mailaladēvi** on earth surpasses (*that of*) Rambhā and Tilōttamā, much more so (*that of*) mortal woman; it is charming, look you, verily a hundred times.

(Verse 32)—" This is a sea of the nectar of loveliness that has been beheld; this grace is the play of the Moon's brows; a regular expansion of beauty . . . verily, look you, a wealth of jasmine; this is Sarasvatī's natal place " : in these words people [extol] the abundance of the greatness of **Mailaladēvi's** beauty that has arisen in the world.

(Verse 33)—" The greatness of her grace excels twice (*that of*) the mistress of the Mind-born [Kāma], when one reflects; the greatness of her virtue is twelve times more than (*that of*) Sītā; the greatness of her beauty is a radiant tree of desire that . . . the world for glory " : thus did the world in one band praise **Mailaladēvi**, whose face was a full-moon.

(Verse 34)—The much-praised famous **Emperor Vikrama**, [having given] a jewel of woman, sharing enjoyment . . . pleased with the **Kādamba** monarch mighty of prowess, flourished with splendour in association (*with him*) ; radiant with true glory fostering the **Kādamba kingdom**, [he reigned over his] people in contentment.

(Verse 35)—Now constantly (*he was*) careful of the genius of his kingdom, as though bidding it match the prosperity of the kingdom of this **Mailaladēvi** and of **Jayakēsin** renowned for peerless merit.

(Verse 36)— " . . . what other battle-lords are there, who are descended in due order (*of lineage*), proved in polity, reliable, obedient to truth, when one considers ? "—with these words, with his daughter the Lord of the Earth gladly gave a commission to **Lakshmarāja**, saying " without speaking otherwise,[1] in the strong-chamber of thy mighty arm . . . "

(Verse 37)—When the lord, the **Rāma of the Chālukyas**, gave the commission, while the earth extolled **Mailaladēvi** . . . with delight coming in company . . . as the devout . . . the daughter of the Mountain-Lord and the Monarch of Earth [Śiva] appearing to sight . . . in the kingdom of heaven.[2]

(Verse 38)—Favoured in speech, favoured in the greatness of his native intelligence, favoured also in that his men burned up[3] in Bharata a withering army of foes, favoured in . . . purity, in every respect favoured of the emperor in very sooth—happy was **Lakshmaṇa** the *Daṇḍanāyaka*.

(Verse 39)—[The son of] this illustrious general **Lakshmaṇa**, when one reflects, in his turn now surpassed in [profundity] of character the ocean, in lofty estate the divine mountain, in the quality of firmness the earth; he was in his turn truly a noble person; how appeared in turn the singular . . . of **Bhavyarāja**, who was a benefactor to the good !

(Verse 40)—There also flourished on earth this illustrious **Bhavyarāja's** high-spirited wife, a unique purifying influence in the triple world, abundant in streams of stainless knowledge, **Gaṅgādēvi**.

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1 This phrase, *matt=enisade*, also occurs in the great inscription of Ittagi, l. 44 (above, vol. XIII, p. 45); it seems to mean something like " assuredly," " beyond question."

2 From this it would seem that Lakshmarāja was an officer of Vikramāditya's court, whom the latter appointed to the service of Mailaladēvi on her marriage to Jayakēsin.

3 For the change of grammatical subject cf. Kittel's Grammar, p. 420.

(Verse 41)—A mate of Sarasvati in the development of her learning, a Ganga in her purity, a daughter of brilliant culture in her use of ornaments, thus like the Ganges . . .

(Verse 42)—The high estate of those who walk by night, the earth on the tip of the tusk of a vicious boar (belonging?) to a savage herdsman, or Sāvitrī who lost her perfect firmness in delight at the fresh pollen arising from [illegible] lotuses—are these equal in [illegible] conduct to the illustrious Gaṅgādēvi on this earth?[1]

(Verse 43)—There lived their illustrious elder son . . . . shining exceedingly, causing the rise of the ocean of his kinsfolk, the lord Sōma.[2]

(Verse 44)—Having attained learning in the traditions of grammatical science, mastered the meaning of the study of the great science of logic, become eminent in the series of the science of literary composition, skilful in the heights of Śukra's science,[3] . . . . a very Bhārgava in the world, and having his tongue purified by the honoured wealth of Sarasvati, the *Daṇḍanāyaka* Sōma flourished on the earth.

(Verse 45)—An object of honour to the three worlds—Bhavyarāja's younger brother—say, what an archer!—Lakshmaṇa's elder brother—a possessor of most exalted purity—is he not more holy even than Gaṅgā's son [Bhīshma]?—peer to his own name, valorous, Siṁha's elder brother: this series of titles was realised in the lord Sōma in this part of the earth.

(Verse 46)—Arising in glorious play in the vast Milk-Ocean of the most famous Kauśa Gōtra,—a possessor of fullness of hands [*or*: moon-beams], of stainless beauty, of delight for the eyes of the world, of well-ordered conduct, of sages' praise—has not Sōma ever filled the world with the abundant moonlight of his fame?

(Verse 47)—Of this *Daṇḍanāyaka* Sōma, who was thus illustrious as a subject of dignity, a younger brother, the fortunate *Daṇḍanāyaka* Siṁha, a bee to Śiva's lotus-feet renowned in the three worlds, skilled in all the sciences extolled by the people of the world, active in purest righteousness, following the course of Manu, attained to distinction.

(Verse 48)—Was he not indeed illustrious on the ocean-encircled earth, a Patañjali in grammatical science, a Shaḍānana[4] in the six systems of logic, an Omniscient One in the multitude of teachings of literary composition praised by the whole world, a distinguished Chāṇakya in the whole series of exalted polity, a platform for the play of the dance of the brilliant goddess of Speech?

(Verse 49)—When the whole world praised him as he rode upon the lordly horse of the exceedingly difficult literary sentiments,[5] as though he were a Rēvanta,[6] truly the *Daṇḍanāyaka* Siṁha was a skilful man, an ornament of generals.

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[1] This means that all the types of conjugal loyalty, unlike Gaṅgādēvi, have some flaw. Arundhatī is a star, and like the other stars wanders about by night like an *abhisārikā*. The Earth was defiled by being stuck on the tusk of a boar (the Varāha incarnation of Vishṇu). Sāvitrī allowed her attention to stray for a moment from conjugal duty to the beauties of nature (is this an artificial expansion of the plain statement in *Mahābhārata*, Vana-parvan ccxcv. 30?).

[2] Note the play on the name *Sōma* ("moon").

[3] This refers to the treatise on polity known as the *Śukra-nīti*, ascribed to the mythical Śukra or Bhārgava.

[4] This title of Skanda is used because of the connection of the *six* systems of logic.

[5] This also means: "a horse of very difficult temper."

[6] Rēvanta was son of Sūrya and Saṁjñā; the legend is given in the *Mārkaṇḍēya-purāṇa*, lxxviii. [illegible] and cviii. 7 ff. Cf. *JAS Beng.*, new ser., 1909, vol. V, p. 391.

(Verse 50)—When Siṅga's fame met him, the Mātaṅga with dishevelled locks from error *alvum laxabat*[1]; in view of this, can carping speech ascend the illustrious **Siṁharāja's** elephant?

(Verse 51)—Of old the Trident-bearer [Śiva] in sooth flourished in the course of the Kṛita Age; in the Trētā Age flourished Rāma, exalted in exploits of the bow; in the Dvāpara Age flourished Phalguna [Arjuna]. Hearken! in the Age of Kali there has flourished in archery **Siṅgaṇa**, the famous *Daṇḍanāyaka* of the **Emperor of Kuntaḷa's** camp.

(Verse 52)—In polity, prowess, strength, courtesy, skill, resolution of counsel, noble conduct, majesty, literary art, famed ancestry, strength of arm, loyalty to his lord, (*and*) ability a seat of good qualities—the earth affectionately extols with joy the fortunate *Daṇḍanāyaka* **Siṁha**.

(Verse 53)—Of the general **Siṁha**, who is thus a subject of eulogy, the high-spirited wife in her turn is a goddess of victory to her husband's exalted arm, a peerless Lady of Speech to the lotus of his face, a goddess of Fortune praised by the righteous on his breast vast in comeliness: thus is not **Maiḷaladēvi** blest on earth?

(Verse 54)—A creeping-plant of the *pārijāta*-tree to her household, a celestial cow to her kindred, a brilliant rain of gold on the earth, a daughter of Earth [Sītā] in devotion to her husband, a bright new jewel-lamp in a delightful palace, a crescent-moon from the ocean of the spirit[2] of charity,—how brilliant is the greatness of **Mailaladēvi**, who was a basis for the words of those who speak thus!

(Verse 55)—Their son is a jewel-ornament quivering on the pot-like round breasts of stainless Speech, a thunderbolt to the mountains of haughty foes, supreme in the world: in these words what men do not praise **Boppadēva**?

(Verse 56)—The form of **Boppadēva** is called a moon's orb to the lotuses of men's eyes; his glory, a string of pearls worn ever by the goddesses of the regions of space; his might, a full rich rain of gold to the earth; his valour, a lion to the troop of elephants that are his foes, who are vessels of combat.

(Verse 57)—As thus, in company with wife, sons, and many kinsmen and friends, he was securely increasing ever to higher and higher degrees the abounding fortune of the kingdom for **Vikramāṅka's** daughter **Maiḷaladēvi** and that most exalted hero the great **Jayakēsin**:—

(Lines 80-84)—Hail! Lord of great feudatories, possessed of the five *mahā-śabdas*, great august *Daṇḍanāyaka*, bestower of boons on sages, purifying his Gōtra, a son to the wives of other men, a wishing-jewel to kinsmen, a crest-jewel of intelligence, an athlete against the horses of sin, an arrow in the heart of ill-wishers, a Rāma in archery, a Bhīma in the arena of battle, a Vidyādhara[3] of literary composition, a master of all arts, a worshipful Bharata on occasions of musical performances, constant in the empire of moral virtue, a central mountain in firmness, a Satyavrata[4] in truth, a Chāṇakya of ministers, a ruby of men, a gem-lamp in the halls of the good, the essence of **Vikramāditya's** majesty: endowed with these and all other titles, the high minister, governor of the women's quarters, master of the robes,[5] high chamberlain, the *Daṇḍanāyaka* **Siṅgarasa**, being . . :—

[1] With this unsavoury phrase cf. Kittel, s.v. *mala-mūtra*.

[2] Literally, "fluid"; there is a play on the double meaning of *rasa*.

[3] Or: "a master of the art."

[4] This apparently refers to the legend narrated in the *Dēvī-bhāgavata*, iii. 10-11.

[5] *Pasāyitaṁ*; it may also be rendered "blest" or "favourite."

(Verse 58)—Like the beauty of a tress of hair on the (*Goddess*) Earth who is clasped by the zone of the oceans, the **province of Kuntaḷa**[1] appears attractive to the mind; in this province, like a glittering forehead-ornament, there shines, so that desire of soul arises, the **county of Halasige**, a darling of counties, most exalted, richly stocked with treasures.

(Verse 59)—**Kundūr,** which appears as an ornament to this charming province, mankind with one tongue verily extol duly in praises: it is styled in the bounds of earth an Amarāvatī of such glory, a mighty Aḷakā-pura, a very Bhōgavatī[2] forming the essence of the world.

(Line 87)—On the southern side of this **Kundūr**:—

(Verse 60)—"Indeed this, when one considers, is an Arghyatīrtha; indeed it is the holy place Benares; indeed it is the excellent holy place Prayāge; indeed it is, of a surety, many other holy places": with these words the general **Siṅgaṇa** established for the world's welfare a second Kailāsa, (*which*) is called the blessed (*temple of the*) fortune-marked **Lakshmēśvara.**

(Verse 61)—"Say, has the famous Mountain of Fortune[3] come and settled down (*here*)? has the delightful Himālaya mountain been born (*here*)? has another Mount Mēru in truth arisen, as a home for godhead?"—such **a house of Śiva** constructed by **Siṅgaṇa,** a terraced site of palaces of religion, beauteous with the **name of Lakshma,** displayed itself in magnificence to the world.

(Verse 62)—A multitude of all graces stands here; the whole series of exalted auspicious objects[4] is here; here together in one spot of the earth stands assuredly all the brilliant righteousness of the three worlds: thus appears the conspicuous divine holy place, the (*temple of*) **Lakshmaṇēśvara** renowned through the three worlds.

(Lines 93-95)—Hail! While the victorious reign of the asylum of the whole world, the favourite of Fortune and the Earth, paramount Emperor, supreme Lord, supreme Master, decoration of **Satyāśraya's** race, ornament of the **Chāḷukyas,** king **Tribhuvanamalla,** is advancing in a course of increasing success (*to endure*) as long as the moon, sun, and stars, while he is reigning in the standing camp of **Jayantīpura** in the enjoyment of pleasant conversations:—

(Lines 95-102)—Hail! The *Mahāmaṇḍalēśvara* possessed of the five *mahā-śabdas*, the **lord of Banavāsi best of cities,** high august sun dawning on the summit of that royal mount of exalted fortune **the race of Triḷōchana-Kadamba** sprung from Hara and the Earth that is praised by the whole world; he who subdues all provinces of earth by native majesty exceeding in fervour the sun's rays; he who has **the crest of a mighty lion,** who has **the great banner** (*with the emblem*) **of an ape,** who is attended by the thunder of *permaṭṭi* drums and (*other*) musical instruments; he who is sprung from a race consecrated in the consecratory rites of eighteen horse-sacrifices set up in eighty-four cities; he whose great puissance of strength has been established on the massive summits of the royal mountains of the Himālaya;[5] who excels the world in liberality, a *jhampaḷ-āchārya*[6]; a Rāma in intrepidity, a touchstone

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1 On this word-play see above, vol. XII, p. 144.

2 These three cities are the residences respectively of Indra, Kubēra, and the Nāgas.

3 *Śrī-parvata,* the residence of Śiva (*Bhāg.-purāṇa* x. 79, v. 13). It is Śrīśailam, in Kurnool District.

4 *Maṅgalas*: several alternate lists of these are given in the *Kāmikāgama,* lv. 85 ff.

5 This implies that he penetrated to the Himālaya and there set up his ensign. Of course this is a mere hyperbole, which is used conventionally in South-Indian panegyrics. The author of the *Kaliṅgattup-paraṇi* actually asserts that his hero set up the tiger-banner of the Chōḷas on Mount Mēru, *āḍagak-kiriyiṟ puli vaittavan* (xi. 7), a feat worthy of Baron Munchausen; an early Pāṇḍyan record in the British Museum (Ind. Ch. 4, ll. 8-9) describes the Pāṇḍyan dynasty as having planted its device, the two fishes, on the Himālaya, *śikhar-indra-mastaka-śilā-vinyasta-matsya-dvayē*. Cf. also *Progress Report of the Asst. Arch. Supt. for Epigr., Southern Circle,* 1907-8, pp. 62, 64, and the Bankāpūr inscription above, vol. XIII, l. 13.

6 See vol. XII, above, p. 251.

for the gold of warriors, an adamant rampart for those who come for refuge, a unique tree of desire to the world, white as the passage of the sun (*into Makara*), Nārāyaṇa incarnate, a sun of fame, one whose badge of office (*is worn*) on the brows of rulers of provinces, a grindstone of foemen, a crest-jewel of warrior-kings, a crest-jewel of the **Kādambas**; he who is adorned with these and all other titles, to wit, the *Mahāmaṇḍalēśvara* **Jayakēsidēva**; and likewise—

(Lines 102-106)—Hail! She who is constantly brilliant with the moonshine of the moon of abounding stainless glory shewing the grace of the white auspicious ornaments of the Goddess of Earth; who rides on fiery elephants; the dear daughter of the **Chāḷukyan Emperor** who is lord of the whole world enclosed in the circle of the shores of the four oceans a creeping plant of desire to eulogists; a touchstone for the gold of warriors; she whose body is marked by many auspicious features of happy augury for the welfare of the kingdom, who occupies half the body of him who excels the world in liberality; mistress of soft sweet speech and the series of ingenious arts, the treasure-store of the essence of grace, the dweller upon **Jayakēsidēva's** broad breast, to wit, the Senior Queen **Maiḷalamahādevi**:—

(Lines 106-107)—while they were ruling **the nine-hundred of the Koṅkaṇ and the twelve-thousand of Palasige and the five-hundred of Payve** and the lakh and a **quarter of Kavaḍi-dvīpa** so as to suppress the wicked and to protect the cultured,—

(Lines 107-111)—granted to (*the temple of*) the god Lakshmaṇēśvara constructed by **Siṅgarasa** the high minister, *Daṇḍanāyaka*, and high chamberlain of the blest **Maiḷalamahādēvi**, on Friday, the thirteenth day of the dark fortnight of Bhādrapada of **the cyclic year Viśvāvasu, the 1047th Śaka year**, on a great *tithi* that is a *Yegadi*, for the worship, food-offerings, means of personal enjoyment, perpetual lamps, largesse, and processional cloths[1] for the god, for gifts of food and clothing to learned men, ascetics, and students, for gifts of food to Brāhmans, and for restoration of broken, burst, and outworn (*parts of the buildings*), on *taḷa-vritti* tenure in **Kundūr**, the first town (*and*) royal residence of the **five-hundred** forming part of the **twelve thousand of Palasige**,

(Lines 111-112)—a town, the boundaries whereof are: on the east, the high-road going to **Kennele**; on the south, the **Kumbāragere tank**; on the west, the road of **Savaṇana-paḷḷi**; on the north, the lands of the sacred building on the hill;

(Lines 112-113)—(*also*) a garden (*comprising*) one *mattar* in the estate of Chinamma Gāvuṇḍa in the land within the tank on the east of the town; (*also*) on the south-western side, a grainfield-*nere*[2] below the **Baisagere tank**;

(Lines 113-115)—and likewise 70 *mattar* in the eastern fields of **Dāravāḍa**, a town forming part of the **five-hundred**, on the west of **Āneya-sundil** (*and*) north of the boundary of **Navilūr**, and likewise the local seigniory of **Kauvalageri**, a town forming part of the **Kundūr five-hundred**, outside (*the above town of Kundur, all of which*) they bestowed with clear definition both of the four sides of access and of the things included in the *tribhōga*.[3]

B.—OF THE TIME OF VIKRAMADITYA VI AND THE KADAMBA JAYAKESIN II: A.D. 1126.

This record is on a stone tablet built into the ceiling, in the course of some repairs or restoration, of a temple in the field Survey No. 9, which is known as the temple of Śaṅkaraliṅga, and seems to be what remains of the temple of the god Śaṅkara of Arakere who is mentioned in

[1] *Pāvuḷa*: see above, vol. XII, p. 270.

[2] The word *nere* is not clear as to meaning.

[3] See *I. A.*, vol. XIX, p. 271.

the record. In fitting the stone for the purpose for which it was wanted, the top of it, bearing, no doubt, some sculptures as usual and certainly at least some three or four opening lines containing probably an invocatory verse in addition to the beginning of the string of titles and epithets of Jayakēśin II, was cut away and lost. The first extant word, *maṇḍalin*, is the word at the end of the epithet *mārtaṇḍa-kar-āṭitora*, etc., which stands in lines 97-8 of the inscription A.

The extant inscription covers an area measuring about 2 ft. 8 in. in width by 3 ft. 6 in. in height. Its state of preservation is on the whole somewhat better than that of the inscription A; but it is in places very much worn, and occasionally quite illegible: however, here again the historical, geographical, and practical matter can all be made out satisfactorily.—The **character** is Kanarese, of a type similar to that of the record A. The letters are rather irregularly formed in some places: they average in height about the same as in the record A.—The **language** is Kanarese, prose and verse, with the usual Sanskrit comminatory verses at the end (ll. 57-59): it is of the same type as that of the previous inscription. There is some **lexical interest** in the words *pasāyitike* (l. 20), *sāguḷa* (ll. 31 f.), *sāvāsi* (l. 45), *patthaḷe* (ll. 54 f.), and *paḷihata* (l. 55); on *tyāga-jaga-jhampa jhampal-āchāryya* (l. 2) and *tyāga-jaga-jhampana* (l. 8) see above, p. 298.—As to **orthography and phonetic development**, we may note that initial *p* is usually preserved, but is changed to the modern *h* in *Hānuṁgall-* (l. 9), *Haive* (l. 11), *hēr-* (l. 20, a verse passage!), *hattu* (ll 26, 52) and *hatt=* (l. 30), *hannoṁdu* (l. 27), *heddāriyiṁ* (l. 32), *haduvalu* (l. 32, by the side of *pad°* in the same line and elsewhere), *hadimūru* (l. 38). The *upadhmānīya* symbol appears in *antaḥpur-* (l. 14) and *bhāvinaḥ=p°* (l. 58). The archaic *ḻ* is kept in *negaḻdaṁ* (l. 18) and *pogaḻd-* (l. 19); elsewhere it is changed to *ḷ*, except in the case of *vērkkum* (l. 24) and *torttu* (l. 30), where it is written as *r*. There is some confusion between *ś* and *s*. As regards flexion, the modern dative plural ending *-arige* appears in *pratipāḷisidavarige* (l. 55) and *brāhmaṇarige* (l. 56); elsewhere we find *-argge*.

The **object of the inscription** is to register a series of grants to the sanctuary of the god **Śaṅkara** of Arakere, situate in or near the town of **Kundūr**. The opening part of the text is lost. What remains begins in the middle of the list of titles borne by the **Kādamba Jayakēśin II of Goa** (ll. 1-5), and then proceeds to give the titles of the latter's senior queen **Maiḷaladēvi** (ll. 5-9), recording that the present grants were made while she was in **Kundūr**, governing the nine-hundred of the Koṅkaṇ, the thirty of **Uṇukal** and **Sabbi**, the thirty of **Kontakuḷi**, the five-hundred of **Hānuṁgal**, the thirty of **Utsugrāme** and **Kāḍaravaḷḷi**, the thirty of **Poḷalgunde**, the seventy of **Vēḷugrāme**, the five-hundred of **Haive**, and the *lakh* and a quarter of **Kavaḍi-dvīpa** (ll. 9-12). Next appears on the scene **Lakkharasa** (also called Lakshmaṇa and Lakshma), a *Daṇḍanāyaka*, who seems to be one of the Lakshmaṇas mentioned in inscription A; probably he was the petitioner for the charter. His titles are enumerated in ll. 12-15, and his merits and exploits lauded in four verses in ll. 15-21. After the date (ll. 21-22) are recorded divers grants of land by king **Jayakēśin** (ll. 21-30), by **Prayāge Bhaṭṭayya** (ll. 30-34), by **Maiḷaladēvi**, the wife of **Siṅgarasa**, mentioned in inscription **A** (ll. 34-38), and again by **Jayakēśin** (ll. 39-40). It is next recorded that Jayakēśin made over the establishment to Prayāge Bhaṭṭayya, who is extolled in two verses, and the latter made some arrangement with the five-hundred *Svāmins* of **Nālkupaṭṭi** (ll. 40-47). Then follows another grant by queen **Maiḷaladēvi** (ll. 49-53), after which are mentioned as trustees of the endowment five officers of the palace, in addition to **Jayakēśin** (ll. 53-55). The inscription proper ends with comminatory paragraphs of the usual type, in Kanarese and Sanskrit (ll. 55-59), after which another hand has added a supplement regarding the distribution of the sacred food.

One of Jayakēśin's donations is made for the sake of the religious merit (*puṇya*) of his younger brother **Udayarmadēva** (l. 28), a worthy who is otherwise unknown to history. In

respect of its formation the name Udayarma may be compared to that of Javaniyarma (vol. VI above, pp. 215 and 217, with Kittel's note on the latter), and Ereyārmma (*Ep. Carn.* xii. Mi. 102).

This inscription has five dates: the last of them, falling in A.D. 1126, is that of the occasion in connection with which the whole record was put together and engraved on the stone; the others, beginning in A.D. 1123, are the dates of previous acts brought together and recited in this record, not of separate records framed and engraved successively at the times mentioned in them. They are all fully legible in the ink-impressions, except in respect of the name of the *saṁkrānti* in the second of them. Dr. Fleet gives me the following remarks about them :—

"**First date**: line 21. The given details are: the Śaka year 1045; the cyclic year Sōbhakṛit; the second *tithi* of the dark fortnight of Āshāḍha; Maṅgalavāra (Tuesday); the Dakshiṇāyana or summer solstice, when the sun enters the sign Karka (Cancer) and begins his course towards the south. There is often a doubt as to whether the name Sōbhakṛit means the *saṁvatsara* which is also known as Śōbhana, or whether it denotes Śubhakṛit, which comes next before Śōbhana. And, as this date is in any case an irregular one, we must examine it for the two years:—

"1. The Śubhakṛit *saṁvatsara* was Śaka 1045 current, A.D. 1122-23. In this year the day of the given *tithi* Āshāḍha kṛishṇa 2 was Friday, 23 June, A.D. 1122, on which day the *tithi* ended at about 15 h. 35 m. after mean sunrise (for Ujjain). The sun entered Karka at 4 h. 39 m. on Monday, 26 June. Thus, neither do the *tithi* and the *saṁkrānti* come together, nor in either case was there a Tuesday as specified in the record.

"2. The Śubhakṛit (Śōbhana) *saṁvatsara* was Śaka 1045 expired, A.D. 1123-24. And in this year the sun entered Karka at 10 h. 51 m. on Tuesday, 26 June, A.D. 1123. But this was not at all the day of the given *tithi*. In this year the month Āshāḍha was intercalary; and the position is as follows. The *tithi* kṛishṇa 2 of the first Āshāḍha ended at mean sunrise, or perhaps at 4 minutes after mean sunrise (both for Ujjain), on Wednesday, 13 June, thirteen days before the *saṁkrānti*. And the same *tithi* of the second Āshāḍha ended at about 11 h. 46 m. on Thursday, 12 July, sixteen days after the *saṁkrānti*. The *tithi* which was current at the time of the *saṁkrānti* was the second *tithi* of the *bright* fortnight of the second Ashāḍha, which *began* at about 1 h. 42 m. on the day mentioned above, 26 June. In these circumstances, I think that we may take this as the real *tithi*, and find an actual mistake in the record, in its giving *bahula* instead of *śukla* or *śuddha*, attributable to the record having been framed two and a half years after the event. But, as the result does not answer exactly to all the details which are actually given, the date must be classed, as usual, as an irregular one.

"**Second date**: line 25. The given details are: the cyclic year Viśvāvasu (the Śaka year is not stated); the new-moon of Āśvayuja (the weekday is not stated); a *saṁkrānti*, or passage of the sun into a sign of the zodiac, which must be the Tulā-saṁkrānti, when the sun enters Tulā (Libra) and comes to the autumn equinox, which always takes in Āśvina, though the exact name applied to it in this record is not decipherable.[1] This date, also, is irregular. As we have seen under the date of the inscription A above, the Viśvāvasu *saṁvatsara* was Śaka 1047 expired, A.D. 1125-26. In this year the sun entered Tulā at 22 h. 17 m. after mean sunrise (for Ujjain) on Saturday, 26 September, A.D. 1125. In consequence of the lateness of the time, 1 h. 43 m. before mean sunrise, any celebration of the *saṁkrānti* would be made, no doubt, during the early part of the next day, Sunday. But the new-moon *tithi* of Āśvina only

[1] The name used in the record was one of three syllables, the first of which is quite illegible. Of course, *vishuva*, 'the equinox,' naturally suggests itself: but the third syllable seems to be *ta*, and the one before it looks much like *va*. Use seems to have been made of some quite unusual synonym of Tulā.

began at about 22 h. 39 m. on the Sunday, and cannot by any means be carried back to any time recognizable as proper for celebrating the equinox; much less to the time when the *saṁkrānti* actually occurred. The only possible excuse for citing the new-moon *tithi* is to be found in the fact that the fourteenth *tithi* was what is known as an expunged *tithi*, since it began at about 1 h. 8 m. on the Sunday and ended at about 22 h. 39 m. on the same day. But, even so, the fourteenth *tithi* existed, though it did not give its number to a day; and either the thirteenth or the fourteenth *tithi* must have been used, and should have been cited, in connection with the celebration of the *saṁkrānti*.

"**Third date**: line 39. The only detail given here is the Uttarāyaṇa-saṁkrānti or winter solstice, when the sun enters the sign Makara (Capricornus) and begins his course towards the north. But the date evidently belongs to the Viśvāvasu *saṁvatsara*, which is mentioned in the remaining two dates as well as in the preceding one. And so its equivalent will be **24 December, A.D. 1125**, when the sun entered Makara at 16 h. 35 m. after mean sunrise (for Ujjain).

"**Fourth date**: line 40. The details given here are: the cyclic year Viśvāvasu: the full-moon of Māgha: an eclipse of the moon: the Śaka year and the weekday are not stated. This, of course, is the same Viśvāvasu *saṁvatsara*, Śaka 1047 expired, A.D. 1125-26. And the given *tithi*, the full-moon of Māgha, answers to **10 January, A.D. 1126**, on which day there was an eclipse of the moon, visible in India.[1] The eclipse, which was nearly a half one, began at Dhārwār at 22 h. 55 m. after mean sunrise on the Sunday: that is, at 4.55 A.M. during the night between the Sunday and the Monday. The moment of full-moon, with which the *tithi* ended and the greatest phase of the eclipse occurred, was at 6 minutes (local time) after mean sunrise, *i.e.* at 6.6 A.M. on the Monday: but the local true sunrise was at closely about 6.25 A.M., some twenty minutes after the moment of full-moon;[2] and so the *tithi* and the eclipse belong to the Sunday.

"**Fifth date**: line 49. The details here are precisely those of the fourth date: namely, the cyclic year Viśvāvasu (the Śaka year not being stated); the full-moon of Māgha (the weekday not being stated); an eclipse of the moon. As we have seen, the equivalent is **10 January, A.D. 1126**."

A considerable number of **places** are mentioned. Apart from **Kundūr** itself (*passim*), the **Koṅkaṇ** (l. 9), **Hānuṁgal**, now **Hāngal** (ll. 9, 10), **Vēḷugramè**, the modern **Beḷgaum** (l. 10), and **Dāravāḍa**, now **Dhārwār** (l. 51),[3] there are several that may be identified. **Uṇukal** (l. 9) is **Uṇkal**, on the high road from Dhārwār to Hubḷi, about thirteen miles south-east from Narēndra. **Sabbi**, which is associated with it as giving a joint name to a group of thirty villages, seems to have been a contiguous village which has become absorbed into Uṇkal. **Kāḍaravaḷḷi** (l. 10) is **Kāḍarōḷi** in the Sampgaum *tālu a* of the Beḷgaum District, in long. 74° 47′, lat. 15° 42′, twenty miles towards the north-west from Narēndra; from this place itself we have an inscription of A.D. 1075:[4] in another record the name is given as **Kāḍalavaḷḷi**, with *l* instead of *r* in the third syllable.[5] **Utsugrāme**, which is associated with it in the same way as Sabbi with Uṇukal, seems to have been a contiguous village afterwards absorbed into Kāḍarōḷi. **Arakere** (*passim*) must be in or very near Narēndra. On **Palasige**, now **Halsī** (l. 46), and **Navilūr** (l. 52) see on inscription A, p. 300. **Taḍakōḍu** (l. 26) is given as "Tadkod" in the Bombay Survey, sheet 276, and as "Turkod" on the Indian Atlas; it lies

[1] See Sewell, ***Eclipses of the Moon in India***, table E, p. 26. In European tables, which take the civil day beginning at midnight, this eclipse is entered for Monday, 11 January: see, *e.g.*, Von Oppolzer's ***Canon der Finsternisse***, p. 361, No. 3605. But it belongs for India to the Sunday.

[2] Sewell's book, quoted in the preceding note, gives in table G the means of working out this detail.

[3] See a note on this name under the inscription A above (p. 300).

[4] *Archæol. Surv. West. Ind.*, vol. 3, p. 105.

[5] *Ind. Ant.*, vol. XVIII, p. 311, line 8.

about eight miles to the north-west of Narendra. Mareyavāḍa (l. 22) is "Marevád" in the Bombay Survey map and "Mureoawad" on the [illegible] Atlas map; it is about five miles towards east-by-north from Narendra.

TEXT.[1]

1 maṇḍaḷan[2]=uttuṁga-siṁha-lāñchchhanaṁ vānara-mahā-dhvajaṁ permmaṭṭi-tūryya-nirgghōshaṇaṁ chatur-āsiti[3]-nagar-ādhishṭhit-ādhyāsita-[illegible]-di-
2 kshā-[di]kshita-kuḷa-praśastiḥ [illegible] rudra-[illegible]khara-sthāpita-mahā-śakti-prabhāva tyāga-jaga-jhaṁpa [illegible]
3 Rāmaṁ śu(su)bhaṭa-kanaka-nika[illegible]-ōpaḷa [illegible]-vajra-prākāra lōk-aika-kalpa-druma saṁkrānti-dhavaḷa [illegible]
4 daṁ maṁḍaḷika-lalāṭa-paṭṭaṁ [illegible] Kādaṁba-chūḍāmaṇ=ity=akhiḷa-nāma-āvaḷi-[illegible] appa [illegible]
5 n-mahāmaṁḍaḷēśvaraṁ Jayakēśidēva [illegible]-vallabheyar appa svasti śrīmad-ari-narapāḷa-bāḷikā-[illegible]-mada-
6 madhukari-sahasrī-saṁlagna-[illegible] | gandh-ēbha-yāno | chatur-udadhi-[illegible]-ja-
7 gad-adhīśvara-śrīmach-Chāḷukya-chakr-[illegible]-priya-tan[uja] vandi-jana-kalpa-bhūje | subhaṭa-kanaka-nikaśa(sh)-ōpa[illegible] rājy-ābhyudaya-[illegible]
8 śū(sū)chan-ānēka-lakshaṇa-[illegible] | mṛidu-madhura-vachana-rachana-[illegible]-sarvva-sva(sva)-bhūteyar=a- |
9 ppa śrīmat-piriy-[illegible] Kundurol [illegible] Koṁkaṇav=oṁbhaynūṟ=Uṇukal-Sabbi[illegible] Ko-
10 ntakuḷi mūvattu [illegible]-Kaḍa[ra]vaḷḷiy-eraḍu mūvattu Poḷalgunde mūvattu Veḷugra[illegible] oḷa(ḷpa)-
11 ttu Haivey-aynūṟu Kavaḍi-[illegible] [illegible]-nigraha-viśishṭa-prā(pra)tipāḷaneyiṁd-[illegible]
12 mānam=ā-chaṁdr-ārkka-[illegible] rājyaṁ-geyyuttam-ire || Ōm[4] Svasti Samadhi[illegible]
13 sāmantādhipatiṁ [illegible] gōtra-pavitrā(tra) par-[illegible]
14 nām-ādi-samasta-pra[illegible]-ādhyaksha pasāytaṁ śrīmad-[illegible]
15 śrīmad-daṁḍanāyaka [illegible] [1*] [illegible] patige daṭṭ-adiyoḷ toḍal [illegible]
16 ḷyadoḷ=anya-nṛipa[illegible] jauvanaṁ=elgeyol=endoḍ=elliyaṁ [illegible] Lakkhmaṇa-
17 daṇḍanāyakaṁ || [1*] [illegible] dore-vetta Sahyamaṁ [illegible]-
18 raṁ miṁṭi ni[— ⏑] [illegible] Koṁka[illegible]-(shka)ṇṭakam endu chakri pegaḷde [illegible] Lakshmaṇan [2*] Ka [5]Naya-
19 rahitarane pegald-appey [illegible] dahy-abhaya-kaṭaka rakshapāḷana jaya-[illegible]

[1] From the ink-impressions. [illegible] see p. 317 above.
[3] Read -aśiti-; there is the [illegible]
[4] Denoted by the spiral symbol. [illegible]
[5] Metre, Champakamālā. [illegible]; the same in verse 4

20 bheyoḷ || [3*] Peṟa-peṟara pasāyitikegaḷ=aṟikege * * * samant=alt=idu hēr-aṟike pasāy[i*]tan=uḍe-vaṇi-vaṟiḍi(yi)ṁ baḷik-andu deva enduṁ vinduv=

21 **Lakshma** || [4*] Ōm[1] Svasti **Sa(śa)ka-varshada 1045neya Śōbhakṛit-saṁvat-sarada** Āśāḍa[2] bahuḷa 2 Maṁgaḷavārad-andu dakshiṇāyaṇa-saṁkrāntiy=āge ta-

22 t-puṇya-dinadoḷ śrīmaj-**Jayakēśidēvar Arakeṟeya** śrī-Sa(Śa)ṁkara-dēvargge **Kundūru-nāḍa** baḷiya bādaṁ **Mareyavāḍadoḷ** nālku matta-

23 r=kkariya keyi rāja-hastadiṁ mūvattu kayi nīḷad * * vattuv-arey=agalad=ondu maney=oṁdu baḷaṁbey-oṭṭ=int=initumaṁ sarvva-namasya-sarvva-

24 bādhā-parihāram=āgi pūje-punaskārakke vēḍi k[oṭṭar Ma]ttam=ā Śaṁkara-dēvara pūje lēs=āgi naḍeya vērkkum=endu śrīmaj-**Jayakēśidēva-**

25 r **Viśvāvasu-saṁvatsarada** Āśvayujad=[amāsye]yoḷ * vaśa-saṁkrāntiy=āge tat-puṇya-dinadoḷ mattam=ā nāḍa baḷiya bādaṁ **Halguṁḍi-**

26 **yoḷ** hattu mattar=kkariya ke[yi adaṟa] sīme baḍagal*u* **Taḍakōḍa** holada sīme mūḍal*u* Kalidēva-svāmiya keyya sīme paḍu-

27 val*u* **Halguṁḍiy=ūru-vēliy** * * * ṇa[3]-bhāgadalli rāja-hastadiṁ mūvattu kayi nīḷada hannoṁdu kayy=agalada maney=eraḍu

28 baḷaṁbey-oṭṭ=eraḍuṁ=int=initumaṁ sarvva-namasya-sarvva-bādhā-parihāram=āgi tamman=**Uḍayarmmaḍē(dē)vaṁge** puṇy-ārthav=āgi koṭṭar Ma- tamma

29 ttam=ā Śaṁkara-dēvargge śrīmaj-**Jayakēśidēvar Kundūra** mūla-sthānada dēvara dēguladiṁ paḍuval=innesaṟiṁ rāja-hastadiṁ mūvatt-ayda-

30 ṟ=agalam=irmmaḍ-agaluṁ ni(nī)ḷav=ā hastadiṁ nūṟa hatt=āgaluṁ biṭṭa kariy=ondu mattam=ā śrī-Sa(śa)ṁkara-dēvargge ā dēvara torttu[4] Māhēśva-

31 **ra-Prayāge-Bhaṭṭayya** Sāguḷada Malla-gāvuṁḍana maga Hācha-gāvuṁḍana keyyoḷ Sattikabbeya keṟeyiṁ paḍu-[ge*]yyal*u*

32 mūḍal*u* heddāriyiṁ paḍuval*u* teṁkal*u* nīrottina garddey=oḷag-āgi haḍuval*u* sāguḷa-dōṁṭaṁ baḍagal*u* Hukala Śānti-gāvuṁ-

33 ḍana gardde mēṟey=āgal*u* sāyira mara sāyira baḷḷiya tōṁṭamaṁ māṟaṁ koṇḍ=adaṟa teṟeyaṁ śrīmaj-**Jayakēśidēvara** kayyo-

34 ḷ sarvva-namasya-sarvva-bādhā-parihāram=āgi paḍedu biṭṭa tōṁṭav=ondu Mattaṁ **Arakeṟeya** śrī-Sa(śa)ṁkara-dēvargge śrīman-mahā-pra-

35 dhānaṁ pasāyitaṁ daṇḍanāyakaṁ **Siṁgarasara** daṁḍanāyakati **Maiḷaladēviy-akka Arakeṟey=oḷage** nīrottiṁ teṁkal*u* **Hukala Śā-**

36 nti-gāvuṁḍana keyyiṁ paḍuval*u* Silagara **Kanna-gāvuṁḍana** keyyiṁ baḍagal*u* Būratara[5] keyyiṁ mūḍal*u* sāyirad=eṁṭu nūṟu baḷḷi-

37 ya sāyirad=eṁṭu nūṟu marada tōṁṭad=ūru-madhya-sthaḷavaṁ sēnabōva Nāgavarmmay[y*]aṁ[6] māṟaṁ koḷal=āyana keyyoḷ **Silagara**

38 **Kanna-gāvuṁḍaṁ** māṟaṁ koḷal=ā bhūmiya hadimūṟu gadyāṇaṁ dharaṇamaṁ koṭṭu māṟaṁ koṇḍu śrī-Sa(śa)ṁkara-dēvargge * * * * * * * * * * *

39 * * * * * * * * * * * * * * l=āy=eraḍu ponnuman=**uttarāyaṇa-saṁkramaṇa-de(di)vasaṁ** śrīmaj-**Jayakēśidēvar** śrī-Sa(śa)ṁkara-dēvar=aṁ-

40 ga-bhōgakke vēḍi sarvva-namasya-sarvva-bādhā-parihāram=āgi koṭṭar | ant=ā **Arakoṟeya** śrī-Sa(śa)ṁkara-dēvara sthānamaṁ **Viśvāvasu-saṁvatsarada Mā-**

[1] Denoted by the spiral symbol.

[2] Read *Āshāḍha*.

[3] Possibly we should read *dakshiṇa-bh°*.

[4] In classical spelling *toṭṭu*.

[5] This reading is uncertain: *Jūratara* is also possible.

[6] The letters on the stone may equally well be read as *Nāgavarmmayā*.

41 ghada puṇṇamey-andu sōma-grahaṇav=āgalu śrīmat-Kadamba-vaṁśa-saṁbhūtar=
appa Jayakēśidēvara vara-putra-Vijayādityadēvara
42 vara-putraṁ śrīmaj-Jayakēśidēvar || Vṛi || [1]Sāgara-bhaṭṭa-vipra-vibudh-
āgraṇigaṁ Śriyadēvigaṁ chatus-sāgara-vēshṭita-sthala-mahī-stutan Īśvara-
43 pāda-pūjan-ōdyōgi[2] Prayāge-Bhaṭṭa-vibhu Kaśyapa-gōtra-pavitran=ādi-śāstr-āgama-
vēda-mārgga-charitaṁ digu-varttita-kīrtti puṭṭidaṁ || [5*] [3]Bhava-pūj-ō-
44 dvahanaṁ[4] Mahēśvara-pad-āṁbhōjāta-saṁkīrttana[ṁ*] Bhava-gēh-ōdbhava-
karttanaṁ Bhava-namaskāra-kriyā-saṁpadaṁ Bhava-pād-āṁbuja-chintanaṁ
Bhava-padaṁgaḷu vinnam=a(ā) svāmiyiṁ bha-
45 vakaṁ sarvva-bhavakkav=ende negaḷdaṁ śrīmat-Prayāgeśvara || [6*] Śrīma[j*]-
Jayakēsidēvaru Arakeṟeya śrī-Śaṁkara-dēvara sthanamaṁ sāvasi Pra-
46 yāge-Bhaṭṭayyaṁge dhārā-pūrvvakaṁ māḍi koṭṭaru Ā Prayāgi(ge)-Bhaṭṭayyaṁ
Palasige pannirchchāsirada Nālkupaṭṭi-nāḍa
47 aynūrvvaru svāmigaḷge[5] * * * * * * * * * * * *
48 * * * * * * * * * * * * * * * * *
49 Viśvāvasu-saṁvatsarada Māghada puṇṇamiy-andu sōma-grahaṇav=āge tat-puṇya-
dinadoḷu [śrīma]j-Jayakēsidēvara pi-
50 riy-arasiyaru [śrī-]Maiḷalamahādēviyaru Arakoṟeya śrī-Śaṁkara-dēvara paṁch-
ōpachāra-pūjege khaṇḍa-sphuṭita-jīrṇṇ-ōddhā-
51 rakke Kundūr=aynūṟa[ṟa*] baḷiya bāḍa [Dara]vāḍada mūḍa-voladal=Āneya-
suṁḍili[ṁ*] paḍuvaṇa Lakkhaṇēśvarada keyyiṁ pa-
52 ḍuvalu Navilūra * * volada simeyiṁ baḍagalu antu nālku guḍḍe
* * sarvva-bādhā-parihāram=āgi Kundūra kolalu hattu matta-
53 r=kkeyyaṁ biṭṭaru ā-[ra]vi-chandra-[6]sthāyiy=āgi ā sthānakke bhaktar=āgi
pratipāḷisuvaru śrīma[j*]-Jayakēsidēvamaṁ[7] śrī-karaṇada Malapayya-nāya-
54 kana magaṁ Gōvipayya-nāyakanu | pradhānam=mūṟe(ṟa)neya patthaḷeya
Gōvipayya-nāyakanu pradhānaṁ sejjeya bhaṇḍāri Gōvipayya-
55 nāyakanu modha(da)la patthaḷeya palihata Mahadēvaṇṇanu | 1 sthānavaṁ
s[v*]adharmmadiṁ pratipāḷisidavarige Vāraṇāsiyalu sa-
56 yira kavileyanu chatur-vvēda-pāragar=appa brāhmaṇari[ge] koṭṭa p[u*]ṇyav=
akkuv=idan=iḷiye[8] biṭṭaḍ=ā brāhmaṇaruman=ā kavileyuvaṁ ko-
57 nda pātakam=akku || [9]Sva-datt[ā*]ṁ para-datt[ā*]ṁ vā yā(yō) harēti(ta)
vasundharāṁ [|*] shashṭir=vvarsha-sahasrāṇi vishta(shṭhā)yāṁ jāyatē
kri(kṛi)miḥ || [10]Sāmā-
58 nyō=yaṁ dharmma-sēḍ(sē)tur=nṛipāṇāṁ kālē kālē pālanīyō bhavadbhiḥ [|*]
sarvvān=ētān=bhāvinaḥ=pārtthiv-ēndrān=bhūyō bhūyō yā-
59 chatē Rāmachandraḥ || Ōm[11] || Maṁgaḷa mahā-śrī || Nivēdyada[12] sava-kaṭṭa
hiriya dēvarige akki 5 baḷa Sadāsi(śi)va-dē[va*]rige 2 mān=akki daṁṇḍanā-
60 [yaka*] 1 māna ak[k*]i Kēsa(śa)va-dēvarige 2 māna akki daṇḍanāyaka 1
mān=akki | Brahmaṁge 2 mān=akki daṇḍanāyaka 1 mān=ak[k*]i Bhairava-
dēvarige 3 mān=akki daṇḍanāyaka[13] 2 * * *

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[1] Metre, Utpalamālā.
[2] The metre here is loo... the final *i* being short before the following *pr*.
[3] Metre, Mattēbhavikrī...
[4] The reading of this word is uncertain.
[5] The rest of this line a... whole of line 48 are almost wholly illegible.
[6] The *ra* is invisible, and ... *ha* seems to be represented by a small and uncertain character above the line.
[7] Apparently to be corre... -*dēvarum*.
[8] Perhaps to be corrected to *aḷiye*.
[9] Metre, Ślōka (Anush...
[10] Metre, Śālinī.
[11] Denoted by the spi... s...
[12] Here begins a supple... ...itten in a very clumsy and uneven hand; the end of it is illegible.
[13] The *nā* is in small c... ...ove the line.

61 * * * * nivēdyamaṁ nivarttisidavargge[1] Vāraṇāsiyal*u* sāyira kavileya * * *

62 * * * * * * * * * * * *

TRANSLATION.

(Lines 1-5) . . . of the *Mahāmaṇḍalēśvara* **Jayakēśidēva [II]**, who is adorned by the (*following*) series of titles : " . . . . [he who subdues all] provinces [of earth by native majesty exceeding in fervour the sun's rays][2]; who has the **crest of a mighty lion**, who has the **great banner** (*with the emblem*) **of an ape**, who is attended by the thunder of *permaṭṭi* drums and (*other*) musical instruments, who is sprung from a race consecrated in the consecratory rites of eighteen horse-sacrifices set up in eighty-four cities, whose great puissance of strength has been established on the massive summits of the royal mountains of the Himālaya, who excels the world in liberality, a *jhampaḷ-āchārya*, a Râma in intrepidity, a touchstone for the gold of warriors, an adamant rampart for those who come for refuge, a unique tree of desire to the world, white as the passage of the sun (*into Makara*), a Nārāyaṇa incarnate, a sun of fame, one whose badge of office (*is worn*) on the brows of rulers of provinces, a grindstone of foemen, a crest-jewel of warrior-kings, a crest-jewel of the **Kādambas**,"

(Lines 5-9)—the (*consort*) beloved to soul and eyes—hail !—she who displays lines of full-blown blossoms (*consisting in*) the rays of her toe-nails, to which cling a thousand eager bees. (*which are*) the masses of the quivering and tossing curls of the damsels of hostile kings; she who rides on fiery elephants; the dear **daughter of the Chāḷukyan Emperor** who is lord of the whole world enclosed in the circle of the shores of the four oceans; a creeping plant of desire to eulogists; a touchstone for the gold of warriors; she whose body is marked by many auspicious features of happy augury for the welfare of the kingdom; who occupies half the body of him who excels the world in liberality; who holds graceful conversation by framing soft sweet speech; the treasure-store of grace: to wit, the Senior Queen **Maiḷala-mahādēvi,**

(Lines 9-12)—being in **Kundūr**, while ruling **the nine-hundred of the Koṅkaṇ, the thirty of Uṇukal and Sabbi, the thirty of Kontakuḷi, the five-hundred of Hānuṅgal, the thirty of Utsugrāme (and) Kāḍaravaḷḷi, the thirty of Poḷalgunde, the seventy of Vēḷugrāme, the five-hundred of Haive, (and) the lakh and a quarter of Kavaḍi-dvīpa**, so as to suppress the wicked and to protect the eminent, in a reign advancing in a course of increasing success (*to endure*) as long as the moon, sun, and stars, with the enjoyment of pleasant conversations :—

(Lines 12-15)—Hail ! He who bears all titles such as : " lord of great feudatories, who possesses the five *mahā-śabdas*, great august *Daṇḍanāyaka*, bestower of boons on sages, purifying his Gōtra, a son to the wives of other men, a wishing-jewel to kinsmen, a crest-jewel of intelligence ": the high minister, governor of the women's quarters, master of the robes, high chamberlain of **Maiḷalamahādēvi**, the *Daṇḍanāyaka* **Lakkharasa** :—

(Verse 1)—A favourite with his lord as he walked with tottering step (*in babyhood*); a favourite with his lord as he said in childhood with stammering speech, " there is no deception "; a favourite with his lord when he wrought destruction to another monarch in the fullness of youth : in view of this, the favourite *Daṇḍanāyaka* **Lakkhaṇa** was in truth constantly in every case a favourite.

[1] The letters *-vartti-* are very uncertain.

[2] Regarding what has been lost before this see p. 317 above.

(Verse 2)—"Too awful to be faced, even when regarded from afar, he crossed over th **Sahya (Mountains)**, drank up the ocean whose waters are naturally not to be traverse eradicated the wicked, and settled the country;[1] now the glorious **Koṅkaṇ** has become fre from dangers": at this praise from the Emperor the ambitious **Lakshmaṇa** became illustrious

(Verse 3)—Is it the uncultured whom thou dost praise in the society of him who was guardian of his own lord's camp, guardian of both the flanks of the **Sahya (Mountains** guardian of the bracelets of the Lady Victory?

(Verse 4)—In the case of other men (*their*) positions as favourites . . . to (*thei* knowledge . . . Verily this is great knowledge in the favourite: **Lakshma** was alwa wise ever since the cutting of (*his*) waist-jewel.[2]

(Lines 21-24)—Ōm! Hail! On Tuesday, the fifth day of the dark fortnight of Ashāḍl of the **1045th Śaka year**, the **cyclic year Śōbhakṛit**, at the Dakshiṇāyana-saṁkrānti [t summer solstice], on that holy day king **Jayakēśin** granted to the god Śaṅkara of **Arakeṛ** for the restoration of the worship, a field of black land (*consisting of*) four *mattar* **Mareyavāḍa**, a town within the **district of Kundūr**, (*together with*) one house of thi cubits in length (*and*) . . . and a half in width by (*the measure of*) the king's cub (*and*) a *baḷambey-oṭṭu*,[3] on a universally respected tenure free from all conflicting claims.

(Lines 24-28)—Furthermore, saying that the worship of this god Śaṅkara must be prope carried on, king **Jayakēśin** at the . . . . . . *saṁkrānti* on the new-moon day Āśvayuja in the **cyclic year Viśvāvasu** granted for the sake of the religious merit of younger brother **Uḍayarmadēva**, in **Halguṇḍi**, a town likewise within that same distri a field of black land (*comprising*) ten *mattar*, the boundaries of it being on the north boundary of the demesne of **Taḍakōḍu**, on the east the boundary of the field of Kalidēva-svā on the west the fence of the town of **Halguṇḍi** . . . on the [south?] part two hon thirty cubits in length and eleven cubits in width by (*the measure of*) the king's cubit a two *baḷambey-oṭṭu*, on a universally respected tenure free from all conflicting claims.

(Lines 28-30)—Furthermore (*there was*) one (*field of*) black land which king **Jayakē** granted to the same god Śaṅkara, (*situate*) west of the temple of the Mūlasthāna god **Kundūr**, (*and comprising*) a width of thirty-five (*cubits*) and a length of twice that, amounti to one hundred and ten (*cubits*) in the same cubit:—

(Lines 30-34)—Furthermore, for the benefit of the same god Śaṅkara (*there was*) garden, as regards which the servant of the same god, the *Māhēśvara* **Prayāge Bhaṭ** having purchased (*the same*) garden, comprising a thousand trees and a thousand creepi plants, in the field of Sāguḷada Malla Gāvuṇḍa's son Hācha Gāvuṇḍa, (*situate*) on the east the western field from Sattikabbe's tank, on the west of the great road, on the south within t grain-field of the *nīrottu*, with a garden of *sāguḷa* on the west (*and*) Hukala Śānti Gāvuṇḍ grain-field on the north as its boundaries, made over the rent thereof into the hand of ki **Jayakēśin**, on a universally respected tenure free from all conflicting claims:—

(Lines 34-38)—Furthermore, for the benefit of the god Śaṅkara of **Arakeṛe**, whereas Sōnabōva Nāgavarmayya had purchased in **Arakeṛe**, south of the *nīrottu*, west of Huk Śānti Gāvuṇḍa's field, north of Silagara Kanna Gāvuṇḍa's field, and east of the . . field, an area within the town (*used*) for a garden comprising a thousand and eight hund

[1] These epithets are framed so as to suggest comparison with the exploits of the mythical sage Agastya.

[2] That is to say, ever since the day when he passed from childhood to years of discretion. Cf., *e.g.*, Pam Vikramārjuna-vijaya i. 46, *uḍe-vaṇi-variyada munname*, "before his waist-jewel was removed," *i.e.* while was still a child.

[3] This seems to denote some kind of rick or stack.

creeping plants and a thousand and eight hundred trees, (*and*) whereas Silagara Kanna Gāvuṇḍa had purchased (*the area*) within his field, Maiḷaladēviyakka, the consort of the high minister (*and*) favourite, the *Daṇḍanāyaka* Siṅgarasa, having paid thirteen *gadyāṇa* as a quit-rent for the same land and purchased it, [assigned it for the service ?] of the god Śaṅkara . . .

(Lines 39-40)— . . . these two sums of gold at the Uttarāyaṇa-saṁkrānti [the winter solstice] king **Jayakēśin** granted for the personal enjoyment of the god Śaṅkara, on a universally respected tenure free from all conflicting claims.

(Lines 40-42)—Thus in respect of this establishment of the god Śaṅkara of **Arakeṛe**, on the day of full-moon of Māgha in **the cyclic year Viśvāvasu**, during an eclipse of the moon, king **Jayakēśin [II]**, boon-born son of king **Vijayāditya**, boon-born son of king **Jayakēśin [I]**, a scion of the **Kadamba** race :—

(Verse 5)—To Sāgara Bhaṭṭa, chief of Brāhman sages, and to Śriyadēvi was born the lord **Prayāge Bhaṭṭa**, praised on the earth whose soil is encircled by the four oceans, active in worshipping Īśvara's feet, purifying the Kāśyapa Gōtra, walking in the ways of the primitive teachings, traditions, and Vēdas, having glory extending through the quarters of space.

(Verse 6)—The worship of Bhava [Śiva] was maintained, the lotuses of Mahēśvara's feet were hymned, dwellings of Bhava were raised, rites of homage to Bhava were performed, the lotuses of Bhava's feet were meditated upon, the feet of Bhava were found by this lord in (*his*) lifetime for all time : thus illustrious was the fortunate **Prayāgēśvara.**

(Lines 45-47)—King **Jayakēśin**, having visited[1] the establishment of the god Śaṅkara of **Arakeṛe**, made it over with pouring of water to **Prayāge Bhaṭṭayya**. The same **Prayāge Bhaṭṭayya** . . . to the five-hundred Svāmins of **Nālkupaṭṭi** in the **twelve-thousand of Palasige** . . .

(Lines 49-53)—[Further] on the full-moon day of Māgha in the **cyclic year Viśvāvasu**, during an eclipse of the moon, on that holy day king **Jayakēśin's** Senior Queen **Maiḷala-mahādevi** granted for the worship according to the five rituals of the god Śaṅkara (*and*) for the restoration of broken, burst, and outworn (*parts of the building*) a field (*consisting of*) ten *mattar* according to the rood of **Kundūr**, in the eastern demesne of **Dāravāḍa**, a town within the **five-hundred of Kundūr**, (*situate*) in respect of its four bounds (?) to the west of the field of (*the god*) Lakkhaṇēśvara[2] on the west of **Āneya-suṇḍil**, and to the north of the boundary of the . . . demesne of **Navilūr**, with immunity from all conflicting claims.

(Lines 53-55)—So long as the sun and moon endure, (*the following*) as votaries of the same establishment shall protect it : in addition to king **Jayakēśin**, Māḷapayya Nāyaka's son Gōvipayya Nāyaka, (*officer*) of the Treasury, the minister Gōvipayya Nāyaka, (*officer*) of the third Patthaḷe, the minister in charge of the stores of the Bedchamber, Gōvipayya Nāyaka, (*and*) the deputy-officer of the first Patthaḷe, Mahādēvaṇṇa.[3]

(Lines 55-57)—To those who shall religiously protect this establishment the merit will be that of giving in Benares a thousand kine to Brāhmans learned in the Four Vēdas ; if one

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[1] This is a conjectural translation of *sāvāsi*, which is very clearly the reading (l. 45) ; cf. the substantive *sāvāsa*.

[2] This is apparently the estate and temple specified in the preceding inscription; see especially l. 114 of the latter.

[3] The functions of some of these worthies are not quite clear. The word *patthaḷe* is apparently the same as *pattalā*, which in northern inscriptions means a division of the country ; whether the sense here is the same is uncertain. The *sejjeya bhaṇḍāri*, "in charge of the stores of the Bedchamber," may be more or less identical with the *vitānādhipa* of the Śukra-nīti ,ii. 154-155. *Paḷihata* seems to be the same as *paḷihatta* (see Kittel, s. v.), from *pratihasta*.

should heedlessly take it away, the guilt will be that of slaying the same Brāhmans and the same kine.

(Lines 57-59)—He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. This general principle of religious foundations for kings must be maintained by you in every age: again and again Rāmachandra makes this entreaty of all these future monarchs. Ōm! Happiness! great fortune!

(Lines 59-60)—Of the sacrificial food equal shares (*are to be given*) to the senior god, rice 5 *baḷa*, to the god Sadāśiva 2 *māna* rice, the *Daṇḍanāyaka* (*to receive*) 1 *māna* rice, to the god Kēśava 2 *māna* rice, the *Daṇḍanāyaka* (*to receive*) 1 *māna* rice, to (*the god*) Brahman 2 *māna* rice, the *Daṇḍanāyaka* (*to receive*) 1 *māna* rice, to the god Bhairava 3 *māna* rice, the *Daṇḍanāyaka* (*to receive*) 2 . . .

No. 29.—KALAS INSCRIPTION OF THE RASHTRAKUTA GOVINDA IV: SAKA 851

BY LIONEL D. BARNETT.

Kaḷas—the "Kullus" of the old maps—is a village in the Baṅkāpūr *tāluka* of Dhārwār District, Bombay Presidency; it is shown in the Indian Atlas quarter-sheet 41, S. E. (1904), in lat. 15° 6′, long. 75° 28′, and is situated thirteen miles towards north-east from Shiggaum, the head-quarters of the *tāluka*, and about four and a half miles west-south-west from Lakshmēshwar, which is mentioned in our record under its ancient name of Puligere or Purikara. The earlier name of **Kaḷas**, as this inscription shows, was **Kāḍiyūr**, or more fully **Eṛeyana-Kāḍiyūr**, that is, "**Eṛeya's Kāḍiyūr**", because some one named Eṛeya enclosed it and settled there; and verse 19 mentions the place as an **agrahāra**. The record shows that the place was in the **Puligeṛe or Purigeṛe three-hundred district**, the chief town of which was Purigeṛe-Lakshmēshwar.

The present **inscription**, which is here edited for the first time[1] from ink impressions kindly lent to me by Dr. Fleet,[2] is on a **stone tablet** in the village, which was found by the agent employed by Dr. Fleet leaning against a wall of the house of a person named Kōnerāya. The stone is rectangular in shape, surmounted by a projecting cornice, over which is a rounded top. The cornice contains ll. 1, 2 of the inscription; the rest of the record follows on the rectangle below it, covering an area of about 3ft. 6″ in width and 5ft. ½″ in height. On the rounded top above the cornice are **sculptures**: in the centre a *liṅga* on an *abhishēka*-stand and a seated figure on the proper right of the latter, in a shrine; outside the shrine, a bull on the proper right, and a cow with sucking calf on the left, the whole being surmounted by the sun and moon. Unfortunately the stone has suffered severely in places from exposure, and hence there are a few passages in the record which are totally illegible and a few that can only be restored conjecturally, and the record does not lend itself to illustration. Happily however nothing essential is missing.

The **character** is Kanarese, of the type usual in the first half of the tenth century. Most of the letters are about ½″ in height; but some of them are only about ⅜″. They are fairly well formed. The special characters for *m* and *y* mentioned above, vol. XII, p. 335, occur in three cases certainly: the former in *amaḷ*-, l. 56, the latter in *elliyuṁ*, l. 12, and *gabhīrateyoḷ*, l. 58. The *upadhmānīya* seems to be expressed by the letter like *ḻ* in the word which I have read as *niḻparigrahamuṁ* (i.e. for *nishparigrahamuṁ*) in l. 44 (cf. above, vol. XII, p. 271).

[1] It is entered as No. 90 in Professor Kielhorn's List of the Inscriptions of Southern India, vol. VII above, appendix.

[2] To the same friend I am indebted for the loan of a preliminary draft of the greater part of the first half of the record, which has greatly facilitated my work.

The **language**—with the exception of the opening stanza and the two admonitory verses at the end, on ll. 74-76, which are in Sanskrit—is Old Kanarese, verse and prose, and presents some features of interest. Firstly, we are able to trace in it a rule of orthography which hitherto, owing to the caprice or ignorance of the scribes of other records, has eluded observation: the letter *ḻ* before a consonant, when preceded by a vowel either long by nature or lengthened by position, is written as *r*; but when followed by a consonant and preceded by a short vowel not lengthened by position, is unchanged. Thus we have *pogartteg=* (⏑—⏑) in ll. 2 and 31; *bērpparan* in l. 5; *arkariṁdaṁ* in l. 8 (where *arkk°* would be more usual); *nōrppara* in l. 28; *nōrppuvargge* in l. 53; *negartte* (⏑—⏑) in ll. 57 and 66; *ṉnōrpoḍ=*, l. 61; and on the other hand we find *negaḻdaṁ* in l. 3, *negaḻda* in l. 26, *negaḻd=* in l. 33, and *negaḻdar* in l. 63, all of which have the second syllable short, *śithila*. The *ḻ* is changed to *ḷ* in *ēḷgeyan* (l. 7), *pogaḷal* (ll. 8, 11, 66), *māḷdaṁ* (? l. 17), *podaḷda* (l. 27), *maḷeya* (l. 31), *pogaḷ* (? l. 37). Usually intervocalic *l* becomes *ḷ*; we even find *kaḷpa°* (l. 23). Initial *v* instead of the usual *b* appears in *vvayasi* (l. 28), *vvaṇṇisutt=* (l. 58). Usually, but not always, consonants are doubled after *r*; and a final *sonne* at the end of a verse is several times omitted (e.g. in vv. 3 and 4), though the dilapidated state of the stone precludes certainty in every instance. The following words are of some **lexical interest**: *uddāni* (l. 7: Kittel gives *uddāne*), *bāppu* (l. 8; cf. above, vol. XII, p. 270); *ghaṭige* (ll. 13, 40, 71; meaning apparently "hall of assembly"),[1] *marttina* (l. 15: for the usual *mattina*, connected with *maṟu*); *-viṇḍu* (l. 29), *atibhuṁbhukam* (l. 38), *beḍaṁgisi* (l. 38).

The **inscription** refers itself to the reign of **Gojjigadēva** or **Gojjiga-vallabha**, i.e. the **Rāshṭrakūṭa** king **Gōvinda IV**, who was a younger son of Indrarāja III, and was on the throne between 918 and 933 A.D.[2] Verses 2-8 extol him in the usual style of inflated panegyric, but tell us nothing material, except that he bore the titles of **Nṛipatuṅga** (v. 3), **Vīra-Nārāyaṇa** (v. 4) and **Raṭṭa-Kandarpa** (v. 5), and the record makes in ll. 19-20 an allusion to his title **Suvarṇavarsha**. Then follows a eulogy of **Rēvadāsa-dīkshita** and **Visōttara-dīkshita**, two distinguished and bountiful Brāhman *daṇḍanāyakas* or generals (vv. 9-13), the latter of whom apparently constructed a tank (v. 13). The record then states in prose (ll. 18-24) that Gojjigadēva bestowed on them the town of Ereyana-Kāḍiyūr in *sarva-namasya* tenure (see above, vol. XIII, p. 35, note 1). Breaking out again into verse, it proceeds to extol the province of Puligeṟe or Purikara, its capital of the same name, and the adjoining town of Ereyana-Kāḍiyūr, with a Śaiva sanctuary in the latter (vv. 14-25), and then dwells on the beauty and delights of Kāḍiyūr in an elaborate passage of artificial prose (ll. 41-47). Next comes a metrical eulogy of the two-hundred Brāhman householders of Kāḍiyūr (vv. 26-37), who are then recorded to have met in assembly and made certain grants for the maintenance of the local cult (ll. 66-72). After two verses of exhortation, the poet announces his name to be **Kavirājarāja** (l. 74).

The details of the **date** (l. 22) are: Śaka 851; the cyclic year Vikṛita; the full-moon of **Māgha**; Ādityavāra (Sunday); the Āślēshā *nakshatra*; an eclipse of the moon. **Dr. Fleet** gives me the following remarks:—"By the astronomical system of the cycle the **Vikṛita saṁvatsara** was current at the Mēsha-saṁkrānti in March, A.D. 929; and so according to the luni-solar system (not yet everywhere separated into the northern and southern varieties) it gave its name to the Śaka year 851 expired, **A.D. 929-30**.[3] For this year the given *tithi*,

[1] This word (not in Kittel's Dictionary) is derived from *ghaṭige*, which appears in the phrase *ghaṭigeyā mahājunamān*, "Brāhman members of an assembly," above, vol. III, p. 360 and note. Cf. above, vol. VIII, p. 26 and note; *Ep. Carn.* VII. 1, introd. p. 8, and Sk. no. 176, v. 10 (p. 176) and no. 197 (p. 214).

[2] On the history of this king see *Dynasties of the Kanarese Districts* (*Bombay Gazetteer*, vol. 1, pt. 1), pp. 388n., 387, 416 f., and *Ep. Ind.* above, vol. VII, p. 26 ff.

[3] By the southern luni-solar variety of the cycle Vikṛita was Śaka 852 expired. The astronomical mean-sign Vikṛita ended nearly a month before the given date.—J. F. F.

the full-moon of Māgha, answers quite regularly to **Sunday, 17 January, A.D. 930**, on which day it ended at closely about 11 h. 58 m. after mean sunrise (for Ujjain). The moon was in **Āślēshā** at sunrise, and for about 20 hours after that. And there was a **total eclipse of the moon**, visible in India."[1]

In the way of **geographical information** the record mentions first the **Kuntala province in the land of Bharata** (l. 24-5), and places in that province the **Purikara country**, which it defines as a **two-six-hundred district** (l. 25): by this it means a combination of two districts, the Purigere or Puligere three-hundred and the Beḷvola three-hundred; see Dr. Fleet's remarks in vol. XIII above, p. 178. Mentioning this district again as the **Puligere** *nāḍ*, it places in it a "great city" **Puligere** (l. 26): this is the modern **Lakshmēshwar**, in lat. 15° 7′, long. 75° 31′: see the same remarks. And it then tells us that on the west of that city there was a town or village which it styles in several passages **Kāḍiyur** and more fully **Ereyana-Kāḍiyūr**, that is, "**Ereya's Kāḍiyūr.**" Verse 19 (l. 31) tells us that this place, known first as simply Kāḍiyūr, became customarily styled **Ereyana-Kāḍiyur** because someone named **Ereya** enclosed it, that is, apparently built walls round it, and made his abode there: who this **Ereya** was, remains to be ascertained. This **Kāḍiyur** or **Ereyana-Kāḍiyur**, which was of course in the Puligere three-hundred district, is evidently **Kalas** itself, through some entire change of name like that which has happened in the case of Puligere-Lakshmēshwar. Verse 19 styles the place an *agrahāra*. At Kāḍiyūr there was a tank named **Koṇḍaligere** (l. 34), at which there was a temple of Śiva which had been founded by someone named Kalidēvasvāmin (l. 36). The only other place-name is that of **Brahmēśvarapura** (l. 63), which seems to have been a quarter of Kāḍiyūr.

Gōvinda IV and Arikēsarin.

Gōvinda IV and the ruler of Puligere were destined to come soon after the date of our inscription into a connection that was not contemplated in the roseate visions of Kavirājarāja, the author of our record. About this time Puligere was under the rule of **Arikesarin II** (vernacularly Ariga), a scion of the **Chaḷukya** race, who was a patron of the Kanarese poet **Pampa**, the author of the *Ādipurāṇa* (composed in A.D. 941) and the *Bhārata* or *Vikramārjunavijaya*. In the latter poem Pampa glorifies his patron by identifying him with the epic hero Arjuna;[2] and in the ninth *āśvāsa*, in a prose section following v. 52,[3] we find the following interesting passage:—

Chaḷukya-kuḷa-tiḷakan=appa **Vijayādityaṁgo Gōviṁda-rajaṁ** muḷiye taḷarade perag=ikki kāda śaraṇ-āgata-jaḷanidhiya peṁpumaṁ **Gojjogan**=eṁba sakala-chakravartti besasid-aṁdu vaṁda mahāsāmaṁtaraṁ maral=iṟidu gelda sāmaṁta-chūḍāmaṇiya viryyamuman ativarttiy=āgi mār-maleva chakravarttiyaṁ kiḍisi tanna[4] nanibi baṁda **Baddegadēvaṁgo** sakaḷa-sāmrājyamaṇ=ōr-aṁtu māḍi niṟisid=**Arikēsariya** tōḷ-valamumaṁ sumada-gaja-ghaṭ-āṭōpaṁ berasu nelan=adire vaṁdu tāgida **Kakkalana** tamman=appa **Bappuvan**=aṁkakāranan=oṁdu mad-āṁdha-gaṁdha-siṁdhuradoḷ=ōḍisida vairi-gaja-ghaṭa-vighaṭ[ṭ*]anan=adaṭumaṁ para-chakraṁgaḷan=aṁjisida para-sainya-bhairavana mog=illada ballaṭanamumaṁ kaṁḍuṁ kēḷduṁ ninage senasal=eṁtu bage baṁdapudu.

"How can a thought of ill-will occur to you on seeing and hearing the greatness of that ocean to suppliants, who, when **Gōvindarāja** was wroth with **Vijayāditya** the ornament of the

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[1] See Sewell's *Eclipses of the Moon in India*, table E, p. 20; the exact moment of full-moon was 12 h. 11 m. after mean sunrise (for Ujjain).—J. F. F.

[2] He gives a history of Arikēsarin's family in *āśvāsa* 1, vv. 15-50, on which see Mr. Rice's preface to the text in *Bibliotheca Carnatica*, and *Dynast. Kan. Distr.*, p. 380 f.

[3] See p. 196, l. 4 ff. of the edition in the *Bibliotheca Carnatica*.

[4] Read *tannaṁ*.

Chaḷukya race, unflinchingly laid him behind and protected him—the valour of the crest-jewel of feudatories, who drove into retreat and conquered the great feudatories who came at the command of the universal emperor Gojjega—the strength of arm of **Arikēsarin**, who, bringing to ruin the emperor who confronted him in hostility, fittingly conveyed the universal empire to **Baddegadēva**, who came trusting to him—the vigour of the scatterer of troops of foemen's elephants, who on his rut-blinded fiery elephant met and put to flight the champions of **Bappuva**, the younger brother of **Kakkala**, who came and bowed down, while the stately squadrons of furious elephants accompanying him made the earth shake—the unsurpassed might of the terrifier of hostile soldiers, who frightened other realms?"

With this may be compared another passage in the fourteenth *āśvāsa* of the same poem, in the prose after v. 37 :[1]—

Gojjigan=eṁba sakaḷa-chakravartti maleye tanage śaraṇ-āgatan=āda **Vijayādityanaṁ kāda** ballāḷtanadoḷ śaraṇ-āgata-jaḷanidhiyuṁ.

"An ocean to suppliants in the might with which he protected his suppliant **Vijayāditya** when **Gojjiga** the universal emperor contended (*against the latter*)."[2]

The purport of these panegyrics is to tell us that Arikēsarin II was a powerful feudatory of Gojjiga, or Gōvinda IV; that Gojjiga quarrelled with another of his feudatories, a Chaḷukya named Vijayāditya, and the latter, finding himself unable to hold his ground alone, fled to Arikēsarin; that Gojjiga then despatched or personally led an army against Arikēsarin, which was defeated; that in consequence Gojjiga lost his throne (the text suggests that he actually perished), and Arikēsarin caused the crown of the Rāshṭrakūṭas to be given to Baddegadēva, otherwise known as Amōghavarsha III, a younger brother of Indrarāja III; and that on another occasion Arikēsarin was attacked by an army under Bappuva, a younger brother of Kakkala, but defeated him and reduced him to submission. This Kakkala perhaps was the last of the Rāshṭrakūṭa kings of Mālkhēḍ, otherwise known as Kakka II (who was of the next generation after Gōvinda IV), or perhaps was some slightly earlier scion of the same line, of whom, along with his brother Bappuva, no other mention has as yet been found.

TEXT.[3]

1 [4]Jayaty=āvishkṛitaṁ Vishṇōr=vvārāhaṁ kshōbhit-ārṇṇavaṁ [|*] dakshiṇ-ōnnata-daṁshṭr-āgra-viśrāṁta-bhuvanaṁ vapuḥ || [1*] Mattēbhavikrīḍitaṁ || [5]Jagatī-chakradoḷ=[e]-

2 yde varttisida bhūpa[r*]=mmunnam=int=ār=vvirōdhigaḷaṁ sādhisi vīramaṁ taḷedar=int=ār=vvīrar=int=ār=ppogartte(ḷte)g=aḍarpp=āda mahā-mahar=bbagevoḍ=eṁb=oḷpaṁ nijaṁ-mādi

3 Gojjigadēvaṁ negaḷdaṁ dharādhipa-lalāmaṁ Rāshṭrakūṭ-ōttamaṁ || [2*] Page-goṇḍ=āḍuva śatru-bhūpatigaḷaṁ dōr-ggarvvadiṁd=ēṛid=ugra-gajēṁdraṁ be-

4 ras=ōvad=Antakana bāyoḷ tūnti mattaṁ śaraṇ-bugal=eṁd=irpp=avanīśvara-pratatiyaṁ kai-koṇḍu kād=eyde Gojjigadēvaṁ Nri(nṛi)patuṁgan=eṁb=aḷavan=old=aṁ-

5 gīkṛitaṁ-māḍida || [3*] Śaraṇ-āyātaran=eyde kādu munisiṁ mārāntaraṁ koṁdu bērppa(ḷpa)ran=utsāhadin=āvagaṁ taṇipi balpuṁ kūrppum=ā-

6 rppuṁ nirantaram=oppal Rajatāchalēndra-Hara-hās-ākāśa-Gaṁgā-sudhākara-sat-kīrttiyan=appu-keydan=adhikaṁ śrī-**Vīra-Nārāyaṇa** [|| 4*]

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[1] See the edn. in *Bibliotheca Carn.*, p. 340, l. 7 ff.

[2] See *Dynasties of the Kan. Distr.*, p. 380 f., and *Ep. Ind.* above, vol. VII, p. 34.

[3] From the ink-impressions.

[4] Metre : Slōka (Anushṭubh).

[5] Metre : Mattēbhavikrīḍita ; the same in verses 3-4.

7 [1]Naga-rājaṁ dhairyyad=ond=ēḷgeyan=avanitaḷaṁ kshāntiy=ond=urvvan=aṁbhōdhi gabhīr-ōddāniy=ond=unnatiyan=esevinaṁ tāḷdidatt=oḷpiniṁ Gojji-

8 gadēvaṁ koṭṭū(ṭṭo)ḍ=end=uttama-vibudha-janaṁ tammad=ond=arka(ḷka)ṛiṁdaṁ pogaḷal bāpp=appu-keydaṁ nṛipa-guṇa-gaṇamaṁ Raṭṭa-Kandarppa-dēvaṁ || [5*] Kanda ||

9 [2]Ibha-pariṇate(ti)yoḷ=amānusha-vibhavadoḷ=audāryya-vṛittiyoḷ sāhasadoḷ subhaṭateyoḷ Gojjiga-vallabhanaṁ migal=u-

10 r[vvi]-nṛiparan=āṁ kaṇḍ=aṛiye || [6*] Munid=idir-āge śaraṇ-buge manam=oldudan=ereye Phalguṇa(na)ṁ Dhātraṁ Karṇṇan=enal Gojjiga-bhūpāḷanan=eyduva bhūmipā-

11 [ḷaka]r=kkelar=oḷarē || [7*] Besedoḍ=osedaḍe kolal rakshisal=Antakarājan=Abjasaṁbhavan=enal=ī vasudhātaḷadoḷ kōpa-prasādamaṁ pogaḷal=ārppar=ār=Ggojjigana || [8*]

12 [Svasti] Tat-pāda-padm-ōpajīvi || Kaṁ || Śatapatrabhav-ānvaya-bhū-nutar=enisida Rēvadāsa-Vīsōttara-dīkshitara guṇaṁgaḷan=enisuva matimantaran=ān=ad=elliyuṁ

13 [kaṇḍ=a]ṛiye || [9*] Vṛi || [3]Guḍi śaṁkhaṁ chāmaraṁ bel-goḍe ghaḷiga vichitr-ātapatra-vrajaṁ per-vviḍi saudhaṁ chitra-daṇḍaṁ paḷiy=eseva jhaḷaṁbaṁ gajēṁdraṁ turaṁgaṁ naḍe-māḍaṁ daṇḍanāth-ō-

14 [tta]ma-padavi-mahā-tūryyam=eṁb=int=iv=aṁtuṁ paḍedaṁ chelviṁdo Vīsōttara-vidita-dharādēvan=ishṭa-prabhāva || [10*] Kaṁ || [4]Dharaṇīśara kāruṇyaṁ-dore-koṇḍaḍe ke * * r=urvvavar=dda-

15 ṇḍādhīśvara-Rēvadāsa-Vīsōttara-dīkshitar=atipadasthar=atimārggasthar || [11*] Vṛi || [5]Marttina marttyar=ēnan=aṛidar=vvibudh-āḷige vipra-saṁkuḷakk=uttama-darppaṇaṁgaḷan=apū-

16 r[vva]-suraṁga-nav-āṁbaraṁgaḷaṁ vṛittiyan=ittu yajñamanu māḍe guṇ-āgraṇi-Rēvadāsa-Vīsōttara-sōmayājigaḷiṁ=ūrjjitam=āytu dharāmar-ānvayaṁ || [12*]

17 [6]Dharaṇīnātha-prasādaṁ samanis-ire mahā-yajñamaṁ māḍi śishṭ-ōtkaramaṁ mishṭ-ānnadin[d]aṁ taṇipi nija-[ku]ḷakkaṁ viśishṭ-ōttamaṁ tāḷd-ire [— — — ⏑] māḷdaṁ ko[re]yan=anati[—]-

18 [— gu]ṇ-āṁbhōdhi Vīsōttara-bhaṭṭaṁ vipra-vaṁśa-prabaḷa-ruchimay-ānarggbya-māṇikya-paṭṭaṁ || [13*] Ant=enisida Rēvadāsa-Vīsōttara-sōmaya[7] * * Svasti Sama-

19 [sta-ma]ṁgaḷ-ānushṭhāna-parāyaṇaṁ | Vīra-Nārāyaṇaṁ | nija-bhuja-vajra-paṁjar-āntarggata-śaraṇ-āgaṭ-ōr-ūrvvī-nṛipāḷakaṁ | sa-nay-ā * * ḷōkana-nava-raṁ(ra)śmi-[jā*]ḷakaṁ[8] | [kana*]t-kanaka-dhārā-

20 [varshaṁ |] sa[ṁ]bhāshita-sudhā-rasa-pravāha-prakarshaṁ [|*] nay-ānīka-prayukta-mahā-maṁtra-nichaya-chamatkāra-mati-vivēka-bud[dh]y-ājīvi | pṛithivī-rājīvaṁ [|]

21 [gaṇḍaroḷ]-gaṇḍaṁ | gaṇḍa-mārttaṇḍaṁ | vihaṁgarāja-dhvaj-ā(ō)ttuṁga[ṁ] mada-gaj-ārūḍa(ḍha)-mataṁgaṁ | Raṭṭa-vidyādharaṁ | kōpa-prasāda-Gaṁgā-dharaṁ śrīmad-Gojjiga-valla-

22 [bhaṁ Śa]ka-varsha 851neya Vikṛita-saṁvatsarada Māghada puṇṇamey=Ādityavāram=Āślēsh[ā*]-nakshatradoḷ sōma-grahaṇaṁ samanise tuḷā-pu-

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[1] Metre : Mahāsragdharā.

[2] Metre : Kanda ; the same in verses 7-9.

[3] Metre : Mahāsragdharā.

[4] Metre : Kanda.

[5] Metre : Utpalamālā.

[6] Metre : Mahāsragdharā.

[7] There is after these letters a space equivalent to some two *aksharas*, in which the script is illegible.

[8] This epithet is almost illegible on the stone, and I give the above reading with all reserve.

23 [rusham=i]ḷdu tat-samayadoḷ bhūmi-dānaṁ kalpa-pādapa-dānam=āhāra-dānaṁ bhaishajya-dānam=eṁb=inituman̄ māḍi tad-anantaraṁ daṇḍādhipati-Rēva-

24 dāsa-Visōttara-sōmayājigaḷan=argghisi sarvva-namasya(sya)m=āg-irppud=eṁd=**Ereyana-Kāḍiyūraṁ** * * * * || [1]Bharata-mahī-maṇḍaḷakk(k)=ābharaṇaṁ **Kūṁ-**

25 **taḷa**-dharātaḷaṁ tad-vishayakk=eraḍ=aṟu-nūṟu lal[ā]maṁ **Purikara**-janapadam=adakke nava-pavi-mukuraṁ || [14*] Ā **Puligeṟe**-nāḍ=oḷag[e] śrī-puṁjaṁ dēvatā-

26 nivāsa-viḷāsa-vyāpāra-kṛitaṁ negaḷda mahā-paṭṭaṇam=oḷpan=āḷda **Puligeṟey**=esegum || [15*] Va || Ā **Purikara**-nagarada paśchima-pra[illegible]ladoḷ || Vṛi [||*]

27 [2]Poṟa-voḷaloḷ=podaḷda [illegible] per-ggeṟegaḷin=onde gāvarisut-irppa mad-āḷiyi[illegible] pāda kikkiṟi nimird-irdda pādariyi-

28 n=ūduva teṁb-elariṁ bedaṁgu-vett=**Ereyana-Kāḍiyūr**=vvayasi nōrppa(ḷpa)ra kaṇg=esed=oppi tōṟugu[ṁ*] || [16*] Tuṟugi kavaldu kattalipa chūta-kujaṁ-

29 [ga]ḷoḷ ondi kaṁpinoḷ=neṟedu rasaṁgaḷaṁ taḷeda paṇ-goleyaṁ giḷi-viṇḍu chuṁchuviṁd=iṟidaḍe sōre sōneyoḷe dāṁ-guḍi mind=esed-irppuv=oḷpinind=**Ere-**

30 **[ya]na-Kāḍiyūra** late-vaḷḷiyum=alliya nāga-vaḷḷiyuṁ || [17*] Kaṁ || [3][◡ ◡] nīra-pūra * * * * goḷe nend=avagāham=iḷdu pāṟuva haṁsa[ṁ]-

31 [ga]ḷey=esev=eṟaṁke-vani bal-maḷeya vol=ū(o)rppuvudu **Kāḍiyūr**=ārameyoḷ || [18*] Vṛi || [4]Peṟ[◡ ◡ ◡ — ◡]entu nū(no)na[—]ḍe pogartte(ḷte)g=aḷuṁbam-orḷpu(ḷpu)-

32 vett=**Ereyan**=aḷurkkeyiṁ nelasidaṁ nelas-irddudaṟinde **Kāḍiyūr**=**Ereyana-Kāḍiyūr**=enisi rūḍiyin=āvagam=appug=āydud=ār=aṟivaro baṇṇisa-

33 [l] bhuvana-sāram=enal=negaḷd=agrahārama || [19*] Kula-giri-bhittiyinde maṟe-vokkaḍe koṁḍa sarōruh-ādharaṁ nelasidan=Abjavāhanan=enal=dinarā-

34 [ja]-nivāsam=āda bhūtaḷa(la)-satig=oḷpan=āḷdu nava-mēkhaḷey=eṁba samudrad=ante **Koṇḍaligeṟey**=oppi tōṟuvud=ene[5] biṇpinoḷ=āvaris-irdda

35 peṁpinoḷ || [20*] Kaṁ || [6]Visaruha-nivāseyuṁ Kumudasahāyanuṁ muḍiy=ant=eseva * karōkara * * * suḷisida * * * * * * * * irppar=ā

36 **Kāḍiyūra Koṇḍaligeṟeya** || [21*] Kalidēva-svāmiya Siva-niḷayaṁ vṛijin-āpaharaṇam=ārgg=ābharaṇaṁ * * * * * * noḷe po-

37 gaḷ=aridu Sarasijabhavaṁgaṁ=Ahirājaṁgaṁ || [22*] Sakaḷa-jaḷacharaman=oḷa-koṇḍu karaṁ beḷ-vaḷis=iḍegaḷa mūrttiy=aḷake[7] kuḷam[u]-

38 m=oppal=atibhuṁbhukam=enisida kōshṭha-kōṭi-vidhadiṁd=esegu[ṁ*] || [23*] Vṛi || [8]Kramadin=aḷurke-vettu nibiḍ-ōnnataṁ=āgi bedaṁgis=ōṁ chatus-sa-

39 mayada dēvatā-niḷayam=oppuguṁ=alliya pūjye(je)y=alliy=uttama-muni-nāthar[9]=alliya mahā-maha-saṁpa-

40 dam=alliy=oḷpan=āḷd=esed=amardd(rd)=ottaluṁ miḷirda kōtana-rāji karaṁ virājisal || [24*] [10]Baḷasida dēvālayamuṁ ghaḷigeyum-āhāra-dhāniyuṁ pra-

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[1] Metre : Kanda ; the same in verse 15.

[2] Metre : Champakamālā ; the same in verse 17.

[3] Metre : Kanda.

[4] Metre : Champakamālā ; the same in verse 20.

[5] Read *tōṟvud=ene*, or else *tōṟuvuda*.

[6] Metre : Kanda ; the same in verses 22-23.

[7] The reading here is rather uncertain ; there is a trace of a letter, apparently superfluous, between the *a* and the *ḷ*.

[8] Metre : Champakamālā.

[9] Such appears to be the intention of the writer ; but there are traces of another letter, seemingly *n*, between the *nā* and the *tha*.

[10] Metre : Kanda.

41 peyuṁ beḷ-vaḷis=iḷda śāstra-dānamum=aḷa-vaṭṭavo Kāḍiyūroḷ=ār=ṇṇōḍuvaḍe[1] || [25*]
Vacha || Mattam=alli baḍivuduṁ biḍuvuduṁ chāpa-vide-
42 yoḷ | kittṛimamum[2]=anityamum=iṁdrajāladoḷ | kaḍaṁguvuduṁ * * isu-
vudum[3]=abhra-paṭaḷadoḷ | saraḷateyuṁ baḍatanamum=a-
43 baḷā-madhyadoḷ | naḍukamuṁ māṟadiyuṁ chūta-maṁjariyoḷ | kuṁduṁ kaḷaṁ-
kamuṁ hariṇāṁkanoḷ | urkkumaṁ kaṁpa-
44 muṁ maṇḍaḷāgradoḷ | seṟeyum=ēṟuṁ nettam-āḍuvaroḷ [|*] lōbhamum[4]=eḷe-kone[y=
o]ḷpinoḷ | nirōdhamuṁ niḥparigrahamuṁ
45 tapō-vṛittiyoḷ | peṟat=ond=eḍeyoḷ=ill=enisida Tārkshya-pakshad=ant=aikya-paksha-
pāḷaneyumaṁ Makarakētad=ante maryyādeyuṁmuṁ[5]
46 Parvvatarājan=ante pratipannateyuma-|n=urvvarey=ante kshāntiyumaṁ | kavi-rāja-
rāja-vachaḥ-prabhāvad=ant=aḷaṁkāramuma-
47 n=oḷa-koṇḍa janaṁgaḷim=manaṁ-goḷisuttam-irppudu || Vṛi || [6]Udadhi-vṛit-āvanī-
taḷadoḷ=ēḷ-voḍe(?)-vāḷise Kāḍiyūran=eydid-apuve ma-
48 ttin=ūr | vibudhar=allidar=anvita-sattva-vīdhrar=allidar=abhidhīnar[7]=allidar=udārigaḷ=
allida[r=ā]gama-jñar=allidar=anavadya-ta-
49 t[t*]va-vidha(da)r=allidar=oḷḷida[r]=ellam=allidar || [26*] Kaṁ || [8]Niravadya-vēda-
vidyā-pariṇatar=ativishama-śabda-vidy-āgama-sat-pa-
50 riṇatar=enis-irdd=irṇṇō(rnnū)r[9]=vvara-charaṇa-vipra=kuḷaṁ vichitr-ābharaṇaṁ || [27*]
[10]Śaradhi-vyāvēshṭit-ōrvvītaḷadoḷ=eseyu-
51 t-irpp=agrahāraṁgaḷaṁ dhikkarisal=sāldattu nānā-phaḷa-viḷasanadiṁ Kāḍiyūr=alliy=
irṇṇūrvvara vidy-ābhyāsam=irṇṇūrvvara vidhi-lasad-ā-
52 chāra-saṁpattiy=irṇṇūrvvara dān-ōdāriy=irṇṇō(rnnū)rvvara vimaḷa-yaśaḥ-śrī vichitraṁ
pavitra || [28*] [11]Neṟeye beḍaṁgan=āvarisi tōrppa mahā-padakakke Padma-
53 jaṁ miṟuguva ratnamaṁ rachane-māḍida vol naḍe nōrppu(ḷpu)vargge kikkiṟig=
iṟi-dontan=ondu miguv=end=oḍak=otti virājisuttam-irpp=Eṟeyana-Kāḍiyū-
54 rum=esev=alliya viprarum=oppi tōṟuguṁ || [29*] [12]Vyākaraṇam=arttha-śāstr-ānīkaṁ
sāhitya-vidyey=itihāsaṁ mikk=Ēkākshara-mi(mu)ni-tarkkaṁ ṭīkaṁ-bareyal=sa-
55 magrarābhyā[sisuva]r[13] || [30*] Vēdaṁ pramāṇam=Agni mahā-day(dai)vaṁ
tamag=enal parīkshā-kshama-sad-vēda-vidha(da)r=akhiḷa-śāstra-payōdadhigaḷ Kāḍiyūra
vipra-vidagdha-
56 r || [31*] Vṛi || [14]Aṛi[⏑ ⏑—]ḷbam=eyde hṛidayaṁ-bugad=artthaṁ=udātta-
vṛittiyoḷ=neṟeyada vēdam=ill=enisi mikk=amaḷ-āgamad=ōje mikku tōrpp=aṟitad=
aḷurkke
57 mikka kuḷa[— ⏑ ⏑ —]da negartte(ḷte) kūḍe mikk=Eṟeyana-Kāḍiyūra
Kamuḷōrdbhava[15]-vaṁśa-jar=oppi tōṟuvar || [32*] [16]Piriyar=Mine-
58 ruviniṁ dharā[⏑ ⏑ ⏑]diṁ vārāśiyiṁ binpinoḷ nirahaṁkārateyoḷ gabhīrateyoḷ=
end=atyuttamar=vvaṇṇisutt-ire peṁpaṁ kshameyaṁ
59 s[th]iratvaman=udāttam-māḍi sat-kīrttig=āgaram=āg-irdda mahā-mahar=ddvijaroḷ=
olpaṁ tāḷdid=irṇṇūrvvaruṁ || [33*] Jasamaṁ tāḷdid=iḷā-

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[1] Read *nnō* : the same sanskritising tendency appears below in *irṇṇūrvar*, l. 49, etc.

[2] Read *kṛittrimamum=*.

[3] The *du* is written in smaller script under the line.

[4] A word seems to be omitted here.

[5] Read *maryyādeyumaṁ*.

[6] Metre : Champakamālā.

[7] Such appears to be the reading of the stone ; perhaps a mistake for *avihīnar*.

[8] Metre : Kanda.

[9] See note 1 on this page.

[10] Metre : Mahāsragdharā.

[11] Metre : Champakamālā.

[12] Metre : Kanda ; the same in verse 31.

[13] Read *samagram=abhyā[sisuva]r*.

[14] Metre : Champakamālā.

[15] Read *Kamaḷōdbhava-*.

[16] Metre : Mattēbhavikrīḍita ; the same in verses 34-37.

60 [ma]ra-prachayam=atyutsāhadiṁ geyd[u*] baṇṇise tamm=unnati tamma satyad=esakaṁ tamm=ōje tamm=ārppu tamma sad-āchārate
61 tamma nirmmaḷate tamm=auchitya-saṁpatti tamma samagr-āspadam=oppe varttisutam-irddar=ṇṇōrppoḍ[1]=irṇṇūrvvaruṁ || [34*] Niyamaṁ tammoḷ=upā-
62 śrayaṁ-baḍeye shaṭ-karmma-kramaṁ tammoḷ=ōjeyin=ud[d*]yōtise paurushēya-karaṇīyaṁ tammoḷ=ant=onte(nde) nirṇṇayam=āguttina kīrtti ta-
63 mmoḷ=eseyuttuṁ beḷpu-taḷp-oydu vārddhiyan=eydutt-ire dhātriyoḷ=negaḷdar=int=oḷpiṁdam=irṇṇūrvvaruṁ || [35*] Matimanta-stuti nirmmada-
64 stuti kavīṁdr-ānīka-nānāvidha-stuti vipra-stuti tamma[—]l=guṇa-mahā-ratna-brajakk=eyde saṁgati-vett=oppida sūtrad=ant=esevinaṁ sat-kīrttiyaṁ t[ā]-
65 ḷdi bhū-nutar=ādar=kṛita-kṛityar=or-vvaḷak-oḍaṁ mikk=oḷpin=irṇṇūrvvaruṁ || [36*] Pratipannatvam=anūnam=āytu kṛita-kṛity-āchāra-saṁpatti bhū-nutam=āyt=anvita-vēda-śāstra-vividh-ā[bh]yā[sa]-kra-
66 maṁ mikk=anī(dhī)gatiy=āyt=āśṛi(śri)ta-paksham=akshaya-guṇa-prōddāmam=āyt=[e]ṁdu saṁtatam=anyar=ppogaḷal negart[t]e(ḷte)-vaḍed=iḷdar śrīmad-irṇṇūrvvaruṁ || [37*] Va || A[nt=enisid * * svādhyā],
67 ya-dhyāna-dhāraṇa-mō(mau)n-ānushṭhāna-saṁpannaruṁ vēda-śāstra-vyutpannaruṁ Śrī-ramaṇī-nātha-nābhi-kūp-ōdita-[vara]-Kana[kagar]bha-ja]ruṁ * * * * * * * * * *
68 kṛi(kri)yā-sadartthāruṁ | pratipālita-viśva-dharmma-saujanya-śīla-samartthāruṁ | artth-ādi-mahā-guṇa-saṁdōharuṁ | maṁtr-ārtha-siddhi-mahā-maharu[ṁ] * * śānty-[mahā]-
69 janav=irṇṇūrvvarum=eyde samachchāyeyoḷ=iḷdu bharaṇaṁ-geyva tat-samayadoḷ Brah[m]ēśvarapura * * * * r=āgi Koṇḍaligerege * * * * * * * rjja-
70 prāyaśchitta-dakshiṇey=aṁka-vaṇaṁ pasuṁbe-vaṇam=eṁb=initarū(ro)l mārdd=utpattiyaṁ salisuve * * sāviniyo[ḷ=ā]-chaṁdr-ārkka-sthāyi * * * * * * * * *
71 t * veṛehayya-dēvana pārāyaṇakke 12 gadyāṇa[ṁ] bhaṭṭa-vṛittige 12 gadyāṇa | ghaḷigege [2] gadyāṇaṁ int=ē[r]e gadyā[ṇaṁ*] 26 * siddh-āyaḍa(da) ponnu * * * * vā * * * *
72 * su pratipāḷisuvudu maṁgaḷa || [2]Aḷipaḍ=idaṁ pūrvva-kramadoḷe naḍeyise kō[ṭi]-kavileyaṁ * śu * * * * * * Argghyatīrtthadoḷ poṁgaḷin=archchisi dāna *
73 * pa(pha)ḷamaṁ paḍeguṁ || Idan=ollaḍ=aḷipan=ā tīrtthadoḷ=ant=ā kōṭi-kavileyaṁ dvija * * kōṭiyan=aḷidu narakama[ṁ] purusha * * * ānanta-pāpa-phaḷamaṁ paḍeguṁ ||
74 Kavirājarāja-vibudha-pravaraṁ śrī-Kāḍiyūran=alliye Kamaḷōdbhava-vaṁśa-prōttamaraṁ navīna-varṇṇaneyin=eseyal=abhivarṇṇisidaṁ [||] [3]Sva-dattāṁ para-dattāṁ
75 vā yō harēta vasundharāṁ | shashṭir=vvarsha-sahasrāṇi vishṭhāyāṁ jā[yatē kṛi]mi[ḥ*] || [4]Sāmāṇyō=yaṁ dharmma-sētur=nṛipāṇāṁ kā-
76 lē kālē pālanīyō bhavadbhiḥ [|*] sarvvān=ētān=bhāginaḥ pārtthivēṁ[drān bhūyō bhūy]ō yāchatē Rāmachaṁdraḥ ||[5] Maṁgaḷa mahā śrī

[1] Read *nōḷpoḍ=*; see above, p. 327.
[2] Metre: Kanda; the same in the next two verses.
[3] Metre: Ślōka (Anushṭubh).
[4] Metre: Śālinī.
[5] This *daṇḍa* is followed by the spiral symbol.

TRANSLATION.

(Verse 1)—Victorious is the revealed Boar-form of Vishṇu, stirring up the ocean, holding the Earth resting upon the tip of his lofty right tusk !

(Verse 2)—Appropriating to himself such glory that it is said : "what monarchs fittingly conducting themselves in the domain of the world (*have been*) such in former times, what heroes have thus displayed valour in overcoming adversaries, what men of great distinction that were a theme of praise (*have been*) such, when one considers ?," **Gojjigadēva** has become illustrious, an ornament of rulers of the earth, supreme among the **Rāshṭrakūṭas**.

(Verse 3)—In the pride of his arm confronting hostile monarchs who display enmity, in company with (*his*) fierce lord of elephants driving recklessly into the mouth of Death, and on the other hand taking under his care and guarding a multitude of rulers when they come to him for protection, fittingly has **Gojjiga** with pleasure assumed for himself the measure (*of rank implied*) in the name **Nṛipatuṅga** ["exalted among kings"].

(Verse 4)—Duly guarding those that seek his protection, with fury slaying opponents, with generosity ever satisfying the needy, with a constant display of strength, vigour, and power he has obtained in high measure a goodly fame (*white as*) the Silver Mountain, Hara's laugh,[1] the celestial Ganges, and the moon—a blest **Vīra-Nārāyaṇa** ["a Vishṇu among heroes"].

(Verse 5)—The King of Mountains [Himālaya] in his appearance has shown a unique degree of firmness, the earth a unique fulness of patience, the ocean a uniquely high degree of profound depth : **Gojjigadēva**, as noble sages on the occasions of his splendid largesses praise (*him*) with peculiar love for him, has happily made his own a number of kingly virtues, a **Raṭṭa-Kandarpa-dēva** ["Love-god of the Raṭṭas"].

(Verse 6)—I see or know no other kings who in wealth of elephants, in superhuman splendour, in practice of bounty, in enterprise, in valour, have surpassed **Gojjiga-vallabha.**

(Verse 7)—As he is said to be a Phalguna [Arjuna], a Creator [Brahman], and a Karṇa according as (*men respectively*) confront him in wrath, seek his protection, and entreat his favour, are there any kings approaching king **Gojjiga**?

(Verse 8)—As he is styled a Lord of Death [Yama] and a Brahman (*respectively*) for slaying and for preserving, according as he is stern or gracious, who on the face of this earth are able to praise (*fittingly*) the wrath and the grace of **Gojjiga** ?

(Line 12)—Hail ! Living on his lotus-feet :—

(Verse 9)—I see or know not anywhere men who are clever enough to enumerate (*properly*) the merits of **Rēvadāsa** and **Visōttara Dīkshita,** famed over the earth in the lineage of the Lotus-born [Brahm[illegible]n] ?

(Verse 10)—Fla[illegible] shell, yak-tail fan, white umbrella, assembly-hall, a multitude of curiously made para[illegible], a great cow-elephant, a palace, a cunningly worked staff, fine garments, a brilliant robe, a lo[illegible] bull-elephant, a moving chariot, the great musical instruments of the exalted office of Gen[illegible] all these has the Brāhman known as **Visōttara,** beloved in his power, obtained in splendou[illegible]

(Verse 11)—Ha[illegible] won the grace of monarchs, the Generals **Rēvadāsa** and **Visōttara Dīkshita** waxed in gr[illegible]ss . . . being extraordinary in rank and career.

(Verse 12)—Who[illegible] ve other mortals known (*like these*) ? The Brāhman race has become ennobled by the Sōmay[illegible] **Rēvadāsa** and **Visōttara,** eminent in virtues, who perform sacrifices with gifts of excellent [illegible]rs, new robes of extraordinary bright colours, and stipends to the company of sages, th[illegible] tude of Brāhmans.

[1] See above, vol. XII, p. 289.

(Verse 13)—Having acquired the favour of the sovereign, performed a great sacrifice, and satisfied a multitude of cultured men with savoury food, (*and*) being [distinguished] as a man of supreme culture in his race, Visōttara-bhaṭṭa . . . an ocean of virtues, a potent brilliant priceless ruby-frontlet of the Brāhman race, made a tank.

(Line 18)—The above-mentioned Sōmayājins Rēvadāsa and Visōttara :—

(Lines 18-22)—Hail! He who is devoted to the performance of every holy rite; a Vīra-Nārāyaṇa; who has the monarchs of the broad earth coming to the refuge contained in the adamant chamber of his arm; a mass of the fresh rays of politic consideration (?); raining showers of brilliant gold,[1] an abounding stream of the nectar of discourse; maintained by numerous great designs employed in the varieties of policy, by wit, by prudence, by discernment, and by intelligence; a lotus on earth; a hero of heroes; a sun of heroes; who is exalted with a banner (*bearing the device*) of the Lord of Birds [Garuḍa]; whose *mataṅgas* ride on fiery elephants; a master of arts among the Raṭṭas; a Ganges-bearer [Śiva] in wrath and grace; (*to wit*) the blest Gojjiga-vallabha,

(Lines 22-24)—on Sunday, the full-moon day of Māgha, of the cyclic year Vikṛita which was the 851st Śaka year, under the constellation Āślēshā, on the occasion of an eclipse of the moon, after offering his own weight (*in gold*) as largesse, on that date, after bestowing gifts of land, gifts of wishing-trees, gifts of food (*and*) gifts of medicines, did thereupon perform *arghya* to the Generals the Sōmayājins Rēvadāsa and Visōttara, [and grant them] Eṟeyana-Kāḍiyūr, saying that it was to be universally respected . . .

(Verse 14)—An ornament to the realm of Bharata is the land of Kuntaḷa; an embellishment of that province is the Purikara two-six-hundred district,[2] a new diamond mirror.

(Verse 15)—Within this country of Puligeṟe appears a heap of Fortune, an illustrious great city active[3] in displaying the residence of deities, the splendid (*town of*) Puligeṟe.

(Line 26)—On the western side of this town Purikara :—

(Verse 16)—There appears in radiance, displaying itself to the eyes of longing beholders, Eṟeyana-Kāḍiyūr, which, possessing a multitude of new parks extending along in its outer domain (*and*) splendid great tanks, is made beautiful by eager bees murmuring, by trumpet-flowers whereof blooming masses gracefully spread themselves, (*and*) by breathing zephyrs of the South.

(Verse 17)—As, when the flocks of parrots, congregating in the mango-trees which branch out in dense growth and cast dark shades, strike with their beaks the clusters of fruit perfect in fragrance and full of juices, (*these juices*) ooze out in a drizzle and bathe the plant-tips (*below*), the bushes of creeping-plants in Eṟeyana-Kāḍiyūr and the betel-plants there are brilliantly resplendent.

(Verse 18)—The swans that soak themselves as they plunge in dives into the . . . stream . . . The gleaming water-drops on (*their*) wings appear like heavy rain in the grove of Kāḍiyūr.

(Verse 19)—Because Eṟeya, possessed of goodness too great to be described (*properly*), ... by enclosing (*the place*) made (*his*) habitation (*there*), Kāḍiyūr has come to be always known generally by the name of "Eṟeyana-Kāḍiyūr". Who understand how to extol (*fittingly*) the Brāhman estate [*agrahāra*], which is so famous as to be called the choicest spot of the world?

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[1] This is an allusion to Gōvinda IV having the title Suvarṇavarsha.

[2] See Dr. Fleet's paper on the Soratūr inscription, above, vol. XIII, p. 178.

[3] I take *vyāpāra-kṛitaṁ* as an inverted *bahu-vrīhi* (Pāṇini II. ii. 37); but it might be construed as "caused by the activity."

(Verse 20)—So that it may be said that the Moon-bearer [Śiva], whose lips are like lotuses, rested (*there*) when taking covert from the breaking open of the primitive mountains, the **Koṇḍaligeṟe Tank**, an (?) abode of the sun, which lends splendour to the Lady Earth and is a new girdle (*for her*), like the Ocean, radiantly displays itself in magnificence combined with dignity.

(Verse 21)—[This is mostly illegible: but it contains some further praise of the **Koṇḍaligeṟe Tank of Kāḍiyūr.**]

(Verse 22)—The temple of Śiva of **Kalidēvasvāmin** removes defilement . . . it is impossible even for the Lotus-born [Brahman] and the Snake-king to praise (*it adequately*).[1]

(Verse 23)—Containing all (*kinds of*) water-dwellers, displaying indeed a multitude of the forms of bright white kine in union, it appears like a crore of storehouses described as being of exceeding magnificence.

(Verse 24)—How the god's dwelling, (*accommodated*) for the four seasons, does display itself, in due order possessing an enclosure, arising in massive height, and shewing elegance, while the worship there, the very eminent holy men there, the right glorious magnificence there, the line of banners fluttering on all sides as they combine in splendour there, are altogether most brilliant!

(Verse 25)—Are there not combined in **Kāḍiyūr** a surrounding sanctuary, an assembly-hall, a refectory, a fountain, and brilliant dispensation of lore, if any observe?

(Lines 41-47)—Moreover,[2] *baḍivuḍu* [trouble, *or* striking] and *biḍuvuḍu* [desertion, *or* discharge] occur there (*only*) in the art of archery; artificial and transient shows (*only*) in jugglery; *kaḍaṅguvuḍu* [lust, *or* thickening] and . . . (*only*) in the masses of the clouds; *saraḷate* [sickliness, *or* straightness] and *baḍatana* [poverty, *or* slenderness] (*only*) in women's waists; *naḍuka* [fear, *or* quivering] and *maraḍi* [hostility, *or* ? different stalks] (*only*) in the flower-clusters of the mangoes; *kundu* [defect, *or* waning] and *kalaṅka* [blemish, *or* moon-spot] (*only*) in the deer-pictured [moon]; *urku* [pride, *or* steel] and *kampu* [trembling, *or* agitation] (*only*) in scimitars; *sere* [confinement, *or* state of check] and *ēṟu* [wounds, *or* casting] (*only*) among dicers; *lōbha* [meanness, *or* attraction] . . . (*only*) in the splendour of tender sprigs; *nirōdha* [constraint, *or* spiritual self-suppression] and *nishparigraha* (destitution, *or* lack of worldly ties] (*only*) in the practice of austerities. It attracts the mind by its folk, who possess loyalty to the *paksha* [cause] of the (*Divine*) Unity like the *paksha* [wing] of Tārkshya [Garuḍa], which is found in no other place; *maryāde* [rule of conduct, *or* shore] like the sea-monsters' home [the Ocean]; *pratipannate* [enlightenment, *or* loftiness] like the King of Mountains [the Himālaya]; patience like the earth; elegance like the power of expression of an emperor of poets.[3]

(Verse 26)—Do any other towns approach **Kāḍiyūr**, as it displays lofty eminence on the sea-girt earth? The men of that place are sages, bright with the holy spirit filling them, lacking in naught (?), generous, learned in the Āgamas, versed in faultless principles, virtuous all of them.

(Verse 27)—The Two-hundred, who are accomplished in faultless Vedic lore, well accomplished in the very difficult science of grammar and the Agamas, are a Brāhmau tribe of excellent conduct, elegantly adorned.

[1] Brahman is the deity of wisdom and eloquence, and Śēsha has a thousand tongues.

[2] The elaborately artificial passage that follows here may be compared with Bāṇa's *Kādambarī*, p. 6 of Bombay Sanskrit Series edn., and Āṇḍayya's *Kabbigara Kāvaṁ*, § 25.

[3] *Kavi-rāja-rāja*: here the author pays himself a compliment, for his literary name was Kavirājarāja (see l. 74).

(Verse 28)—By its display of manifold fruits **Kāḍiyūr** has been able to put to shame (*other*) Brāhmanic villages that appear on the ocean-girt earth; in it (*are found*) the Two-hundred's study of lore, the Two-hundred's perfection of brilliant conduct according to rule, the Two-hundred's bounty, the Two-hundred's splendour of stainless fame,—a splendid, holy thing.

(Verse 29)—**Ereyana-Kāḍiyūr**—in which shines resplendent the Lotus-born [Brahman], who, perfectly affluent in beauty, as if putting together brilliant jewels, has gathered and joined them together into a collected mass for men to scan carefully, deeming it a thing of peculiar importance—and the distinguished Brāhmans of that place, appear in stately show.

(Verse 30)—Grammar, the series of works on polity, the science of literary composition, legendary lore, the great logic of Ēkākshara Muni, writing of interpretations, all do they practise.

(Verse 31)—The Vēda being their authority, the Fire their great deity, the skilful Brāhmans of **Kāḍiyūr** are learned in the good Vēda that bears investigation, oceans of all lore.

(Verse 32)—As there is no subject that has not duly entered into their hearts . . . no Vēda that is not fulfilled in their noble conduct, and as the great course of the stainless Āgamas, the fulness of highly eminent knowledge, (*and*) glory of high . . . race are theirs, highly distinguished are the scions of the lineage of the Lotus-born [Brahman] in the surpassing **Ereyana-Kāḍiyūr.**

(Verse 33)—As the most eminent praise them as being superior to Mēru, to the Earth (*and*) to the Ocean (*respectively*) in solidity, in lack of conceit, (*and*) in profundity, the Two-hundred, who are renowned among Brāhmans, displaying to an exalted degree greatness, patience, (*and*) firmness, are men of high distinction who are a home of true fame.

(Verse 34)—The Two-hundred, when one observes, conduct themselves so that the whole glorious Brāhman race extols them with exceeding zeal, (*and*) so as to display their dignity, their brilliant truthfulness, their propriety, their strength, their good behaviour, their purity, their high degree of culture, their possession of all (*virtues*).

(Verse 35)—As religious discipline finds a home among them, the course of the six practices[1] is fittingly resplendent among them, the duties of humanity are present with them, (*and*) fame, pronouncing its verdict, manifests itself amidst them and travels with a burden of brilliant white lustre to the ocean, thus the Two-hundred are splendidly illustrious on earth.

(Verse 36)—As (*in their case*) praise for being prudent, praise for being void of passion, manifold praise for being a company of great poets, (*and*) praise for being Brāhmans, fittingly combining in the series of the precious gems of their virtues, are brilliant like a beauteous girdle, the Two-hundred, possessing true glory, have become famed over the earth, and have all alike with great distinction fulfilled their duties.

(Verse 37)—" (*Their*) enlightenment has become perfect; (*their*) happy conduct as men of fulfilled duties has become world-renowned; (*their*) courses of divers labours in appropriate Vedic lore are a great study; the position taken up (*by them*) is distinguished by unfading virtues:"—as others constantly extol them in this strain, the fortunate Two-hundred have become illustrious.

(Lines 66-72)—The Two-hundred *Mahājanas*, thus described, who are observers of . . . scripture-reading, meditation, spiritual concentration, and the practice of silence,

[1] The *shaṭ-karma*; see Manu, i. 88.

skilled in Vedic lore, born of the Brahman who arose from the navel-pit of the Lord of Lady Fortune [Vishnu] . . . able in rites . . . maintaining all religion and competent for honourable and righteous conduct; accumulations of great virtues, such as the spirit of tranquillity; highly exalted by success in (*attaining*) the spirit of sacred formulæ; . . . duly meeting in harmony on the occasion of fixing their constitution (?) . . . at **Brahmēśvarapura**[1] . . . for the **Koṇḍaligere Tank** . . . having made a sale of the fees for penitential rites,[2] the *aṅka-vaṇa*, (*and*) the *pasumbe-vaṇa*,[3] and [decided to apply ?] the sum realised . . . [assigned] for as long as moon and sun endure 12 *gadyāṇas* for the cult of the god . . . 12 *gadyāṇas* for stipends of professors, (*and*) 2 *gadyāṇas* for the assembly-hall, amounting to the sum of 26 *gadyāṇas*, in gold of fixed revenue . . . shall preserve: happiness!

(Lines 72-73)—If of his good will one shall maintain this (*foundation*) in its ancient order, he will gain the same reward as if he worshipped with gold coins at **Arghyatīrtha** a crore of kine . . . ! He who willingly shall destroy it will obtain the reward of endless guilt . . . (*namely*) hell, as if he should destroy the same crore of kine and crore of Brāhmans at the same holy place!

(Line 74)—The excellent sage **Kavirājarāja** has brilliantly described in new eulogy the blessed **Kāḍiyūr** and the eminent persons of the lineage of the Lotus-born [Brahman] who are there.

(Lines 74-76: two common Sanskrit admonitory verses.)

No. 30.—WALA PLATE OF GUHASENA: THE YEAR 246.

BY LIONEL D. BARNETT.

This plate was originally edited by Professor Bühler in the *Indian Antiquary*, vol. IV (1875), pp. 174 ff., and is registered as No. 465 in Professor Kielhorn's *List of Northern Inscriptions* (above, vol. V). It was discovered in or near **Walā** in **Kāṭhiāwāḍ**, and was given by the Kārbhārī of that town to Lieutenant F. B. Peill, of the 26th Regiment Bombay Infantry, from whom it passed into other hands, and was sold in 1890 to the Trustees of the British Museum, where it is now preserved in the Department of Oriental Printed Books and MSS., registered as "Oriental Charters No. 48." Having recently cleaned it, as far as was possible, and compared it with Bühler's text, I now give a revised transcription, with a facsimile.

The record is a rectangular **plate of copper**, which when perfect measured $12\frac{7}{16}''$ in width and $8\frac{7}{8}''$ in height. When it came into Bühler's hands, it had already suffered some damage at the corners, and in the interval between 1875 and 1890 some more small pieces at the edges were lost, as may be seen by comparing Bühler's text with the present transcript. The rest of the plate is fairly well preserved.—The **character** is a good Gupta hand of the period, showing both the *jihvāmūlīya* (l. 6) and the *upadhmānīya* (l. 16).—The **language** is Sanskrit, in prose, except for two of the usual admonitory verses.

The plate is the second and concluding half of a document of king **Guhasēna of Valabhī**, conferring certain villages for the maintenance of the Buddhist monastery in the neighbourhood founded by Duḍḍā, which is known from other records of the period. It was written out by

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[1] This seems to have been a quarter of Kāḍiyūr centring around a temple of Brahman.

[2] Another example of fees for penitential rites is found in *I. A.*, vol. XII, p. 223.

[3] The *aṅka-vaṇa* occurs also in the three spurious records in *Mysore Inscriptions*, pp. 283, 289, 296. *Pasumbe-vaṇa* seems to mean an octroi on "bagmen" or pedlars, from *pasumbe*, a large bag.



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the minister **Skandabhaṭa**, and is dated in the dark fortnight of Māgha in "the year 246," meaning the **Gupta-samvat** or **Valabhī-samvat** 243.[1]

With the exception of **Valabhī**, which is the modern Walā, none of the places mentioned have been identified.

TEXT.[2]

1 [sa-mada-para-gaja-ghaṭā-sphōṭana-prakāśi[ta]-sattva-nikashaḥ tat-prabhāva-praṇat-ārāti-chū[ḍā-ra] [illegible]]-

2 [saṁhatis=sa]kala-smṛiti-praṇīta-mārgga-samyak-paripālana-[prajā-rañjanād=anvarttha-rāja-śabdō rūpa]-

3 [kānti-sthairyya-gāmbhīryya]-buddhi-sampadbhiḥ Smara-śaśāṅk-ādrirāj-ōdadhi-tridaśa-guru-dhanēśān=a[tiśayānaḥ śaraṇ-ā]-

4 [gat-ābhaya]-pradāna-paratayā tri(tri)[illegible] prārtthan-ādhik-ārttha-pradān-āna[n]d[ita-vidva]-

5 [t-suhṛit]-praṇayi-hṛidayaḥ pāda-chār=īva sakala-bhuvana-maṇḍal-ābhōga-pramōdaḥ parama-māhēśvaraḥ

6 śrī-[mahā]rāja-Guhasēnaḥ[3]=kuśalī sarvvān=ēv=āyuktaka-viniyuktaka-drāṅgika-mahattara-chāṭa-bhaṭa-dhruv-ādhikaraṇika-dā[ṇḍa]-

7 bhōgi[ka] [illegible] yathā-samba-ddhyam[illegible]-Astu vas=saṁviditaṁ

8 **Valabhī**-tala-sannivishṭa-**Duḍḍā**-pāda-kārita-**Duḍḍā-mahā-vihārē** nānā-dig-abhyāgat-āshṭādaśa-nikāy-ābhyantara-Śāky-āryya-bhikshu-saṁ-

9 ghāya grās-āchchhādana-śayy-āsana-glāna-pratyaya-bhaishajy-ādy-upayōg-ārttham= **Ānumaṁjī**-prāvēśya-**Pippularuṁkhari**-prāvēśya-**Samīpadravāṭaka**[ṁ][4]

10 tathā **Maṇḍalī-draṅgē Saṅgamānakaṁ Dēṭakahārē Naddīyaṁ** tathā **Chossarīṁ** | ēvam=ai(ē)tad=grāma-chatushṭayaṁ s-ōddraṅgaṁ s-ōparikaraṁ sa-vāta-bhūta-

11 dhānya-hiraṇy-ādēyaṁ s-ōtpadyamāna-vishṭikaṁ sarvva-rājakīy-āhasta-prakshēpaṇīyaṁ bhūmi-chchhidra-nyāyēna mayā mātā-pitrōr=ātmanaś=ch=ai[hi]-

12 k-āmushmika-yath-ābhilashita-phal-āvāptayē udaka-sarggēṇ=ātisṛishṭaṁ yatō=sy=ōchitayā Śāky-āryya-bhikshu-saṁgha-sthit[y*]ā bhuṁjataḥ kṛishataḥ ka[rshaya]-

13 tō vā na kaiśchit=pratishēdhē vartti[tavyam=āgāmi-bhadra-nṛpati]bhiś=ch=āsmad-vaṁ(ṁ)śa-jair=anityāny=aiśvaryy[ā*]ṇy=asthiraṁ mānushyaṁ sāmānyaṁ cha bhūmi-dā[na]-

14 phalam=avagachchhadbhir=ayam=asmad-dāyō=numantavyaḥ paripālayitavyaś=cha yaś=ch=ainam=āchchhi[ṁ*]dyād=āchchhidyamānaṁ v=ānumōdēta sa paṁch-[āpa]-

15 [karmma-phala]-saṁyuktas=syāt trayyāṁ cha varttamānaḥ paṁchabhir=mmahā-pātakais=s-ōpapātakais=saṁyukta[s*]=syād=Api cha || [5]Yān=iha dārid[rya]-bhayān=na]-

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[1] Bühler read this date as 266, but the necessary correction was made in Kielhorn's List.

[2] From the plate.

[3] The *visarga* is represented by the *jihvāmūlīya* character, under which the following *k* is subscript.

[4] Bühler gives *Samīpaṭṭavāṭaka*, but the *dra* is quite clear on the plate.

[5] Metre: Trishṭubh Upajāti (*pādas* 1, 3, 4, Indravajrā, 2 Upēndravajrā).

16 [rend]r[ai]r=ddhanāni dharmm-āyatanīkritāni | nirmmālya-vānta-pratimāni tāni kō nāma sādhuḥ[1]=punar=ādadīta || [2]Bahubhir=vvasudhā [bhuktā rājabhi]-

17 [s=Sa]gar-ādibhiḥ | yasya yasya yadā bhūmiḥ tasya tasya tadā phalam=iti || Sva-mukh-ājñā || sva-hastō mama mahār[āja-śrī-Guhasēna]-

18 [sya] likhitaṁ saṁdhi-vigrah-ādhikaraṇ-ādhikṛita-Skandabhaṭēna || saṁ 200 40 6 Māgha [badi . . .]

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[1] The *visarga* is represented by the *upadhmānīya* character, on the top of the following *p*.
[2] Metre: Ślōka (Anushṭubh).

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The figures refer to pages; *n.* after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used :—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

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vi.=village, town; *W.*=Western; *wo.*=woman.

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TEXT.

Chūlakamasa (1) koṭhājēyā (2) cha

NOTES.

(1) The first word looks like *Chūlakēmēsa*, owing to the abrasions on the inscribed surface. [The estampage seems to read *Chūakrēmēsa*.—S. K.]

(2) *Koṭhā* and *jēyā* have been separated by Dr. Lüders, most probably because it is followed by the conjunction *cha*. *Kōṭha*, Skt. *kōshṭha*, is still in use in Modern Vernaculars to denote a brick or stone-built house or chamber, or even a fort. *Jēyā* may have a technical meaning and may denote the veranda or some other part, while *koṭhā* denotes the main chamber. But it is also possible to take it in another way, in which there is a *sandhi* between this word and *ajēyā*, "unconquerable," qualifying *koṭha* or *koṭhā*. The only difficulty is the use of the conjunction.

TRANSLATION.

"The unsurpassable chamber of Chūlakama (Kshudrakarman [Chūḍākarman ?—F. W. T.])."

V.—Inscription in the Sarpagumpha, to the left of the doorway.

This record[1] consists of two lines and the characters used in it are about a century later in date than those of the other epigraph in this cave. The characters belong to the first century B.C.

TEXT (1).

1 Kammasa Halakhi-
2 ṇaya (2) cha (3) pasādō (4)

NOTES.

(1) The inscribed surface is so rough that it is very difficult to distinguish vowel marks or *anusvāras*.

(2) The second word is *Halakhiṇaya* [=*Ślakshṇāyāḥ* ?—F. W. T.]; the second syllable being *la* and not *ra*.

(3) In the second line *cha* is written *chē*.

(4) The shortening of the vowel in the first syllable of *pasādō* (Skt. *prāsādō*) is also to be noticed in Mathurā Inscriptions of the same period.[2]

TRANSLATION.

The temple of Kamma and Halakshiṇa.

VI.—Inscription in the Haridas Cave.

This record[3] consists of a single line and is incised over one of the three entrances to the main chamber of the cave from the veranda. The characters belong to the first century B.C. and are distinctly later in form than those of the Mañchapurī inscriptions.

TEXT.

Chūlakramasa pasātō koṭhājēy[ā] cha

NOTES.

(1) The last two letters of the record have been partly broken away; but a part of the curve of *ya* and the vertical line of *cha* is distinct in the impression.

---

[1] Lüders, No. 1350.

[2] See ante, Vol. II, p. 198, No. 1. [The plate has, however, *pāsādō* though the *ā*-stroke is indistinct and perhaps erased. If we should read *pasādō*, this word is perhaps Skt. *prasāda*, a gift. I would also explain *pasātō* in No. VI in the same way, and in No. I, where Mr. Banerji translates *pasādāyaṁ* as if we had *pāsādō=yaṁ*, I would explain *pasādāya*, where the anusvāra is uncertain, as the dative of *pasāda*=*prasāda*, gift.—S. K.]

[3] Lüders, No. 1353. In the plate this inscription has been, by mistake, inverted.

No. 9.—THE SUSUNIA ROCK INSCRIPTION OF CHANDRAVARMAN.

BY MAHAMAHOPADHYAYA PANDIT HARAPRASAD SHASTRI, CALCUTTA.

Susuniā is the name of a hill in the Bānkurā District of Bengal, situated about 12 miles north-west of the town of Bānkurā. The existence of an ancient inscription on the Susuniā hill was brought to the notice of my friend Babu Nagēndra Nāth Vasu, who published a short note on it nineteen years ago.[1] As he had to rely on an eye copy made by a friend who had very little experience in copying inscriptions, his transcript is not very correct. He recognized the importance and antiquity of the record and tried to obtain a better and more faithful impression or estampage. Subsequently he obtained some more impressions and edited the inscription in the Journal of the Baṅgīya Sāhitya Parishad with a crude facsimile.[2]

The inked impressions which accompany this paper were made by my pupil Babu Rākhāl Dās Banerji, at present an Assistant Superintendent in the Archæological Survey, who paid a visit to the place two or three years ago. He described the place as being by the side of a hill-stream and below a small water-fall, which had caused the destruction of a cave, on the back wall of which the inscription was incised.

The record consists of three lines, two of which are incised below a big wheel with flaming rim and hub, measuring 2′ 3″ and 2′ 2″ respectively, while the third line to the right of the wheel measures 2′ 6″ in length. The height of the letters varies from 1½″ to 4″.

The language of the inscription is Sanskrit and the characters belong to the eastern variety of the Northern alphabet of the 4th century A.D. There are some mistakes due to the carelessness of the mason, e.g. *-ādhiputēr=* for *-ādhipatēr=*, A l. 1; *dāsagraṇ=atisṛishṭaḥ* for *dāsāgrēṇ-ātisṛishṭaḥ*, in B. A consonant with a superscript *r* has always been doubled, and the only orthographical peculiarity is the spelling of the name *Siṅhavarman*, A l. 1, where we find *ṅ* in the place of the *anusvāra*. The historical significance of this record has already been dealt with in my paper on the Mandasor inscription of the time of Naravarman.[3]

I edit the inscriptions from the impressions supplied to me by Rākhāl Dās :—

TEXT.[4]

A

(1) [5]पुष्करणाधिपतेर्म्महार[ा*]जश्रीसिङ्हवर्म्मण: पुत्रस्य

(2) महाराजश्रीचन्द्रवर्म्मण: कृति:

B

चक्रस्वामिन: दास[ा*]ग्र(ग्रे)ण[ा*]तिसृष्ट:

TRANSLATION.

A

The work of the illustrious Mahārāja Chandravarmman, the son of the illustrious Mahārāja Sinhavarmman, the lord of Pushkaraṇa.

B

Dedicated by the chief of the slaves of the wielder of the discus (i.e. Vishnu).

---

[1] *Proc. A. S. B.*, 1895, pp. 177 ff.

[2] *Baṅgīya Sāhitya Parishad Patrikā*, Vol. III, pp. 268 ff.

[3] Above, Vol. XII, pp. 315 ff.

[4] From the ink-impressions.

[5] Read °धिपते°

TABLE XLII—*contd.*

Expired year of Kaliyuga.	Year A.D.	NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR, ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAṀKRĀNTI. Sūrya S. no Bīja.		Sūrya S. with Bīja.		First Ārya S.		Orig. Sūrya S.	Brāhma S. and S. Sirō.		Second Ārya S.		Expired year of Kaliyuga.	Year A.D.	NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR, ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAṀKRĀNTI. Sūrya S. no Bīja.		Sūrya S. with Bīja.		First Ārya S.		Orig. Sūrya S.	Brāhma S. and S. Sirō.		Second Ārya S.		Names of the Sixty saṁvatsaras of the cycle of Jupiter.
		Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.			Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	Apparent M. S.	Mean M. S.	
1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
4901	1800-01	...	...	5	5	5	5	...	5	5	5	5	4921	1820-21	...	...	25	25	25	25	...	25	25	25	25	1. Prabhava.
4902	1801-02	...	...	6	6	6	6	...	6	6	6	6	4922	1821-22	...	...	26	26	26	26	...	26	26	26	26	2. Vibhava.
4903	1802-03	...	...	7	7	7	7	...	7	7	7	7	4923	1822-23	...	...	27	27	27	27	...	27	27	27	27	3. Śukla.
4904	1803-04	...	...	8	8	8	8	...	8	8	8	8	4924	1823-24	...	...	28	28	28	28	...	28	28	28	28	4. Pramōda.
4905	1804-05	...	...	9	9	9	9	...	9	9	9	9	4925	1824-25	...	...	29	29	29	29	...	29	29	29	29	5. Prajāpati.
4906	1805-06	...	...	10	10	10	10	...	10	10	10	10	4926	1825-26	...	...	30	30	30	30	...	30	30	30	30	6. Aṅgiras.
4907	1806-07	...	...	11	11	11	11	...	11	11	11	11	4927	1826-27	...	...	31	31	31	31	...	31	31	31	31	7. Srīmukha.
4908	1807-08	...	...	12	12	12	12	...	12	12	12	12	4928	1827-28	...	...	32	32	32	32	...	32	32	32	32	8. Bhāva.
4909	1808-09	...	...	13	13	13	13	...	13	13	13	13	4929	1828-29	...	...	33	33	33	33	...	33	33	33	33	9. Yuvan.
4910	1809-10	...	...	14	14	14	14	...	14	14	14	14	4930	1829-30	...	...	34	34	34	34	...	34	34	34	34	10. Dhātṛi.
4911	1810-11	...	...	15	15	15	15	...	15	15	15	15	4931	1830-31	...	...	35	35	35	35	...	35	35	35	35	11. Īśvara.
4912	1811-12	...	...	16	16	16	16	...	16	16	16	16	4932	1831-32	...	...	36	36	36	36	...	36	36	36	36	12. Bahudhānya.
4913	1812-13	...	...	17	17	17	17	...	17	17	17	17	4933	1832-33	...	...	37	37	37	37	...	37	37	37	37	13. Pramāthin.
4914	1813-14	...	...	18	18	18	18	...	18	18	18	18	4934	1833-34	...	...	38	38	38	38	...	38	38	38	38	14. Vikrama.
4915	1814-15	...	...	19	19	19	19	...	19	19	19	19	4935	1834-35	...	...	39	39	39	39	...	39	39	39	39	15. Vṛisha.
4916	1815-16	...	...	20	20	20	20	...	20	20	20	20	4936	1835-36	...	...	40	40	40	40	...	40	40	40	40	16. Chitrabhānu.
4917	1816-17	...	...	21	21	21	21	...	21	21	21	21	4937	1836-37	...	...	41	41	41	41	...	41	41	41	41	17. Subhānu.
4918	1817-18	...	...	22	22	22	22	...	22	22	22	22	4938	1837-38	...	...	42	42	42	42	...	42	42	42	42	18 Tāraṇa.
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	19. Pārthiva.

	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	
4941	1840-41	...	...	45	45	45	45	...	45	45*	45	45	4981	1880-81	...	...	26	26	26	26	...	26	26	26	26	21. Sarvajit.
4942	1841-42	...	...	46	46	46	46*	...	46*	47	46	46	4982	1881-82	...	...	27	27	27	27	...	27	27	27	27	22. Sarvadhārin.
4943	1842-43	...	...	47	47	47*	48	...	48	48	47	47	4983	1882-83	...	...	28	28	28	28	...	28	28	28	28	23. Virōdhin.
4944	1843-44	...	...	48	48	49	49	...	49	49	48	48	4984	1883-84	...	...	29	29	29	29	...	29	29	29	29	24. Vikṛita.
4945	1844-45	...	...	49	49	50	50	...	50	50	49	49	4985	1884-85	...	...	30	30	30	30	...	30	30	30	30	25. Khara.
4946	1845-46	...	...	50	50	51	51	...	51	51	50	50	4986	1885-86	...	...	31	31	31	31	...	31	31	31	31	26. Nandana.
4947	1846-47	...	...	51	51	52	52	...	52	52	51	51	4987	1886-87	...	...	32	32	32	32	...	32	32	32	32	27. Vijaya.
4948	1847-48	...	...	52	52	53	53	...	53	53	52	52	4988	1887-88	...	...	33	33	33	33	...	33	33	33	33	28. Jaya.
4949	1848-49	...	...	53	53	54	54	...	54	54	53	53	4989	1888-89	...	...	34	34	34	34	...	34	34	34	34	29. Manmatha.
4950	1849-50	...	...	54	54	55	55	...	55	55	54	54	4990	1889-90	...	...	35	35	35	35	...	35	35	35	35	30. Durmukha.
4951	1850-51	...	...	55	55	56	56	...	56	56	55	55	4991	1890-91	...	...	36	36	36	36	...	36	36	36	36	31. Hēmalamba.
4952	1851-52	...	...	56	56	57	57	...	57	57	56	56	4992	1891-92	...	...	37	37	37	37	...	37	37	37	37	32. Vilamba.
4953	1852-53	...	...	57	57	58	58	...	58	58	57	57	4993	1892-93	...	...	38	38	38	38	...	38	38	38	38	33. Vikārin.
4954	1853-54	...	...	58	58	59	59	...	59	59	58	58	4994	1893-94	...	...	39	39	39	39	...	39	39	39	39	34. Śārvarin.
4955	1854-55	...	...	59	59	60	60	...	60	60	59	59	4995	1894-95	...	...	40	40	40	40	...	40	40	40	40	35. Plava.
4956	1855-56	...	...	60	60	1	1	...	1	1	60*	60*	4996	1895-96	...	...	41	41	41	41	...	41	41	41	41	36. Śubhakṛit.
4957	1856-57	...	...	1*	1*	2	2	...	2	2	2	2	4997	1896-97	...	...	42	42	42	42	...	42	42	42	42	37. Śōbhana.
4958	1857-58	...	...	3	3	3	3	...	3	3	3	3	4998	1897-98	...	...	43	43	43	43	...	43	43	43	43	38. Krōdhin.
4959	1858-59	...	...	4	4	4	4	...	4	4	4	4	4999	1898-99	...	...	44	44	44	44	...	44	44	44	44	39. Viśvāvasu.
4960	1859-60	...	...	5	5	5	5	...	5	5	5	5	5000	1899-1900	...	...	45	45	45	45	...	45	45	45	45	40. Parābhava.
4961	1860-61	...	...	6	6	6	6	...	6	6	6	6	5001	1900-01	...	...	46	46	46	46	...	46	46	46	46	41. Plavaṅga.
4962	1861-62	...	...	7	7	7	7	...	7	7	7	7	5002	1901-02	...	...	47	47	47	47	...	47	47	47	47	42. Kīlaka.
4963	1862-63	...	...	8	8	8	8	...	8	8	8	8	5003	1902-03	...	...	48	48	48	48	...	48	48	48	48	43. Saumya.
4964	1863-64	...	...	9	9	9	9	...	9	9	9	9	5004	1903-04	...	...	49	49	49	49	...	49	49	49	49	44. Sādhāraṇa.
4965	1864-65	...	...	10	10	10	10	...	10	10	10	10	5005	1904-05	...	...	50	50	50	50	...	50	50	50	50	45. Virōdhakṛit.
4966	1865-66	...	...	11	11	11	11	...	11	11	11	11	5006	1905-06	...	...	51	51	51	51	...	51	51	51	51	46. Paridhāvin.
4967	1866-67	...	...	12	12	12	12	...	12	12	12	12	5007	1906-07	...	...	52	52	52	52	...	52	52	52	52	47. Pramādin.
4968	1867-68	...	...	13	13	13	13	...	13	13	13	13	5008	1907-08	...	...	53	53	53	53	...	53	53	53	53	48. Ānanda.
4969	1868-69	...	...	14	14	14	14	...	14	14	14	14	5009	1908-09	...	...	54	54	54	54	...	54	54	54	54	49. Rākshasa.
4970	1869-70	...	...	15	15	15	15	...	15	15	15	15	5010	1909-10	...	...	55	55	55	55	...	55	55	55	55	50. Anala.
4971	1870-71	...	...	16	16	16	16	...	16	16	16	16	5011	1910-11	...	...	56	56	56	56	...	56	56	56	56	51. Piṅgala.
4972	1871-72	...	...	17	17	17	17	...	17	17	17	17	5012	1911-12	...	...	57	57	57	57	...	57	57	57	57	52. Kālayukta.
4973	1872-73	...	...	18	18	18	18	...	18	18	18	18	5013	1912-13	...	...	58	58	58	58	...	58	58	58	58	53. Siddhārthin.
4974	1873-74	...	...	19	19	19	19	...	19	19	19	19	5014	1913-14	...	...	59	59	59	59	...	59	59	59	59	54. Raudra.
4975	1874-75	...	...	20	20	20	20	...	20	20	20	20	5015	1914-15	...		60	60	60	60	...	60	60	60	60	55. Durmati.
4976	1875-76	...	...	21	21	21	21	...	21	21	21	21	5016	1915-16	...	...	1	1	1	1	...	1	1	1	1	56. Dundubhi.
4977	1876-77	...	...	22	22	22	22	...	22	22	22	22														57. Rudhirōdgārin.
4978	1877-78	...	...	23	23	23	23	...	23	23	23	23														58. Raktāksha.
4979	1878-79	...	...	24	24	24	24	...	24	24	24	24														59. Krōdhana.
4980	1879-80	...	...	25	25	25	25	...	25	25	25	25														60. Kshaya.

ended at about 6 h. 9 m. on 17 July, there was an annular eclipse of the sun, visible in India.[1] This day was the new-moon of the *amānta* Āshāḍha or the *pūrṇimānta* Śrāvaṇa. But the use of a *pūrṇimānta* month in Southern India, at any rate as late as in A.D. 874, would be very exceptional;[2] and it is hardly possible to understand the record in that way. The month Śrāvaṇa, however, begins at the moment of the new-moon of the *amānta* Āshāḍha. And the eclipse of 17 July may be accepted, if we understand the record to mean "an eclipse of the sun (*at the new-moon which gave the beginning*) of the month Śrāvaṇa". In the circumstances, I think that this may be done, and that we may accept the intended day as being **17 July, A.D. 874.** The date, however, must be characterized as an anomalous one, though perhaps not actually irregular: it is unfortunate that the weekday, which might have given a clear guide, was not given.

The only place mentioned in this inscription is Roṇ itself, as Rōṇa, in l. 7.

TEXT.[3]

1 Ōm[4] Svasty=**Amōghavarsha** śrīpṛituvivallabha[5] mahā[rājā]-
2 dhirāja paramē[ś]vara bha[ṭā]rarā rājya[d]=u[tta]-
3 r-ōttharam-abhivṛiddhi[yol][6] **Sa(śa)ka-nṛipa-[kā]-**
4 **l-āti(tī)ta-saṁvatsaraṅga[ḷ=ē]ḷ-nuḷa[7] tomba[ttu]**
5 **variśamum[8]=āṟu va[rsham]uṁ** pōd-andu **Ja[ya]-**
6 **m**=emba varshada **Śrāvaṇa-māsada su(sū)ryya-**
7 **grahaṇadoḷ Ballav-arasar Rōṇada** ma-
8 **hājanake** . . . . na-pu(pū)jya[maṁ] koṭṭu . . ḷu
9 tuppamuṁ kōṇamu . . . . ḷidor a(?)ddoge [||*]
10 Idan=aḷida kā . . . . s[ā]si-
11 **ra** kavileyu[ṁ sāsirvvar=ppārvvaruma]n=aḷi-
12 da . . . . rati
13 ppe . . . . ndaṁ niḷi(ṛi)si-
14 doṁ [||*]

TRANSLATION.

Ōm! Hail! In the higher and higher increase of the reign of **Amōghavarsha** (I), the favourite of Fortune and the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Bhaṭāra* :—

(Line 3) When there have gone by **seven hundred and ninety years and six years** of the years elapsed since the time of **the Śaka king; at an eclipse of the sun** of the month **Śrāvaṇa** of the year named **Jaya** :—

(L. 7) **Ballavarasa**, having given . . . . to the *Mahājanas* of **Rōṇa**, ... clarified butter and male buffaloes . . . . . .

(L. 10) . . . . who destroys this, ... of destroying a thousand cows and a thousand Brāhmaṇs!

(L. 12) . . . . set up . . . .

I.—Rōṇ inscription of Turagavedeṅga.

This record stands on the same **stone tablet** below the inscription H of A.D. 874, from which it was marked off by a line made across the stone. It consists of five lines of writing :

[1] See Sewell and Dikshit's *Indian Calendar,* p. 120.

[2] See remarks by Professor Kielhorn in *Ind. Ant.*, vol. 25, p. 271.

[3] From the ink-impression.

[4] Represented by a plain spiral symbol.

[5] Read *°pṛithuvī°*.

[6] Read *uttar-ōttar-ābhivṛiddhiyoḷ*.

[7] Read *ēḷ-nūṟa*.

[8] Read *varishamuṁ*, or *varshamuṁ*.

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